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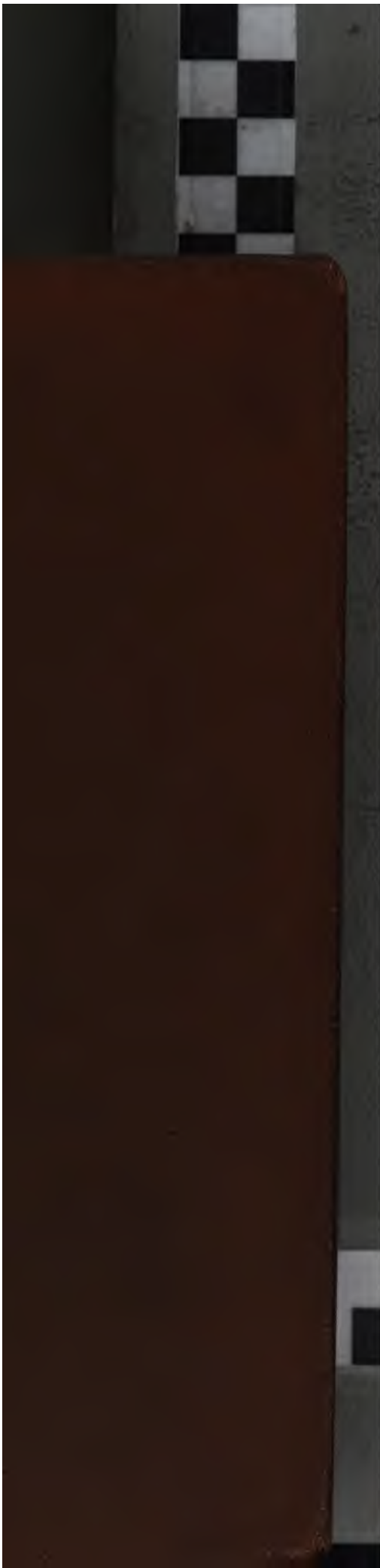
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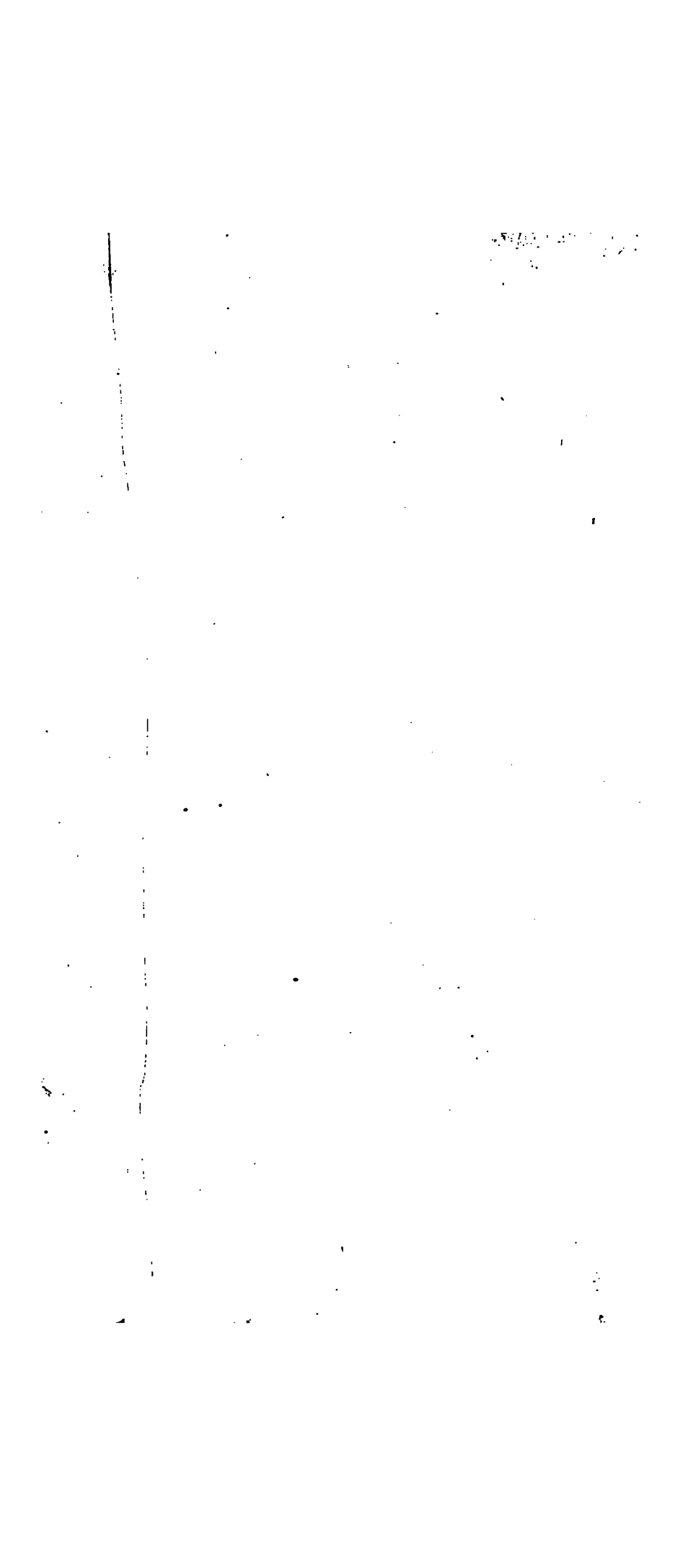






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THE
P A N O P L I S T,

FOR THE YEAR ENDING

JUNE, 1806.

VOLUME THE FIRST.

CONDUCTED
BY AN ASSOCIATION OF
FRIENDS TO EVANGELICAL TRUTH.



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1806.

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THE design of the *Panoplist*, the circumstances which occasioned it, and the principles on which it was to be conducted, were made known to the public in the general preface, prefixed to the first number. This work has now had the test of one year's experience. The approbation and patronage it has received are highly gratifying to the Editors, and encourage them to proceed with increased ardour in their laborious and responsible undertaking.

Considering the formidable obstacles which this work had to overcome, its success has surprised its most sanguine friends, and excites their lively gratitude to the Author of all good.

The important design of the *Panoplist*, in maintaining and disseminating evangelical truth, cannot be fully accomplished without persevering exertions in the Editors, and corresponding patronage from the public. The Editors, from the experience they have acquired, from the increased number and the respectability of writers, and the correspondences they have established both in Europe and America, which enable them to give the earliest accounts of the state of religion throughout the world, can, with a good degree of confidence, in humble dependence on God, pledge themselves to continue the work, at least, as valuable and interesting, as it has been the past year. On this ground they hope for the continued and active support of all who are concerned to maintain the truth, and diffuse Christian piety and morality.

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With these views and hopes, the Editors “commit themselves and their work to Him with whom is the residue of the Spirit, praying that he may lead them into all truth, prevent them from injuring religion by their manner of defending it, and crown their endeavours with that blessing, without which, the most splendid exertions must be ineffectual; but with which, the feeblest services may be productive of the most important effects.”

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PREFACE.

THE singular advantage and influence of periodical publications have been generally acknowledged and felt. Under various names, as Newspapers, Magazines, and Reviews, they have been employed, more especially within the last ten or fifteen years, both by the enemies and the friends of religion and human happiness, with extensive and astonishing success. While one species of these publications, conducted by unprincipled and designing men, have administered poison to the publick faith and morals; another, conducted by the wise and the good, have circulated the antidote. One has been an engine to throw the world into convulsions; the other God hath probably ordained to be an instrument of hushing it into peace. The wrath of man has been made remarkably to praise the Lord, by awakening extensively the active zeal of the friends of evangelical truth, and by prompting them to make uncommon exertions to diffuse, throughout christian and heathen nations the saving influence of the gospel. While the enemy, armed with a specious and subtle philosophy, by secret marches were pouring in like a flood upon the christian world, and threatening it with moral desolation; the Spirit of the Lord, in the fervent prayers, the vigilance and active exertions of the faithful followers of the Lamb, hath marvellously lifted up a standard against them.

Though the seat of this portentous warfare has been on the other continent, our own country has sensibly felt its effects. Here too the faith of christians, with vast la-

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bour and industry, has been insidiously and openly attacked by the enemies of the cross of Christ; and though these enemies have been valiantly resisted, and their machinations unveiled and disconcerted; yet they are still on the field and in force, embittered by disappointment, and by various artifices and methods of attack are continually endeavouring to accomplish their demoralizing schemes, and to effect the overthrow of the christian religion.

In times of peace and outward prosperity, the church is always in imminent danger. Such seasons, ecclesiastical history informs us, have always been fruitful in errors. Carnal security is ever the offspring of worldly ease and affluence. While men are thus asleep, the ever wakeful and busy enemy sows his tares. Prosperity corrupts the heart, and warps the understanding, and thus prepares the way for a dislike, hatred, and rejection of the pure and humbling doctrines of the gospel. In these circumstances, and with these views, if men professedly embrace the christian religion, it is in a form, adapted to their vitiated tastes, and combining the service of God and Mammon. If they cannot stoop to embrace the sublime mysteries of the gospel, they ingeniously explain them away. If they cannot rise to the purity and strict requirements of christian morality, they reduce it to a standard, formed by corrupt inclination and perverted reason.

If, then, in our own times of peace and overflowing wealth, we witness effects, like these, visibly increasing among us; it should not surprise us, as though some new or strange thing had happened. Such appearances, however, plainly indicate that it is the duty of the friends of evangelical truth and christian morality, to be "up, and

ding," to "take unto them the whole armour of God," and with one heart and one soul to "contend earnestly for the faith, once delivered to the saints."

The PANOPLIST rises in support of this faith. At a period like this, when through various channels, and under various forms, principles are disseminated, subversive of christian piety and morality, and hostile to revealed religion and general happiness, the Editors of the Panoplist feel it incumbent on them, to cooperate with the conductors of similar periodical works, both at home and abroad, in detecting the corruptions of modern literature, in opposing the progress of dangerous principles, in stripping skepticism and imposture of their artful disguise, and in exposing libertinism and impiety, in all their deformity, to deserved contempt and abhorrence. They will cordially and zealously unite, not only to defend "the outworks of christianity," but more especially "to promote the increase of sound theological knowledge, and to delineate the character of primitive and unadulterated christianity."*

That the publick 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 Confessions of the Presbyterian churches in Scotland and the United States of America, and in the great body of the New England churches. These constituted the re-

* See the "Address" of the Conductors of the "*Christian Observer*."

ligious 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 the *Panoplist*.

At the same time that they make this declaration, they feel no inconsistency nor hesitancy in expressing a sincere disposition to imitate the example of that great and good man, Dr. Jeremy Taylor, bishop of Dromore, as exhibited in his funeral sermon by Dr. RUST. "He was," says his biographer, "one of the ΕΚΑΕΚΤΙΚΟΙ, a sort of brave philosophers, that Laertius speaks of, that did not addict themselves to any particular sect, but ingeniously sought for *Truth* among all the wrangling schools. This was the spirit of that great man ; he weighed men's *reasons*, and not their *names* ; and was not scared with the ugly visors, men usually put upon persons they dislike. He considered, that it is not likely any one party should wholly engross truth to themselves ; that obedience is the only way to knowledge ; that GOD always teaches docile and ingenuous minds, that are willing to hear, and ready to obey according to their light. Such considerations as these, made him impartial in his disquisitions, and induced him to give a due allowance to the *reasons* of his adversary, and contend for *truth*, and not for *victory*." Upon these principles the *Panoplist* will be conducted. The sentiments of no sect or party will be indiscriminately admitted or rejected. The Editors invite a candid and sober discussion of important subjects, and will readily admit whatever, in their opinion, is sanctioned by christian experience, or correspondent with the scriptures.

It will be their aim, as has already been announced in their proposals, that the *Panoplist*, "so far as religion is

PREFACE.

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concerned, shall contain nothing but *pure truth*, flowing from the sacred fountain of the scriptures ; nothing of *the SHIBBOLETH* of a sect ; nothing to recommend one denomination of christians, or to throw odium on another ; nothing of the acrimony of contending parties against those, who differ from them ; but pure *genuine* christianity, in which all the followers of the Lamb, who are looking for the mercy of the Lord Jesus Christ unto eternal life, can unite with pleasure, as in one great common cause.”

Their professed object is to promote general happiness, to do good to the souls of their fellow men ; and in order to this, to enlighten their minds with useful knowledge, to explain the doctrines, and to recommend and enforce the precepts of the gospel ; to exhibit sober and correct views of undefiled religion, to take the veil from the eyes of prejudice, to soften the rancour of party spirit, to “ disturb the security of guilt,” to administer encouragement to the penitent, and comfort to the afflicted.

In accomplishing these objects the Editors will introduce, in such proportions, as may give interest to the work, dissertations and essays on the doctrines and duties of christianity, biblical criticisms, biographical memoirs, moral and religious anecdotes, poetry, such views of ancient and modern literature, history, and geography, as are adapted to confirm the truth, and illustrate the meaning of the sacred scriptures. A part of every number will be allotted to impartial reviews and notices of those books, which come within the main design of the Panoplist, and to information of new and valuable religious and literary publications. It will be among the primary objects of the Editors, to collect, condense, and dissemi-

nate the latest and best intelligence, particularly of the state and progress of religion throughout the world.

It is the fixed determination of the Editors, that so far as controversy shall be admitted into the *Panoplist*, it shall be conducted with christian candour. They cordially subscribe to the following sentiments of the pious Bishop Hall. "God abides none, but charitable dissensions: those that are well grounded, and well governed; grounded upon just causes, and governed with christian charity and wise moderation: if we must differ, let these be the conditions; let every of God's ministers be ambitious of that praise, which Gregory Nazianzen gives to Athanasius, to be an adamant to them, that strike him, and a loadstone to those that dissent from him; the one not to be moved with wrong; the other to draw those hearts which disagree."

In the review of publications it is not the intention of the Editors to extol every thing which accords with their own opinions and views, and to decry every thing of an opposite nature. On this subject they can entirely adopt the language of the Editors of the *Eclectic Review*. "While we disdain to sacrifice the most certain and important truths to a spurious and affected moderation; we wish to evince a genuine and universal candour respecting subjects on which the best and the wisest of mankind are divided. The temper and argument, the composition and expression of the works they review, will be calmly appreciated, without regard to the party from which they originate."

The Editors are not insensible of the delicacy, arduousness and responsibility of their undertaking, nor of the obstacles which oppose their success. But believ-

ing that the cause, in which they are engaged, is the cause of truth ; conscious, that in thus publickly maintaining it, they are influenced by no sinister motives, and humbly depending on the blessing of GOD, they are unappalled by opposition. They rely not wholly on their own resources, nor on the occasional contributions of the respectable literary friends and patrons of the work from whom they expect much aid. The pages of the Panoplist will be enriched with selections of the best pieces from the numerous periodical and other new publications of the day, both foreign and domestick, which are supported by some of the ablest writers in Christendom. To extend the circulation of the best parts of these valuable productions, whose utility would be very limited in this country, but for their republication in some periodical work, will, it is conceived, be rendering an essential service to the readers of the Panoplist ; and, no doubt, will meet the entire approbation of their candid and judicious patrons.

This work is not intended to enrich either its Editors or its pecuniary supporters. Should any profits arise from its sale, after the expenses of it shall have been discharged, they are pledged to some *charitable uses* under the direction of a board of Trustees. It is intended that the profits, if any arise from the work, shall be devoted to Missionary purposes, and to other such like uses.

The concluding paragraph of the " Address" of the conductors of the "*Christian Observer*" so perfectly expresses the views and determination of the Editors of the Panoplist, that they adopt it as their own.

" The materials for this work will be subject, before publication, to the review of a committee. It is hoped therefore, that correspondents will permit slight altera-

tions to be made in the phraseology of a paper, when it shall be deemed expedient ; and this liberty will always be supposed to be granted, unless expressly withheld. It is hoped also, that no apology will be required for declining to insert any paper, not strictly conformable with the plan of this publication. The conductors are determined to admit nothing harsh, or intemperate toward any sect of christians ; nothing implying disaffection to the government ; nothing which can have the remotest tendency, in their apprehension, to promote skepticism or infidelity ; or to undermine the essential truths of christianity ; and, though they will encourage discussions of the subordinate points, upon which real christians may differ, as long as such discussions are conducted with candour and charity, they cannot be considered, as adopting the particular sentiments of their correspondents upon these subjects, as their own."

THE PANOPLIST,

OR,

THE CHRISTIAN'S ARMORY.

No. 1.]

JUNE, 1805.

[Vol. I.]

Biography.

SKETCHES OF THE LIFE AND CHARACTER OF REV. DAVID TAPPAN, D.D.

Born 21 April, A. D. 1752, died 27 August, A. D. 1803, aged 51.

THE Creator, in whose hand it is to make great, designed doctor TAPPAN for a very important station, and imparted to him correspondent advantages. The talents which he inherited from nature, together with his moral and literary improvements, qualified him for extensive usefulness. He early discovered marks of a very docile, active mind. His father, the Reverend Benjamin Tappan of Manchester, had the principal care of his first years, and taught him the elements of knowledge. Before his admission into the University, he was placed, though not for a long time, in Dummer Academy, under the tuition of Mr. Samuel Moody. At the age of fourteen years he was admitted into Harvard College. There, rising above juvenile follies and vices, he diligently sought useful knowledge. He was not one, who considered it the end of his collegiate studies, to sparkle and shine for a day. He never courted popularity by committing fashionable irregularities. That applause, which is purchased at the expense of virtue, had no charms for young Tappan. He was considerate and soberminded. Extending his views into future life, he preferred those attainments which are solid and durable, before those which are showy or splendid. He was distinguished for ardent

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love of knowledge, and diligence in study ; for his blameless and serious conduct ; for proficiency in learning, and dutiful regard to the laws and guides of the institution.

Within less than three years after he was graduated, he commenced the work of the ministry. Though very young, he could not be charged with intruding himself, unprepared, into the sacred office. For, after leaving the University, he assiduously devoted his mind, more than two years, to the study of divinity, though he was occasionally employed in teaching a school. Indeed he had bestowed an uncommon share of attention on moral and religious subjects while at college, and from his earliest youth. Beside which it is to be remembered, that *early maturity* of understanding was a remarkable trait in his character. Accordingly, his first performances in the desk displayed a large fund of theological information, procured him a high place in the publick esteem, and fully indicated the eminence, which he afterward attained. His hearers were surprised with the extent and pertinence of his thoughts, with his accurate and copious style, with the animation and solemnity of his utterance, and with the fervour of his devotions.

A very harmonious church and society in Newbury soon invited

his ministerial labours. At the age of twenty one he was ordained the pastor of that flock. In that place he continued about eighteen years.

Doctor TAPPAN chose the sacred office from principle. It was his deliberate judgment, that the gospel ministry is, of all professions, the most important to mankind. The design of that work, involving the best interests of the universe, perfectly accorded with his expanded benevolence. There is reason to believe that he early imbibed the excellent spirit of christianity. After much anxious concern respecting his everlasting welfare, and deep conviction of sin, he was, in the judgment of charity, renewed by grace. Embracing the allsufficient Saviour and submitting to his will, he cherished the hopes and consolations of the gospel. And he made it the delightful business of his life to recommend to others that Saviour, whose preciousness and glory had been revealed to him. He had the peculiar advantage, which belongs to all ministers who are called of God, that whenever he preached the unsearchable riches of Christ, *he spake what he knew, and testified what he had seen.* To this undoubtedly must be ascribed, in a great measure, his impressive manner of preaching. He spoke from the fulness of his heart. He was sincere and in earnest. No hearer could doubt, that he felt the reality and eternal importance of the truths he delivered.

As a preacher, he was decidedly *evangelical*. The peculiar contents of the gospel were the principal subjects of his discourses. *He determined to know nothing, save Jesus Christ and him crucified.* The gospel, as a revelation of grace to sinners, was the great subject, which he studied and explained. To use his own words; "sensible

that the revelation of mediatorial mercy is the chosen instrument of saving a ruined world; that he was divinely commissioned to publish and enforce it for this end; and that its final completion will embrace the order, perfection, and happiness of the moral world, and the highest glory of its Author; he dwelt upon the sublime subject with eager and profound contemplation." Those doctrines, which are the groundwork of revelation, were the groundwork of his preaching. Scarcely a sermon came from his lips, in which some of the peculiarities of evangelical truth were not found. Frequently, and in many different ways, he inculcated the doctrines of man's fallen, ruined state, the redeeming love of God, the atonement of Christ, justification by grace, and the efficacy of the divine Spirit in renewing sinners and preparing them for glory. The doctrine of redemption by a crucified Saviour constituted, in his view, the basis of the gospel, the faith and glory of the christian church. To neglect this doctrine in its various connections he considered, as neglecting the very essence of the gospel.

He was not only a *doctrinal*, but a very *practical* preacher. Every gospel doctrine, he insisted, has its corresponding precept and duty. Speaking of the doctrines of human depravity, and salvation by the mercy of God, the atonement of Christ, and the sanctification of the Spirit, he says; "from these doctrines immediately result the duties of evangelical repentance and humility, faith and hope, gratitude and love, obedience and joy." Agreeably, when he preached the doctrine of human depravity and misery, his aim was, to show sinners their dependence on God's mercy and their need of redemption through the blood of atone-

ment, and to lead them, with thankfulness and joy to accept proffered salvation. When he preached the allsufficient atonement, he was careful to show its influence on the violated law of God, and on the guilty, deplorable condition of man. In his hand it was the terror of the obstinate rebel, but the hope and consolation of humble, contrite souls. The doctrine of divine influence he aimed to exhibit in such a light, as at once to humble the proud, and encourage the lowly in heart. Justification by faith without the deeds of the law he represented, as inseparably connected with a godly life; yea, as the spring of true gospel obedience. He gave it as his judgment, "*that christian piety and morality must rise or fall, as the doctrines of grace, which support and exalt them, are regarded or neglected.*" By these sentiments he regulated his preaching. Whenever he inculcated the duties of christianity, whether the duties of repentance and faith, which immediately respect men as sinners, or the general duties of piety to God, and benevolence to man; he failed not to inculcate them chiefly by evangelical motives. And let it be added, whenever he undertook to describe a good man, he described him as a character formed upon gospel principles; as a redeemed sinner, pardoned through Christ, regenerated by the Holy Spirit, a penitent, a believer. He represented his inward exercises and his whole practice, as having a constant respect to the great scheme of mediatorial grace. In his painting of virtue and religion you would not see the image of Seneca or Plato, but that of saint Paul. The christian of his describing you would not hear descanting, in cold, uninteresting language, on the beauty and dignity of virtue; but

rather proclaiming the abundant grace of Christ, and, from a heart captivated with his divine beauty, crying out, *unto him, who hath loved us, and washed us from our sins in his blood, be honour and glory for ever.* At the same time he took much pains to show, that such affection to Christ is not only the surest evidence of an upright heart, but the most efficacious motive to a pious and useful life. But as a more particular display of Doctor TAPPAN's theological sentiments is contemplated, it is not, in this place, necessary to enlarge.

Doctor TAPPAN was a *plain and distinguishing* preacher. Knowing the gospel to be of everlasting importance to mankind, he endeavoured to preach it in the most intelligible manner. He was happy in commanding a style, which had charms for all. While the refined hearer enjoyed its flowing elegance, the unrefined was edified with its plainness. He judged a close, distinguishing mode of preaching of vast consequence. Deeply impressed himself with the necessity and worth of true religion, he laboured to describe it correctly, and to discriminate its saving exercises and fruits from every deceitful imitation. To this work his mind was early directed by the perusal of Edwards' treatise on *Religious Affections*. By what he wrote in the book when young, he emphatically expressed his opinion of its inestimable value; an opinion which, it is well known, he never altered. It was often the drift of his discourses to point out the essential and eternal difference between the sanctified affections of the believer, and the best exercises of the unrenewed heart. Under his most discriminating sermons, conscience could hardly sleep; the sinner could not, without a great effort, deceive himself; and

the humble believer could scarcely fail of obtaining consolation. To introduce again his own words ; it was his serious endeavour " to lay open the human heart to the view of mankind ; to trace its windings, its disguises, its corruptions ; to expand all its latent seeds of abomination ; to pluck off its mask of apparent virtue ; to unfold the secret principles of human conduct, and distinguish appearances from realities ; to detect the various bases of selflove and selfdeceit ; to delineate every shape and form, which the unsanctified heart in various circumstances will assume ; so that every sinner might see and recognize himself in the draught, and all classes of natural men, from the careless and profane to the deeply convicted and distressed, might so perceive their moral diseases, as immediately to look out for a suitable remedy."

He was a *very affectionate* preacher. When addressing his fellow immortals, his heart was often enlarged with benevolence, and melted in tenderness. In him there appeared nothing overbearing, harsh, or uncivil. His countenance, his voice, his gestures had all the natural marks of kind concern. His hearers, however reproved and alarmed, were convinced that he spoke from love ; that the mortifying reproof and the painful alarm he gave them, were meant for their good. They saw, they felt, that the preacher was an ardent friend to their souls, and that he did not inflict the wound, which faithfulness required him to inflict, without reluctance and grief. This procured him free access to their consciences and hearts. It gave him liberty to use great freedom and plainness of speech, with a prospect of the most desirable effects.

Doctor TAPPAN studied *variety*

in his preaching. It was his opinion, that a minister's usefulness is greatly abridged by confining himself within a small circle of favourite speculations. He reasoned thus, " that as christian divinity is one regular and immense whole, so each part has its claim on the evangelical instructor ; that by duly attending to any one branch, he really befriends and enforces all the rest, as connected with it ; that he cannot do justice even to the doctrinal part without largely explaining and urging its corresponding precepts ;" and that, considering the unlimited variety of christian subjects, it is altogether absurd to expect that the preacher will interweave them all with every sermon. Accordingly he took an extensive range, and aimed to introduce that pleasing variety of topics, which the scriptures furnish ; though, after all, it was manifest, that he made evangelical religion the sum and centre of his preaching. The variety in his discourses was increased and rendered still more agreeable, by his method of adapting his performances to particular occasions. In this he discovered a remarkable facility and pertinence. By the instantaneous operation of a discerning taste, he readily entered into the spirit of every occasion, and said what was suitable and impressive. Beside his appropriate performances on sacramental and funeral occasions, he frequently noticed the great events of Providence in the natural, civil, and religious world, and made use of them to elucidate some interesting truth, or enforce some important duty.

With a view to give his preaching a diversified air, and to make it more popular and impressive, he sometimes adopted an expedient, which is thought liable to criticism.

pedient intended is what commonly call, *spiritualization*; that is, ingrafting at truths of religion upon a fact or ancient ceremony, has no real or discernible tion with such sublime

If, for example, from words, "I am Joseph," a or should take occasion, by ing a parallel between Jo and Jesus Christ, to declare ole gospel, and, in particu- describe the sinner, first ed, then penitent, then dis- taught the glory of Christ ceiving him by faith; he undoubtedly gain the admi- of the multitude; he might ll, and might purchase for f the honour of an inventive

But the best rules for the interpretation of scripture, be violated, and too much o foster a whimsical taste in arers. In this mode of ing Doctor TAPPAN's lively ation enabled him to excel. is mind was too enlightened, and judicious, and his taste rrect to lead him often upon airy ground.

Remarks here made do not y means constitute an ade- description of Doctor TAP- is a preacher. They are de- l only to preserve the re- rance of his characteristick and talents, and to exhibit excellencies of his preach- which peculiarly deserve the is and devout consideration ers. (*To be continued.*)

MEMOIRS OF THE VISCOUNTESS GLENORCHY.

[A Supplement to Dr. Gillies' Historical Collections.]

AMONG the friends and orna- s of religion, WILHELMINA WELL, LADY GLENORCHY, is a conspicuous place. She he younger of two daughters

left by William Maxwell, Esquire, of Preston, a gentleman of considerable fortune in Dumfriesshire. The eldest was married to the Earl of Sutherland; the youngest, of whom we treat, to John Lord Viscount Glenorchy, only son of the Earl of Breadalbane.

Lady Glenorchy was formed by Providence for a superior place in society. Her understanding was naturally strong and capacious, and her memory retentive. Her mind was polished by a liberal education, and richly furnished with ideas by extensive reading and observation. Her person was agreeable, her manner engaging, her fancy brilliant, and attended by a constant flow of spirits and good humour. Born to wealth, and allied to a rich and noble house, she was fitted to make a distinguished figure among the great, and to shine in courts. But as Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt: In like manner, she, in all the bloom of youth, with all worldly pleasures at her command, laid herself, her fortune, her honours and her talents, at the foot of the cross of Jesus.

About the 23d year of her age she was visited with sickness: in recovering from which, her thoughts were involuntarily turned to the first question and answer of that form of sound words which is given in the Assembly's Catechism: "What is the chief end of man? It is to glorify God, and to enjoy him for ever." Musing on these words, they arrested her attention, and naturally led her to put to herself the important queries: Have I answered the design

of my being? Have I glorified God? Shall I enjoy him for ever?

Reviewing her life of thoughtless gaiety, she found there was no connection between such conduct and glorifying and enjoying God; and that consequently, hitherto, she had not answered the chief end of her existence. Her conscience was awakened; and, for a considerable time, she laboured under that anxiety and fear, which usually attend such a state of mind.

But, on reading the 5th chapter of the epistle to the Romans, she discovered the way whereby the great God could be just, and yet the justifier of the believer in Jesus. She believed; her understanding was enlightened; her conscience relieved, and her mind restored to peace. The fruits of her faith soon gave the most unequivocal evidence of the truth of that happy change which had taken place in her mind. For some time she endeavoured to avoid the ridicule which attends true religion, by concealing it, and mingling in the society and amusements to which she had been accustomed; but she soon found it impossible to support the spirit and practice of religion, and at the same time be conformed to the manners of the world. She therefore openly avowed her religion and renounced the sinful enjoyments of the world. From this time her whole life was one continued course of devotion: her closet was a little sanctuary for God, to which she habitually retired with avidity and pleasure. In her family there was always an altar for God, and from which, with the morning and the evening, regularly ascended social prayer and praise. She loved the house of God; and the most painful circumstance of her frequent ill health, in the last years of her life, was, her being detained by it from

publick worship. Well acquainted with men and things, her conversation was full of good sense and information: it was often much enlivened by goodhumoured pleasantry; but it always was pious and spiritual, always expressive of the high sense she had of the excellence and importance of religion, and of her anxiety for its promotion. With peculiar pleasure she always spoke of the person or place in which it appeared to flourish; and with evident pain, of those in which it was otherwise. The sincerity of her religious principles was established by her actions. She was not of those, "who say, but do not." She built some places of publick worship at very considerable expense. In Edinburgh, she erected a large handsome chapel, which will hold two thousand people, and which has, for many years, been attended by a numerous congregation, and which has now two clergymen, ministers in communion with the church of Scotland, as its pastors. To this chapel is added a free school, which she endowed, to teach reading, writing, and arithmetick. The chapel and school together, has not cost less than five or six thousand pounds. She erected and endowed also a church at Strathfillan, in the parish of Killin, on the estate of Lord Breadalbane: and she had purchased ground, in conjunction with the late Lady Henrietta Hope, for building a place of worship at the Hot-wells, Bristol; and which by her directions, has been executed by her executrix since her death, by a very neat and commodious house being built there, called Hope Chapel. In order to introduce and support the gospel, she purchased a very neat chapel at Matlock, in Derbyshire; one meetinghouse at Carlisle, another at Workington, in Cumberland,

and a third at Newton Burhill, in Devonshire ; all these she left in the hands of trustees, or to her executrix, for their original purpose. She united with others also in purchasing meetinghouses in different parts of England. To some able and faithful ministers, whose congregations were in poor circumstances, she paid the whole of their salaries ; to others, a stated annual sum in part ; to many, occasional donations, as she saw them needful. She educated many young men of piety for the holy ministry. Sensible that ignorance and irreligion, idleness and vice, go together, she founded and endowed schools, and set on foot manufactories for the poor. In private, the widow and the fatherless, the stranger and the distressed, experienced her abundant beneficence. To enable her to prosecute these schemes of benevolence, she herself carefully looked into all her affairs, and studied the strictest economy ; and though her dress, her table, her attendants, her equipage, always corresponded to her station, yet she denied herself the splendour which her fortune and rank could well have afforded and excused. She knew the world too well, not to expect its hatred and reproach for a zealous and consistent profession of the gospel ; but her natural fortitude and greatness of soul, and the force of religion on her heart, rendered this of small consequence in her estimation : more than most christians, she gloried in the cross of Christ. The falsehood and ill-nature, which some time were propagated against her, she made the subject of the most refined and innocent pleasantry. Full of plans for the glory of God, and good of men, and busy in the prosecution of them, this excellent lady arriv-

ed in Edinburgh from Bath where she had spent the winter, in the beginning of the summer 1786. Her friends observed, with concern, her declining state of health. She spoke much to them of death, and of her persuasion that, with her, it was near ; and uniformly expressed her satisfaction and joy at the prospect. Her conversation was nevertheless as easy, pleasant and cheerful, as ever. Religion, in her, was not the production of gloom, either during the progress, or in the near views of the termination of life. Almost her last words were, " if this is dying, it is the easiest thing imaginable." Disease prevailed, and, not many hours afterward she expired, on Monday, the 17th July, 1786. Of her it may be said with truth, " Her path was as the shining light, which shines brighter and brighter to the perfect day."

Lady Glenorchy was interred, agreeably to her own request, in a vault in the centre of her chapel in Edinburgh. She left 5000*l.* to the society in Scotland, for propagating christian knowledge ; 5000*l.* for the education of young men for the ministry in England, and other religious purposes ; and the greater part of the rest of her fortune, which was considerable, for pious and charitable uses.

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For the Panoplist.

SKETCHES FROM SCRIPTURE.

" See'st thou this woman ?"

BLESSED are the tears of the contrite heart ! They are not like those of the selfish and carnal, which only aggravate the disappointments by which they are occasioned. But they are tears unto life, which produce tranquillity, purify the soul, and prepare it to receive those consolations of the gospel, *which are neither few nor small.*

"*She hath done what she could,*" said our blessed Saviour, with eyes beaming compassion and benevolence upon the woman. It was not much, but it was all she could do and all that Jesus required. She repented, and came to confess her sins, to mourn for them with humility, love, and faith. The queen of Sheba could do no more. For the gold of Ophir could not make an atonement. Jesus only could pay the price of her redemption. *Much was forgiven, for she loved much.**

This woman, perhaps, had been one of the fashionables of Jerusalem, and, in the opinion of the world, sustained an unblemished character. But the rule, by which the world judges, is not the law of God, and therefore it is commonly erroneous. She had been probably, one of the thoughtless, loquacious, giddy tribe, whose only pursuit is amusement, and who seek it, free from the restraints of moral principles. Her companions may have been those, who like herself were never less happy than when at home, nor ever more so, than when at shews and spectacles, or wherever a multitude were assembled. In her mind, actions were classed, not into virtuous and vicious, but like her garments, into fashionable and unfashionable. When reflection exercised her mind, her thoughts were of "changeable suits of apparel, and the mantles, and the wimples, and the cringing pins, the glasses, and the fine linen, and the hoods, and the veils."†

Or perhaps, more sedate and lofty in her carriage, disdaining vulgar vices, and viewing with con-

* "The parable of which this is the application, (says Dr. Guise) plainly shows that her *loving much* is mentioned, not as the cause or reason, but as the effect and evidence of her being forgiven, and of her apprehensions about it. And in this manner the particle *for* is often used. See Hosea ix. 15." Editor.

† Isa. lii. 22, 23.

tempt the silly throng, she chose to sin in a more sober, retired, premeditated manner. Her companions were the free thinkers of the day, who said, *there is no God*, and with them she jeered at the solemn worship of the temple. With them she vied in magnificent entertainments and equipage, in the haughtiness of her demeanour, and cruelty of her heart. Or perhaps, she was a sinner of a less conspicuous and more common sort: Her understanding cultivated, her temper mild, an amiable daughter, sister and wife, and lacked only the one thing needful. "God was not in all her thoughts." Religion never appeared to her a matter in which she had any concern. She beheld the smoke of the morning and evening sacrifices, as it rose to heaven, and she heard the songs of praise, which issued from the temple, yet her heart never glowed with devotion. Not like the holy Anna, who consecrated her days to God, she regarded passovers and sabbaths only as unwelcome interruptions of her household affairs. The law and the prophets were neglected, and her affections entirely engrossed by the world. Alas! where is the distinction between indifference and contempt; neglect of divine worship, and infidelity and profaneness? Is it not a heinous sin to be any thing less than wholly devoted to God?

Whatever may have been the peculiar traits in the character of this woman, it is certain she was a sinner, and Christ came to call every sinner to repentance. Behold the wandering sheep returning to the fold, and observe how kindly the benevolent shepherd greets her return! There are no chidings; nothing cold and repulsive in his manner. *The lost sheep is found and there is joy in heaven.* She comes

with humility, penetrated with shame and sorrow for her past life, confessing her guilt, and ready to surrender herself to divine justice. She comes with ardent love to God, adoring his character, and overwhelmed with gratitude for the mercy, which had suffered her crimes so long, and now submitting with all her heart and soul to his government. She comes with faith, believing that God is in Christ reconciling the world to himself, and overpowered with the vast idea of his condescension and love to a fallen world, which is now unfolded to her mind. She hastens to cast herself at the feet of Jesus, whom she had so long regarded with dislike, and glorying in repentance, she makes it as publick as her crimes. She enters the house of Simon, presses through the crowd, kneels at his feet, washes them with streams of tears, kisses them, wipes them with her dishevelled tresses, and pours on them the precious spikenard. "Ah Lord!" does she seem to say, "My Lord, and my God! Against thee have I sinned. Punish me and I will not murmur. Because thy mercy is infinite, therefore it reaches to such a vile worm as I am. I will follow thee whithersoever thou goest, and to bear thy reproach shall be sweeter than even the applause of the world was to me. Those who love thee shall be my friends and companions. The world shall have no more a share in my heart; Lord I give it all to thee; condescend to make it thine. O that my head were waters, and my eyes fountains of tears, that I might weep for my sins, as I have cause to weep. O that I could forever sit at thy feet, that I might never more depart from thy presence, for no where else shall I find any

comfort." It is grace, that triumphs when the proud sinner is subdued, and brought a willing captive to the throne of mercy. Not like the conquerors of this world whose trophies are the gory arms and garments of their slaughtered foes; the trophies of the Holy Spirit are the serenity, the joy, and the holiness of the converted soul.

LA TRAPPE.

To the Editors of the Panoplist.

GENTLEMEN,

If the following *Proofs of the Universal Deluge*, taken from *Byzantium* and various other authorities, are deemed of sufficient merit for publication, they are at your disposal PHILLO.

THE certainty of the universal deluge is of great moment to the christian faith. Though the sacred history stands strong on its own basis, there are men, who converse, and write more, than they read or think, exerting all their force to invalidate the testimony of heaven. Their popular talents, their burning zeal in the cause of infidelity, sometimes gives currency to their superficial philosophy, and men of corrupt minds are persuaded to deny one of the plainest narratives of revelation. This renders it a sacred duty for those, who have leisure, to collect the proofs of the *Flood*, found in the volumes of the learned, and to exhibit them to the publick. We will attempt, therefore, to establish the fact from the religious rites and ceremonies, the hieroglyphicks and traditions of gentile nations; from various phenomena of the globe, and finally from the authority of scripture.

It may be reasonably supposed, that so extraordinary an event as the universal deluge, would leave an awful impression on the minds

of the survivors ; that they would make it the subject of their conversation ; that the tradition would be long continued and far extended ; that places would be named ; that publick processions, sacred rites, and solemn festivals would be instituted, having reference to the amazing catastrophe ; and that, if idolatry succeeded, Noah and his family would be among the early objects of religious worship. If such events are numerous among ancient nations, they will be conclusive evidence of the flood ; for why should there be institutions to commemorate a deluge, rather than a universal pestilence or conflagration ? If there be *not* traces of such institutions, near the scene of Noah's deliverance, the lustre of the Mosaick history will be clouded. We now proceed to the examination ; but the limits of the Panoplist permit only a small portion of these facts to be brought to view.

The name of Noah was long preserved among the nations of the east. He was called Noas, Naus, and Nous. Suidas has preserved this tradition of him. "Nannaus," saith he, "foreseeing the deluge, collected every body together, and led them to a temple, where he offered up prayers for them with many tears." His name has often become unlike itself, being fashioned to the idiom of different nations ; but the circumstances of his history remain particular and precise. By the Greeks he was called *Dionusius*.

Cities and mountains bore the name of Noah or Nufa in Arabia, Ethiopia, Egypt Babylonia, Thrace, Thessaly, Cilicia, Libya, Lydia, Macedonia, and Naxos. Also on Caucasus and Pelicon, in Eubœa, and India, were places called

Nufa. In all these countries, not only cities and mountains rose in honour of the righteous patriarch, but the same traditions of the flood were extended. In all these countries, beside other circumstances agreeing with scripture, Noah is said to have been preserved in an *ark*. Philo asserts that Deucalion and Noah were the same. The Grecians, he says, call the person Deucalion ; but the Chaldeans stile him Noe, in whose time was a great irruption of water. Josephus says the flood was mentioned in the writings of all, who treated of the first ages. He mentions Berofus of Chaldea, Hieronymus of Egypt, Mnaseas, Abydenus, Melon, and Nicolaus Damascenus.

Proceeding eastward we find the event becomes more certain, the tradition more particular, and more minutely conformable to the account of Moses. From the records of Babylon and Media Abydenus quoted, "that the flood began on the fifteenth of Dasius, that Seithrus sent out birds to learn whether the flood had subsided ; that they returned ; that the third time their feet were stained with mud ; that he then quitted the ark. " He says, that the ark rested on a mountain of Armenia. Plutarch mentions the dove, sent forth by Noah. But the most minute Pagan account is from Lucian. He was born on the banks of the Euphrates, where the traditions and religious rites, minutely represented the flood. Among other things, he says, that the antediluvians were men of violence, inhospitable, and unmerciful, regardless of oaths and laws, for which they were destroyed ; that for this purpose there was an eruption of water from the earth, with heavy rains from heaven.

The rivers swelled; the sea overflowed, *the whole earth was covered*, and, excepting Deucalion, all *flesh* were drowned. Animals of every species followed him into the ark by *pairs*.

Most of these authors assert, that the remains of the ark were visible in their time, on a mountain of Armenia. Abydenus says, that the people used to carry pieces of the wood, as an amulet. Berosus says, they scraped off the asphaltus or pitch, as a charm. Some of the christian fathers insist, that the ark was in being in their time. Theophilus says, its remains were visible on a mountain of Armenia. Chrysostom speaks of the fact, as well known. "Do not," says he, "those mountains of Armenia bear witness to the truth; those mountains where the ark first rested; and are not the remains preserved there to this day?" So extensive was the gentile history of the flood, varied indeed according to the manners of different nations, yet retaining the material circumstances.

So deeply affected, so devoutly impressed were succeeding generations, that, in commemoration of this terrible event, many particulars of it were incorporated with their religious solemnities. The priests of Amon, at particular seasons, carried in publick procession a *boat*, in which was an oracular shrine, holden in great veneration. In Egypt was a similar custom. These processions are carved in the temples of Upper Egypt. The ship Isis was a sacred emblem among the Egyptians, in honour of which they had an annual festival; the rite was borrowed by the Romans. The name of the ships and shrines was *Baris*, a remarkable circum-

stance; this being a name of the mountain, on which the ark rested, the same as Ararat. There is a large mountain says Nicolaus Damascenus, in Armenia, called *Baris*; and there is a tradition, that in the deluge one person floating in an ark, arrived at the summit of this mountain.

It is said, Sesostris built a ship of cedar, 280 cubits long, the outside covered with gold, the inside with silver; that he dedicated it to Osiris at Thebes, an inland city of Upper Egypt. It was doubtless a representation of the ark. It was called Theba, as was the city. Theba was the very name of Noah's ark. He was ordered to build an ark; in Hebrew, *Theba*. In other countries an ark was among the mysteries of their religion, and carried about at their festivals. At Erathra, in Ionia, the deity was represented upon a *float*, in a temple of the highest antiquity. At Athens, at Phalerus, at Olympia, a ship was carried in procession with great reverence. Shrines were generally shaped in the form of ships; yea *ships* and *temples* received their names from this event, being stiled Naus and Naos, and sailors Nautai, in reference to the patriarch, Naos, Naus, or Noah. When referring to the deluge, the Greek writers always speak of an ark, and, though they often call the same person by various names, they make *all of them to be preserved in an ark*. Thus Osiris, Comates, Deucalion, Perseus, and Dionusus, were all preserved in an ark. These are sufficient proofs, that the deluge was well known in the gentile world.

Many colonies stiled themselves Thebeans, from Thebe, an ark. Hence many cities were called Theba, as in Egypt, Bœotia, Cili-

cia, Ionia, Attica, Syria, Italy, and other countries. Kibotos is another name of the ark used by the writers of the new Testament. This name the Greeks probably borrowed from the East. Accordingly, a haven in Egypt and a city of great antiquity in Phrygia bore this name. A coin of Philip, the elder, struck at this place, had on the reverse a history of the flood in miniature. A square vessel or ark is graven, in which are a man and woman; over the ark sits a dove; below is another on the wing, holding a small branch in its mouth. Before the ark a man and woman seem just to have left it, underneath the person is the word *Noë*. The gentiles reckoned the ark, as a temple, and the residence of the Deity; and the persons saved were finally considered, as deities. Hence the ancient gods of Egypt were precisely *eight*. Agreeably with scripture the ancient writers always represent Noah, as the first after the deluge who built an altar to God, planted a vineyard, and made wine.

In the delineation of the sphere, though altered in the hands of the Greeks, there remains evidence, that reference was had to the deluge. According to Hegesianax, Aquarius was Noah or Deucalion. Berosus relates that Noah was represented by a fish, and Hyginus speaks of the fishes on the sphere, as representations of persons, and mentions from Eratosthenes, that the fish Notas was the father of mankind. Tradition relates, that the raven was sent on a message by Apollo, and never returned; this bird is placed in the sphere; and there is Argo, the sacred ship, formed by divine wisdom. This was the ark of Noah, sometimes

called the ship of Osiris. Plutarch says, the vessel in the sacred sphere, which the Grecians call the Argo, represented the ship of Osiris, which, from reverence, had been placed in the heavens. The precise meaning of Argo is *an ark*, synonymous with Theba. When the ark of God was to be restored to the Israelites, presents of atonement were put into *an ar-gus*. As colonies went abroad, called Thebeans, or Arkites, and built cities, called Theba or Ark; so were many cities in different countries called Argos, as in Thessaly, Bœotia, Epirus and Sicily. In all which places is the tradition of Deucalion and the ark. The whole Peloponnesus was once called Argos. The ancients described the ark, as a *lunette*, or half moon; it was therefore called *Meen*, which signifies a moon, and a crescent became its symbol. Of course the patriarch was called Meen, and Menes, and was worshipped in all the nations of the East, as *Deus Lunus*, or the Lunar God. This Lunar God, according to Strabo, had temples erected for his worship in Phrygia, in Pisidia, and in many other places.

In these facts we see how extensive and permanent was the remembrance of the deluge. Is it possible for any man to read, and impartially consider these things, and reject the account of Noah's flood? Is it conceivable, that such uniformity of religious rites, such uniformity of names, of hieroglyphicks, and traditions exists by *chance*? As well may a palace or city rise by chance from the sands of Africa, or the forests of America.

[To be continued.]

For the Panoplist.

Letters to a brother, a young man of fashion.

LETTER I.

ON THE IMMUTABILITY OF RELIGION.

Dear Brother,

It is often a subject of regret, that I can so seldom enjoy your company. But be assured, our long separations do not diminish that love, which began to glow in my breast at your birth, and constantly grew with your growth. With what sensations of mingled pleasure and gloom do I recall the years of our childhood and youth. How pleasing were the scenes, through which we passed. How many the advantages we enjoyed. Our parents, now sleeping in death, were tender, exemplary and pious. Such parents ought to be recorded among the best gifts of heaven. May we never forget their excellent instructions, their worthy characters, their anxious concern for our good.

Through what scenes have we both passed since our father's decease. Divine Providence has favoured you with uninterrupted health and prosperity, and finally placed you in a very eligible situation. But while I rejoice in your worldly prosperity, my joy is not without abatement. It is painful to this heart of mine, which so tenderly loves you, to think of the dangers attending your present flourishing condition; especially as the circle of your particular friends is removed far from the examples, which we were early taught to venerate.

You know not, my dear brother, with what emotions I heard you say, when I was last at your house, *that the religion of the fathers of New England, though well enough adapted to their condition, is by no means suited to this enlightened, polished age.* You gave to all present a

proof of your candour, by acknowledging what, I apprehend, is capable of abundant confirmation, *that the early religion of New England was, in substance, the same with primitive christianity.* But you added, *what is called orthodoxy might be very well fitted for men just delivered from the idols of paganism, for men beginning to emerge from the darkness and superstition of popery, and for men exiled from their country by the hand of persecution, and employed in establishing the rudiments of learning and piety in the American wilderness.* But *that religion is not necessary for men of better education and more refined morals.* In short, you gave it as your opinion, *that there is no need of supposing the doctrines and exercises of religion to be at all times precisely the same, but that they may undergo a change corresponding with the great changes which take place in society.*

Bear with me, dear brother, while I attempt, with the freedom which warm affection inspires, to expose the fallacy and danger of such an opinion. This I do in obedience to the solemn charge, which I received from our dying father. *My son,* said he, *with a faltering voice, that God who has been pleased to take your amiable mother to himself, now calls for me. I earnestly recommend you to his mercy. And I desire you to consider the tender age of your dear little brother. I know your affection for him. I charge you to take care of his soul.* Now as I write in the name of our honoured father, and shall defend that religion, which animated him in life, and consoled him in death; I am sure that you, to whom his memory is so dear, will peruse what I write with seriousness and candour.

The first consideration which occurs, is, *the immutability of God,*

the object and the author of all true religion. Although human things are all subject to change ; although your temporal affairs now so prosperous, may tomorrow be in the most calamitous state ; although the revolutions of the age may demolish institutions, which have been the boast of other times ; although rising improvements in the arts and sciences may obliterate every trace of former ignorance and weakness ; still God is the same yesterday, today, and for ever. Now that religion which has the unchangeable God for its object, and essentially consists in conformity to his holy character, must be unchangeable. Since the life of our parents, since the days of our forefathers, or since the age of the apostles, has there been any change in Jehovah, which makes it proper to render him a religious service less humble, less strict, solemn, and evangelical, than that which they rendered ?

The immutable God is not only the object, but *the author of all true religion.* The doctrines or truths of religion are contained in the volume of inspiration. They were written there, my brother, by the finger of God. The tenets of heathen philosophy, passing through the hands of changeable men, who modelled them as they would, had no fixed, invariable stamp. But the doctrines of revelation, coming from an unchangeable source, are the same in all ages. God is the author of *only one system of religious truth.* He has not, since the apostles' day, introduced a new system, nor altered that which was given to them. That which they believed, which, you grant, differed not materially from that which our pious ancestors believed, is that which we must believe. The author of all religious truth has not taught us to expect, that the pro-

gressive cultivation of reason add any thing to revelation. Has he empowered us to lay a as obsolete, any part of revealed truth, and substitute in its place improvements of human wisdom ?

The precepts or practical of religion are also from God and are therefore immutable. Jesus spoke not the language of modern fashionable religion, when he said, " Think not that I am come to destroy the law or the prophets ; I am not come to destroy, but to fulfil. It is easier for heaven and earth to pass away, than one jot or tittle of the law to fail." " Can I law, my brother, admits no alteration, and is no respecter of persons. It requires the same duties of the rich and the poor, of the learned and the ignorant, of the refined and the vulgar, of the king on the throne, and the servant of men's name. It laid equal obligations on polished Greeks and wild barbarians. The accomplished scholar, when divinely taught the same changeable strictness and perfection of the law, found himself on a level with the greatest criminals. The law being once published by the unchangeable Jehovah can never be altered, except by the authority of him who made it. But has God ever authorized us to lower the precepts of the law of the gospel, and to adapt them to the varying manners and situations of men ? Are not they who possess the greatest advantages of fortune under as high obligations to obey the commands of Christ, as those who possess the least ? Can those precepts of christianity, which require the greatest strictness of religion, the most unreserved devotion to God. " *Whosoever come after me, let him deny himself, take up the cross, and follow me ; that thy right eye offend thee, pluck it out, and cast it from thee. I*

right hand offend thee, cut it off, and cast it from thee. Love not the world, nor the things which are in the world. Put off the old man, which is corrupt according to deceitful lusts, and be renewed in the spirit of your minds, and put on the new man, which after God is created in righteousness and true holiness. Be ye holy, for I am holy." Now, dear brother, are men of high birth and education, men of fashion and opulence released from the obligation of these holy precepts? Does the whole burden lie upon the unlearned, the poor, the retired, the afflicted? Or has time exhausted the force of precepts, which once had power to bind all, so that they must now be considered as laws repealed, or fallen into disuse?

What strange inquiries are these? Yet they are naturally suggested by the fashionable opinions of the day. Let us remember, then, that the rule of duty is unyielding and immutable. Proceeding from God, it cannot conform to the taste of the times; it cannot be accommodated to the corrupt inclinations of the heart. No man may add to it, or take from it. And if the rule of duty, the standard of religion, is always the same, then religion is always the same. For two things essentially different from each other cannot be conformed to the same standard.

We are further taught, that religious affection, or conformity of heart to the doctrines and precepts of revelation, is the effect of divine efficiency. Hence we infer that it is, substantially, the same in all ages. It is a supposition inconsistent with the immutability of him, who worketh all in all, that he should in one age produce religious affections essentially different from those, which he produces in another; that virtue and piety, always the fruit of his Spirit should vary

their essential features according to the state of science and manners.

That the terms of salvation are always the same is another proof of the immutability of religion. The gospel addresses mankind, as being sinners. Christ declares that his undertaking respects sinners only. Therefore he proposes salvation to all upon the same conditions. Repentance and faith are constantly represented to be absolutely necessary to salvation. Christ and his apostles gave no intimation, that it could ever be obtained on any lower terms. They made no allowance in favour of men possessed of high literary advantages, and distinguished by the suavity of their manners, and the exterior fairness of their character. *Repent, and believe in the Lord Jesus Christ*, is the solemn language, which the gospel addresses to all men; or if it makes any distinction, it is by declaring the uncommon difficulties, which impede the salvation of the wealthy, the learned, the selfrighteous; and by suggesting the greater divine power and mercy, which in their case are needful.

What, then, shall we say to these things? Is not saving religion the same in all ages? Are not regeneration, repentance, and faith the same things now, as they were in the first period of christianity, and in the devout ages of New England? In short, is it not, in all times and circumstances, the same thing to obey the gospel of Jesus Christ?

You may derive another argument for the immutability of religion from the sameness of its evidence. The evidence of religion more directly belongs to its doctrines, or those things which are the objects of faith. Now the same evidence, which primitive christians had of the divinity of the gos-

pel, and of its particular truths, is, in substance, transmitted to us. Improved reason and philosophy have discovered nothing to invalidate that evidence, which satisfied primitive believers respecting the peculiar tenets of revelation. If they had sufficient evidence, *that by the offence of Adam his posterity were made sinners; that all are by nature dead in trespasses and sins, and so the children of wrath; that Christ was set forth as a propitiation for sin; that none can be received into heaven without regeneration; that they, who are called, are called of God according to his eternal purpose; that they who repent and believe, owe their repentance, their faith, and their consequent salvation to grace; if they had sufficient evidence of these positions, so have we. If they had such evidence of Christ's divinity, as rendered it proper for them to consider him, as God, and to address him as the suitable object of divine worship; then we have such evidence, as renders the same proper for us. There was no consideration to justify Thomas in calling Jesus, his Lord, and his God, and dying Stephen in offering prayer to the ascended Saviour, which does not warrant and require believers now to honour him with the same religious worship. The same might be said of every christian doctrine. As truth is unchangeable in its nature, its evidence remains the same. To ancient believers sufficient evidence was satisfactory. It ought to be so to us. I am your ever affectionate brother,*

CONSTANS.

[To be continued.]

From the Christian Observer.

QUESTION.

"WHEN there is a struggle in the mind between right and wrong,

how may it be known whether the struggle arises from the checks of the natural conscience in an uneducated mind, or from a principle of grace in the soul?" If the following thoughts on the subject are likely to afford any satisfaction to the Querist, they are at his service.

1. The struggle which arises from the checks of the natural conscience in an uneducated mind, will generally be found to be partial as to its object, having relation only to some particular sins, which may appear momentous in their nature, or more dangerous in their consequences than others. The conflict, in this case, is not with what the scripture term the *body of sin*: where the struggle that originates in the principle of grace is against sin universally: its object is that man (*i. e.* the old nature altered) may be put off with his iniquity. It is far from being a mere struggle against prominent vices, but an opposition which prompts the true christian to search out and pursue the foe, and where the severest conflicts are with the most latent evils of the heart, such as pride, unbelief, self-righteousness, want of submission to the will, &c. There is no hypocrisy allowed deceit, or indulgence in any sin whatever, in the true christian warfare.

2. The struggle between the flesh and conscience in the case of a natural man is generally steady and variable. At seasons it is vigorous and steady, and at other times faint and languid; and then again, for perhaps a season, altogether suspended. Whereas the conflict between nature and grace, between the flesh and the Spirit, is more regular, and uniform. The true believer, communing daily

his own heart, and discovering with pain the secret workings of evil, gains increasing conviction of the importance of persevering opposition in patience, vigilance, faith, and prayer. His applications to the Throne of Grace are daily renewed, and thus, strengthened with power and might from above, he is enabled to maintain the good fight, not presuming to lay down his arms till the *days of his warfare* (Job xiv. 14.) are ended.

3. The ordinary struggle in an unrenewed mind originates chiefly in fear, and is stronger in proportion as the apprehension of danger is excited. It is, in fact, a struggle between the judgment and the inclination, the one pointing out the consequences; while the other covets the pleasures, of sin; the one pressing the importance and necessity, while the other shrinks from the performance of acknowledged duties. There is nothing in this struggle, which shews either hatred of sin, or love of the divine law. The truth is, the heart is not divorced from evil habits and attachments, and is therefore secretly offended at the strictness, spirituality, and extent of that law, which condemns them: there is a latent displeasure in the soul, because sin and happiness are not made compatible. Now the conflict in a spiritual mind is ever attended with a hatred of sin, as a thing evil in its nature, as well as pernicious in its consequences. Not only the judgment condemns, but the will opposes, and the affections are withdrawn from it. The law of God, which in the other case is matter of offence, is here not only acknowledged as holy and just, but approved as good: it is the delight of the inward man:

and the grief of a sincere christian is to find in himself so many wayward tempers and dispositions not duly subjected to its righteous and salutary control. Against these he maintains an habitual and serious conflict, and not merely to avoid the condemnation, but also the pollution of sin; not simply wishing to secure future happiness, but labouring to perfect holiness in the fear of God. In the ordinary struggle, when the better principle seems for the moment to prevail, and the duty pressed upon the conscience is performed, the obedience is only like that of Saul, when he forced himself to offer a burnt offering. When the solicitation to sin is denied, it is but like the refusal of Balaam to go with the messengers of Balak, when he gladly would have accompanied them had he dared to do it. In short, to borrow a comparison, which I have somewhere seen, whatever struggles an unrenewed man may have, sin is to him like precious wares in the ship, which are only thrown over board (and that as sparingly as possible) in a storm: but to one of a spiritual mind it is as the stagnant and offensive water in the vessel, which the good mariner is assiduous to pump out and clear away daily.

4. Where the struggle between right and wrong arises only from the checks of natural conscience, it is conducted, or carried on, by the mere exertion of natural power: the subject of it opposes solicitations to evil, with purposes and resolutions formed entirely in his own strength: whereas, in the conflict between the flesh and the spirit, in a renewed mind, the combatant is strong in the grace that is in Christ Jesus. By the acting of faith, from time to time renewed, on the Saviour to whom he is by that vital

principle united, he derives renewed supplies of that spirit of power and might, whereby alone he can effectually be strengthened in the inner man, to fight the good fight, and to crucify the flesh with its affections and lusts.

Lastly. From the struggles occasioned by the mere checks of natural conscience no extensive or permanent good effects ensue. However temptation may occasionally be resisted with effect, the power of the enemy is not broken or subdued; nor is there produced in the mind any habitual vigilance, circumspection, godly jealousy, fear, or abhorrence of evil. Sin, in some form or other, still reigns in the mortal body, and is obeyed in the lusts thereof. But in the conflict, which arises from a principle of grace in the soul, substantial advantage is gained over the adversary: the malignity and deceitfulness of sin are, in an increasing degree, discovered, its secret motions are more clearly traced, and its subtle workings more effectually frustrated. The soul learns more fully the importance of faith and prayer, of the continual use of the christian armour, and of "looking unto Jesus." By these means they that are Christ's are enabled to crucify the flesh with its affections and lusts, so that all things belonging to the old man do gradually die in them, while all things belonging to the new man live and grow in them. This statement is not to be considered as invalidated by the complaints of eminent christians concerning the power of sin within them, by reason whereof they yet groan being burdened. It is to be considered that, in proportion to a man's real growth in grace and holiness, sin not only will be more clearly seen, but more cor-

dially hated, and its opposition to the new man more acutely and painfully felt. It is not therefore a fair inference from the complaints alluded to, that sin is not mortified or weakened. The believer may expect the opposition of the enemy, and count upon the continuance of the conflict, till the happy period shall arrive when he will receive the end of his faith, even the salvation of his soul. M. T. H.

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*From the Religious Monitor.**

THERE are many in the christian world, who confine their reflections on religion almost entirely to its moral precepts; while its doctrines are disregarded, as comparatively of little consequence. By some, these are entirely overlooked, as if they had been intended only for the study of the professed Theologian; and as if the belief of them had no connection with the happiness of a future state. By others, discussions concerning the real import of particular passages of scripture, and the nature of the doctrines deducible from them, are little attended to; these being considered as points, in the decision of which, the private christian is not materially interested. Accordingly, if these men form for themselves any system of opinions concerning the meaning of the doctrines of scripture, they profess to have no desire to convert others to the belief of their peculiar sentiments. They leave every man to be guided by the conviction of his own mind; and despise, as the bigots of a party, those who maintain the necessity of believing, as the only true doctrines, one class of religious tenets.

It is hardly necessary to say any

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thing in refutation of the first of these opinions. He, who can deny man's obligation to believe the doctrines of the gospel; who can reject, as useless, those truths, which constitute the very essence of christianity; and who can deprive its morals of their only pure and efficient motives, deserves not the name of *christian*. He despises the authority of God, and refuses, with daring ingratitude, the best blessings of revelation; the comforts and hopes, which its doctrines inspire.

The second opinion however, in which it is maintained, that every man may safely adopt his own views of the doctrines of scripture, whether they actually accord with its real intention or not, deserves our more serious consideration. This is an opinion, common to many professors of christianity. It has the appearance of much liberality and candour; and will certainly be approved of by every one, who takes only a superficial view of the subject; when attentively examined, however, it will appear to be founded on the following supposition also. That the language of scripture on many of the essential doctrines of christianity is ambiguous, that its import cannot be positively ascertained by the candid inquirer, and that no interpretation of it, and no explanation of the meaning of its doctrines can be regarded, as exclusively true. If, therefore, we can shew that this supposition is unsupported, the opinion, built upon it, must fall to the ground.

By denying such assertions, however, we must not be understood to affirm, that the meaning of every part of scripture is plain and obvious. Many passages are necessarily obscure, from our imperfect knowledge of the language and manners of the period, in which the sacred books were written; and

there are some things, which God hath seen fit to reveal to us only in part. But we shall endeavour to prove that all, who allow christianity to be a divine revelation, must acknowledge that the grand characteristic doctrines of the gospel, original sin, the divinity and atonement of Christ, justification through faith, and the other essential points, connected with these, in as far as they are necessary for enabling us to apprehend them, are promulgated in clear and unequivocal terms.

Before the gospel was preached, mankind were involved in the most deplorable darkness and uncertainty with regard to every particular, which concerned their present hopes and future happiness. Every thing was obscure, and much was entirely concealed. The placability of God, the efficacy of repentance, and the existence of a future state, were all doubted, even by the wisest and most enlightened heathens. Compassionating men in this wretched condition, God was pleased to bring life and immortality to light by the gospel; to shew them in a manner which could not be misunderstood, the sources of consolation, and the rule of duty; to point out the way of access to him, and to direct their views to an eternal inheritance beyond the grave. If, however, these essential truths were not plainly discovered; if the language, in which they are expressed, even after all the investigations of the learned, be full of ambiguity; where are the advantages of revelation? What light hath it shed on a benighted world? What sure consolation, what good hope hath it given to the fearful mind of guilty man? It hath declared to us indeed God's willingness to pardon; but hath left us, as before, in total uncertainty about

the method of obtaining forgiveness. Two opposite opinions on this important subject cannot be equally acceptable to God; cannot afford the same firm satisfaction and consolation to man. If, therefore, christianity be a divine revelation, its doctrines must have been expressed in such a manner, that they may be easily understood by every sincere, unprejudiced inquirer. The goodness of God would lead him to adapt his instructions to the circumstances of his creatures; and, though some of the doctrines are, from their own nature, incomprehensible by our limited faculties; yet our obligation to believe them can be clearly perceived. Christianity is a divine revelation, in which God has given a plain and unequivocal declaration of his commands, and we cannot suppose that it is a matter of indifference, in what sense we receive them; or that he will be fully satisfied with our obedience, though we pervert his precepts and misinterpret his laws. In human governments no such perversion would pass unpunished. The lawgiver may relax his severity in favour of such, as are unacquainted with the particular terms of the law; or of such, as are unable, from the want of intellectual faculties, to exercise their judgment concerning it. Every other subject is supposed capable of understanding, in what sense he should obey the laws of his sovereign; and, if he do not observe them, he is punished accordingly. In like manner the divine threatenings must be fulfilled against those, who, from corrupt passion, willingly misinterpret the sacred oracles.

To this it is objected, as matter of fact, that men of sincerity and candour, differ widely with regard to the essential doctrines of the gos-

pel; and therefore that the only period, in which the meaning of these doctrines could be infallibly known, was during the lives of the apostles, and their immediate followers. Have then the advantages of that revelation, which professed to be of universal and perpetual use, been confined to the period of its first propagation? or has the certainty, which it was intended to give to the fondest hopes of man, been enjoyed only by those favoured few, who were blessed with the extraordinary illuminations of the spirit of God? It is much more reasonable to suppose that the will of God is intelligible by every one, whose mind is not biased by sinful prejudice, and who forms his opinions of the doctrines of scripture from a view of the united force and beautiful analogy of all its declarations. Nor do we hesitate to affirm that it is possible to trace every corruption of the sacred doctrine to some depraved principle in the human heart. This principle indeed is sometimes so concealed from view, that a man, acting under its influence, imagines that he is searching for truth with the utmost fairness and impartiality. Vanity, skepticism, depraved inclinations, and love of novelty have been the parents of innumerable errors. These, nourished by party spirit, and supported, in many cases, by the firm conviction of those, who adhere to them, have maintained their strength. When men are influenced by such motives, they cannot examine with impartiality. Detached portions of scripture are made the foundation of a new system of doctrines, and other passages are explained with the previous determination of making them accord with it, or perhaps with the firm assurance, that they would do so. If this be the way,

in which men are led, by false principles, to form erroneous opinions in religion, their errors will be laid to their own charge; they have not been occasioned by any unnecessary obscurity in the divine revelation.

But here the question recurs, who are in the right? What is the interpretation of scripture which may be regarded, as exclusively true? Are they not dogmatical and conceited, who maintain that they alone, of all christians, have examined without prejudice, and discovered, with infallible certainty, the true meaning of the oracles of God? To this we reply, that there are systems of doctrine demonstrated to be pure by evidence, which our opponents cannot reasonably resist. These are the articles and confessions of faith of this and a neighbouring church. Whatever may be the errors of either in the form of discipline or worship, or in other matters not essential; their systems of doctrine are perhaps the purest, which could have been expected in any works of human composition. Nor is this merely a presumption, drawn from the manners of the times, when they are composed, or from the great piety and integrity of the compilers; but it is an assertion, the truth of which may be proved by an appeal to the coincidence of these doctrines with the sentiments of the immediate followers of the apostles. If this coincidence can be shown, it completely demonstrates the purity of our religious doctrines to every one, who admits the conclusiveness of historical evidence. For, whatever may have been the early corruptions of the christian church, it is not credible, that the contemporaries and immediate successors of the apostles could have ignorantly, or willingly perverted the sacred doctrines. This was so far from

being the case, that they manifested on all occasions the greatest zeal in preserving them inviolate. The rise of every new heresy was observed by them with a mixture of astonishment, indignation, and sorrow, which manifested that, till that time, they had been united and firm in the belief of one system of doctrines. Now, it has often been shown (and no one has ever been able to prove the contrary,) that the doctrine of our church* corresponds exactly with the faith of the primitive christians; or, in other words, with the faith of the inspired writer. The doctrines, which we hold, are not the inventions of men, nor the perversions of scripture truth; they are coeval with the first promulgation of the gospel; for it cannot be shown, that they were introduced at a later period. In the darkness of Popish ignorance some of them were almost extinguished; but whenever learning and reverence for the scriptures began to revive, the pure doctrines of Christ shone forth with renewed lustre. They were received by our venerable reformers, as the greatest blessings of Heaven, and worthy of being kept and defended with a fortitude, which tortures and death could not overcome. Shall then their descendants permit themselves to be deprived of such blessings, from the unmanly fear, that their firm, though modest defence of them, would be illiberally stiled the effect of a dogmatick and conceited spirit? [*To be continued.*]

* The Church of Scotland.

THE following anecdote of Calvin, while it does much honour to his moral and religious character, is a curious historical fact, which deserves to be generally known. It was related at Geneva, by *Deodati*, one of Calvin's successors, to

the first Lord Orrery, who flourished under the reign of Charles the first. The extract is taken from 'The state letters and memoirs of the right Hon. Roger Boyle,' page 4, 5.

Eckius being sent by the pope, legate into France, upon his return resolved to take Geneva in his way on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied but with one man, to the city, in the forenoon. Setting up his horses at an inn, he inquired where Calvin lived, whose house being shewn him, he knocked at the door and Calvin himself came to open it to him. Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him, that he was a stranger; and having heard much of his fame, was come to wait upon him. Calvin invited him to come in, and he entered the house with him; where discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious learned man, and desired to know if he had not a garden to walk in. To which Calvin replying he had, they both went into it; and there Eckius began to inquire of him why he left the Roman church, and offered him some arguments to persuade him to return; but Calvin could by no means be inclined to think of it. At last, Eckius told him, that he would put his life in his hands; and then said he was Eckius the Pope's legate. At this discovery, Calvin was not a little surprised, and begged his pardon that he had not treated him with that respect which was due to his quality. Eckius returned the compli-

ment, and told him if he would come back to the Roman church, he would certainly procure for him a Cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had? he told the Cardinal he had that house and garden, and fifty livres per annum, beside an annual present of some wine and corn; on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin giving him thanks assured him he was well satisfied with his condition. About this time dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect. Eckius after dinner desired to know, if he might not be admitted to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; accordingly, he sent to the officers to be ready with the keys, and desired some of the syndicts to be there present, not acquainting them who the stranger was. As soon therefore as it was convenient, they both went towards the church, and as Eckius was coming out of Calvin's house, he drew out a purse, with about one hundred pistoles, and presented it to Calvin. But Calvin desired to be excused; Eckius told him, he gave it him to buy books, as well as to express his respect for him. Calvin with much regret took the purse, and they proceeded to the church, where the syndicts and officers waited upon them; at the sight of whom Eckius thought he had been betrayed, and whispered his thoughts in Cal-

vin's ear ; but Calvin assured him to the contrary. Thereupon they went into the church ; and Eckius, having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church ; but Calvin stopped him a little, and calling the syndicts and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor, and so put it all into the poor box that was kept there. The syndicts thanked the stranger, and Eckius admired the

charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house, but he replied that he must depart ; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where with great compliments, they took a farewell of each other.'

Eckius was a very learned divine; professor in the university of Ingolstadt, memorable for his opposition to Luther, Melancthon, and other reformers in Germany. He died in 1543, aged 57. See Hoffmanni Lexicon, Tom. 2, page 130, or Encyclopedia Britannica, vol. 6th, p. 296. *Af. Mis. Mag.*

Review of New Publications.

The Doctrine of Predestination unto Life, explained and vindicated in Four Sermons, preached in Brattle Street, and published at their general desire: with some additional passages and quotations. By WILLIAM COOPER: one of the pastors of said Church. With a Preface by the Senior Pastors of the town of Boston. Second Edition. Boston. E. Lincoln, Water Street, 1804.

MANY, after reading the title page, prefixed to this little volume of sermons, would shrink from the perusal of its contents. With the subject of the discourses under review some have connected an idea of horror, while to others the title itself is a sufficient recommendation.

Reviewers of controversial publications, whether religious, or political, ought, as much as possible, to divest themselves of sectarian

feelings. With reverence and impartiality then we shall notice these productions of one of the fathers of our Boston churches, whose memory is yet held in great veneration.

These Sermons were first published in Boston, in the year 1740, were reprinted in London, in the year 1765, and the second Boston edition appeared during the last year.

The Sermons are introduced by a preface, written by the senior pastors of the town of Boston, the venerable contemporaries of the author. This preface is a specimen of their brotherly love to the author, their attachment to the doctrines contained in his sermons, and their fervent zeal in the cause of Christ. It breathes a spirit of piety as well, as of firm, unshaken faith, and strongly recommends the discourses to the reader's attention.

At the present day, when many pious christians are accused of *ex-*

teaching for doctrines the commandments of men, when faith in doctrines above our comprehension is deemed superstition, the following observations, contained in the preface, may be seasonable and appropriate.

The doctrine of Predestination "is embraced by us, because we find it in our Bible. This it is, that makes us *Predestinarians* and *Calvinists*: For *Calvin*, nor *Augustine*, nor any names whatever, are any thing to us, but as they speak from the *Holy Scriptures*. These are our only oracles. What we find there, we believe and profess, though incomprehensible to our weak and shallow minds, which are by no means the measure of truth. And we think we act a perfectly rational part, as well as reverent before the high God, the infinite *Intelligence*, in bowing our understandings to his revelations respecting truth and duty, even where we cannot answer every scruple or objection, for reconciling *seeming oppositions*."

The words which Mr. Cooper has selected, as a text for his discourses, are contained in the epistle to the Romans, viii. 29, 30. In the first sermon, after noticing the chapter preceding the one from which his subject is taken, our author observes, that the "words" of his text "are commonly called the golden chain of salvation," and divides it into four parts; Foreknowledge and Predestination, Election, Justification, and Glorification. After having made a few observations on each of these important subjects in their order, he observes,

"It is not my intention to speak of all these privileges in the order, in which they stand connected in our text; and I have but lately discoursed concerning two of them, effectual calling and justification. My present purpose therefore is, to treat only of that, which is the ground of them all, and from which they result, namely, *Election, or Predestination unto Life*."

He then proceeds to expatiate on the importance and excellence of the doctrine, and to vindicate it from the objections of those, "who

decry and reproach it, as unworthy of God and religion; and of those who speak of it, as among those mysterious, controversial, and speculative points, which it is best not to meddle with."

The author, who appears to have had correct ideas of the human heart, anticipates much opposition from the prejudices of men, in treating so unpopular a subject.

The modest and humble manner in which he solicits the attention of his audience, is worthy of notice. As the direction, given to the hearers, deserves the attention of every serious and candid inquirer after truth, we transcribe the author's words with pleasure.

"And now, my hearers, let me crave, and, as I speak in the name of Christ, I may demand your reverent and serious attention. Let me entreat you to lay aside prejudices, if you have entertained any, against this doctrine, and to receive *with meekness the ingrafted word, which is able to save your souls*. Let me desire you to stop all censures, till I have finished the subject, if, through the good hand of our God upon us, I may be allowed to do so.

"And let me further ask you, before I proceed, to lift up your heart to God in some such secret petition as this, 'Lord! if this doctrine be according to thy mind and will, suffer not my mind to be prejudiced against it; but help me to receive it in the love of it, and to improve it to all those holy, saving purposes, for which thou hast revealed it in thy word.' If any will not do thus, let me tell them, their minds are not rightly disposed to hear, nor can they be looked upon to be sincere inquirers after truth."

In the first discourse the author describes the doctrine of election in the terms of the 17th article of the church of England; which article he observes, agrees with the assembly's catechism. These he calls "*the publick standards*," and the truths contained in them he undertakes to explain in eight distinct propositions. Upon subjects so

disputed as those propositions involve, we can only say, that the writer has treated them with perspicuity, and has been very happy in his corroborative quotations from scripture.

Before he enters on the second head of his subject, he makes a few practical remarks, which tend to prove that the doctrine of election "is not so discouraging as some would represent it."

In the second discourse, the point to be established is this, "That a certain great and glorious number were elected by God, in his eternal counsel and purpose from the rest of fallen mankind, to be in time effectually called and justified, in order to their being finally brought to eternal life and glory; and this out of his mere good pleasure, and for the praise of his glorious grace." To confirm this point, the author brings many striking passages from the New Testament, which appear to us strong and forcible, and oblige us to conclude with him, that the doctrine treated of, "is no scattered, single, or independent article, but runs along with the stream of the bible."

The object of the third discourse is to attempt to clear the doctrine of misrepresentations and objections. The subject of this discourse must be highly interesting to every one; for where is the mind, which is at any time employed on serious subjects, that is not desirous of having its objections removed, and of being confirmed with regard to the truth or absurdity of the above-mentioned doctrines? How far Mr. C. has succeeded in removing objections, or confirming the truth of his subject, we must refer our readers to the work to judge for themselves.

In the fourth and last sermon,
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the author endeavours to state some of the absurd consequences, which follow upon the denial of the doctrine; such as making the will of God dependent on a creature, the uncertainty of human salvation, and that the salvation of every particular man originates with himself.

The discourses are then concluded with shewing the importance of the doctrine, and the place it holds in the scheme of christianity, with a few practical remarks.

The extracts, already made from the discourses, will serve as a specimen of the author's style, which is plain and perspicuous, and forms a striking contrast with many of the polished sermons of the present day.

We must do the author the justice to observe, that a spirit of piety, and christian zeal pervades the whole work; and that his discourses are exempt from any severity, or invective against the opposers of his sentiments. To use his own words, he appears to have taken "this subject in hand, not from a love of controversy or fondness to oppose the schemes of others, but from a sincere desire to fulfil the ministry of the Lord Jesus." N.

Sermons: by WILLIAM JAY, 8vo. pp. 478. Boston, printed for B. and J. Homans, by David Carlisle. First American, from the second London Edition. 1805.

From the multitude of books, which are continually issuing from the presses in Great Britain, it were to be wished, that our American bookfellers were always as judicious in their selections for reprinting in this country, as the publishers of this volume. With much satisfaction we introduce to the American publick, a work in no

common degree interesting and instructive. It consists of twenty four sermons on the following subjects: *Mistakes concerning the number of the righteous; The triumphs of patience; Vows called to remembrance; the nature of genuine religion; The young admonished; The gospel demands, and deserves attention; The sufferings of our Saviour necessary; The condemnation of self-will; The secure alarmed; On progress in religion; The privileges of the righteous; The conditions of christians in the world; Concupiscence punished; Hope; The parable of the two sons; Christian diligence; The abuse of divine forbearance; Assurance; Domestick happiness; Happiness in death; Service done for God rewarded; The disappointments of life; Neutrality in religion exposed; The family of our Lord.*

From the discourses on these important subjects, we shall select such passages as shall at once exhibit a fair specimen of the sentiments and manner of the author, and furnish rich entertainment to our readers.

The first discourse is on the "*Mistakes concerning the number of the righteous;*" which is thus happily introduced.

Who can understand his errors? How numerous, how various, how opposite to each other, are the mistakes of mankind! The lives and the language of many seem to imply a full persuasion, that there is very little evil in sin; that the difficulties of religion are by no means great; that it is an easy thing to be a christian; that if there be a hell, few are wicked enough to be turned into it; and that the generality of our fellow creatures are in a fair way for heaven. This persuasion is as false as it is fatal. "Enter ye in at the strait gate: for wide is the gate, and broad is the way which leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

It is possible, however, to fall into

another extreme, and to draw an unwarrantable conclusion respecting the state of religion, and the number of its adherents; and even wise men, and good men, are liable to this. "Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." p. 9, 10.

Our author then undertakes "to examine the opinion that reduces the number of the righteous;" to "lay open the various sources from which it proceeds," that "by discovering the cause," he might the more successfully "prescribe the cure." This opinion sometimes grows out of "the peculiar state of our own minds," sometimes it originates from "observing multiplied instances of false profession," but more frequently it is "derived from the righteous themselves." Five things, he conceives, "have influence in producing it: *The obscurity of their stations; the diffidence of their dispositions; the manner of their conversion; the diversity of their opinions; and the imperfections of their character.*" We select his illustration of the fourth of these topics, as a specimen of the christian candour of our author.

The difference of opinion which prevails among christians, has frequently occasioned a diminution of their number. Indeed, the readiest way in the world to thin heaven, and replenish the regions of hell, is to call in the spirit of bigotry. This will immediately arraign, and condemn, and execute all that do not bow down and worship the image of our idolatry. Possessing exclusive prerogative, it rejects every other claim; "stand by, I am 'sounder' than thou." "The temple of the Lord, the temple of the Lord, the temple of the Lord are we!" How many of the dead has this intolerance sentenced to eternal misery, who will

shine forever as stars in the kingdom of our Father! How many living characters does it reprobate as enemies to the cross of Christ, who are placing in it all their glory. No wonder if under the influence of this consuming zeal, we form lessening views of the number of the saved. "I only am left." Yes, they are few indeed, if none belong to them that do not belong to your party; that do not see with your eyes; that do not believe election with you, or universal redemption with you; that do not worship under a steeple with you, or in a meeting with you; that are not dipped with you, or sprinkled with you. But hereafter we shall find that the righteous were not so circumscribed, when we shall see, "many coming from the east, and from the west, from the north, and from the south, to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." Do I plead for an excessive candour? The candour which regards all sentiments alike, and considers no error as destructive, is no virtue. It is the offspring of ignorance, of insensibility, and of cold indifference. The blind do not perceive the difference of colours; the dead never dispute; ice, as it congeals, aggregates all bodies within its reach, however heterogeneous their quality. Every virtue has certain bounds, and when it exceeds them, it becomes a vice; for the last step of a virtue, and the first step of a vice, are contiguous.

But surely it is no wildness of candour, that leads us to give the liberty we take; that suffers a man to think for himself unawed; and that concludes he may be a follower of God, though he follow not with us. Why should we hesitate to consider a man a christian, when we see him abhorring and forsaking sin; hungering and thirsting after righteousness; diligent in approaching unto God; walking "in newness of life;" and discovering a spirituality of temper, a disposition for devotion, a deadness to the world, a benevolence, a liberality, such as we seldom find in those high toned doctrinaires, who regard themselves as the only advocates for free grace? And by the way, it is not a system of notions, however good, or a judgment in divine things, however clear, that will constitute a christian. It is a transformation by the renewing of the mind; it is a putting "off the old man with his deeds,

and putting on the new man, which after God is created in righteousness and true holiness;" it is walking "even as he walked." "If any man have not the spirit of Christ, he is none of his."

And to pass to the opposite side, we should also remember, that men do not always live according to the natural tendency and consequences of their creed. Some hold sentiments very injurious to holiness, who are not wicked men; their hearts are better than their opinions; their principles give their consciences a liberty to sin, which they refuse to take; and their practice is adorned with good works, which their system by no means requires. No one can imagine that I mention this with a view to countenance or palliate the adoption of such sentiments. They blaspheme every line in the bible, and are always injurious in a degree; but where they happen to fall in with a love of sin, the effect is dreadful; where such a poisonous infusion is imbibed, and not counteracted by a singular potency of constitution, the consequence is certain death. p. 19, 20, 21.

The following observations, in his application of the discourse, are at no time unseasonable, in no christian community inapplicable.

"My brethren, the best evidence you can give of your integrity, is freedom from the prevailing, fashionable vices and follies of the times and places in which you live. A dead fish can swim with the stream, but a live one only can swim against it. The influence of one man over another, is truly wonderful; the individual is upright; his connections give him all his wrong bias. Alone, he forms good resolutions; when he enters the world they are broken, "like as a thread of tow is broken when it toucheth the fire." It is not ignorance, but a cowardly shame, that keeps many in a state of indecision, "halting between two opinions." They know what is right, and would gladly partake of the believer's safety; but they have not fortitude enough to encounter the reproach, which in one form or another, always attends an adherence to the cause of Jesus Christ. Others, who had made some pleasing progress, have been easily deprived by a laugh, or a sneer, of all their religion. Not to "bow the knee to Baal," when all adore him: to step forth with our

family behind us, and say to our neighbours, and our relations, "Choose you this day whom ye will serve, but as for me and my house, we will serve the Lord;" to withstand in a pious cause, the influence of example; to keep our way when we see an adverse multitude approaching us; to pass through the midst, unshrinking, as we feel the scourge of the tongue, this is no easy thing; this is principle in triumph; and this christian heroism is not only commendable, but necessary. Do not say, therefore, if we do this, we shall be singular. If you are christians, you must be singular; it is the grand design, the unavoidable consequence of the gospel. Read the character of its followers: "Ye are not of the world, even as I am not of the world." Examine its commands: "Be not conformed to this world, but be ye transformed by the renewing of the mind." Weigh the condition of its dignities and privileges: "Come ye out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord almighty." My dear hearers, the language is too plain to be misunderstood; the meaning too awful to be trifled with. Decide, and decide immediately. "Withdraw yourselves from these men," before a common perdition involves you all. If with them you will sin, with them you must suffer. They who followed the multitude rather than Noah, were drowned in the flood. They who followed the multitude rather than Lot, were destroyed in the cities of the plain. They who followed the multitude rather than Joshua and Caleb, perished in the wilderness; and as it was then, so it is now; "as for such as turn aside to their crooked ways, the Lord will lead them forth WITH the workers of iniquity." (To be continued.)

LITERARY NOTICE.

Doctor Dwight's sermon on Duelling.

THIS sermon, though very lately printed, was preached last September, in the College Chapel at New-Haven. "It was no part of the design of any observations made in it to refer to any particular events or persons." "The sole object" of the preacher (as by himself expressed) "was to establish prin-

ciples in the minds of his audience, and peculiarly of his pupils; and not at all to attack, or characterize persons."

Taking the following appropriate text, "*A man that doth violence to the blood of any person, shall flee to the pit; let no man slay him.*" the preacher exhibits to view, in a manner that would seemingly overpower any mind with conviction, the *folly*, the *guilt*, and the *mischiefs* of duelling.

Before the stern and awful majesty of truth, the duellist stands appalled and confounded; the blood stained laurels are torn from his brow: his pleas and excuses vanish like vapours from the presence of the sun; his egregious folly is made manifest; the rankness of his offence against God and man, is seen in the strong colours of reason and argument, aided by sublime eloquence.

In the mind of the reader, the alternate emotions of indignation and horror, suddenly give place to the anguish of unavailing grief and compassion. The "uncovered coffin" appears to view; the bloody corpse is plainly seen. There is beheld a train of bereaved and broken hearted relatives; the father of the wretched victim of false honour, "fixed in motionless sorrow;" the mother, "wrung with agony." A group still more affecting is presented; the reader wets the page with tears.

"Turn thine eyes, next," solemnly exclaims the preacher to the bloody victor, "on the miserable form, surrounded by a cluster of helpless and wretched children, see her eyes roll with phrenzy, and her frame quivering with terror. Thy hand has made her a widow, and her children orphans. At thee, though unseen, is directed that bewildered stare of agony. At thee she trembles; for thee she listens; lest the murderer of her husband should be now approaching to murder her children also.

"She, and they, have lost their all. Thou hast robbed them of their support, their protector, their guide, their solace, their hope. In the grave all these blessings have been buried by thy hand."

The superior elegance of its language, is but the smallest part of the merit which this discourse possesses. While it enchains attention, it informs the understanding; while it awakens the indignant, and sympathetick passions, it convinces the judgment and

corrects the heart. In the clear and awful light of the sacred oracles, it displays the horrible turpitude, as well as the direful consequences, of the crime, which, in some parts of even this christian country, has been "vindicated, honoured, and rewarded, by common consent, and undisguised suffrage," "among those who filled the superior ranks of society." *Connect. Courant.*

FRAGMENTS.

PROVIDENCE.

Is what extreme confusion must the world for ever have been, but for the variety, which we find to obtain in the faces, the voices, and the hand writings of men! No security of person, no certainty of possession, no justice between man and man, no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now, man's face can distinguish him in the light, his voice in the dark, and his hand writing can speak for him, though absent, and be his witness to all genera-

tions. Did this happen by chance, or is it not a manifest, as well as an admirable, indication of a divine superintendence? *Derham i. 310.*

RELIGION.

RELIGION, viewed at a proper point of sight, hath a very beautiful face. It is innocent and very careful not to hurt any body, or, doing it inadvertently, is uneasy till it hath made him amend. It always means well, and does as well as ever it can. If it offends, it wants to be reconciled; confesses its faults; prays to be forgiven; is desirous to be informed; is less adventurous; more circumspect; sensible of its own frailty; forgives every body; abounds in good will; delights in good offices; keeps itself clean; is pleased with itself; looks cheerful; is cheerful! Why, then, will any one be so indiscreet, as to dress this lovely form in such a frightful manner, as to terrify the beholder, instead of inviting him to embrace it. (*Dr. Newton's Sermon on the Ministerial Duty.*)

Religious Intelligence.

FOREIGN.

From the mass of information before us, we select for this number the following articles.

MISSIONS IN SOUTH AFRICA.

THE London Missionary Society was established in 1795. The ninth number of their Transactions, contains a very interesting narrative of the Rev. Mr. Kicherer's mission to the Hottentots, which has already appeared in some American periodical works. From this we learn that Mr. Kicherer, with Messrs. Vanderkemp, Edwards, and Edmonds, embarked in Dec. 1798, for the Cape of Good Hope, where they arrived the March following. A few days previous to their arrival, three Boschemen had come thither from Zak river, 400 or 500 miles N. E. of the Cape, with a view to solicit the government to send teachers into their country. They came in the capacity of publick ambassadors. At the conclusion of a peace between these heathen and the Farmers of the back settlements, some of the latter offered a

prayer. The Hottentots inquiring the meaning of such an action, were informed, it was done to obtain the blessing of Almighty God, that their neglect of this God was the cause of their wretchedness. This so forcibly impressed these poor heathen, that they immediately sent to the government of the Cape for gospel instructors. There they met several missionaries, just arrived from Europe. So remarkable a coincidence of circumstances left no doubt in the minds of the missionaries respecting their duty. On the 22d of May several of them left Cape Town. At Rodezand they rested several days, where Mr. Voss presides over a flourishing congregation. Thence they visited Bavian's Kloof, where the Moravians have a congregation of "Tame Hottentots." From Bavian's Kloof, they proceeded a fortnight's journey, through a vast tract of land, so dry as generally not to afford a blade of grass; yet the surrounding inhabitants, hearing of their journey came to them to

be in vain to expect that the gospel will ever widely spread in this country, till God so blesses the means as that native men shall be raised up, who will carry the despised doctrine, brought into the country by the Mleeches, into the very teeth of the brahmins, and prove from the scriptures, that this is indeed the Christ that should come into the world. We hope we see the dawn of this." (p. 426.) "The mighty argument that silences every opposer is, that Jesus Christ has done what no man else ever did, or had compassion enough to do. He bore our sorrows, and made his soul an offering for sin. In all the examples of their gods, they find nothing like this. Although their ideas of sin are extremely deficient, yet this amazing instance of Almighty love strikes them at once, as fitted above every thing for the helplessness of man, and *worthy of all acceptance.* You can have but little idea of the impression which this one truth has begun to make on this heathen country. It does not strike a converted person in England with such novelty and fitness, as it does here, where the wits have been racked for so many centuries, to find a way of life that should be accompanied with its leading to God and heaven; and where, for so long a time, the guilty conscience has sought in vain for some solid ground to rest upon." (p. 427.)

"It would give you great pleasure, could you drop suddenly among us, on an ordinance day, and see the lively affection with which such a number of persons of different colours and nations unite in commemorating the dying love of Christ. You must not suppose however that our brethren are without faults, or that their knowledge and steadiness are equal to that of the same number of christians in England. We have to contend with the versatility of their minds; to bear with their precipitancy; to nurse them like children in the ways of knowledge; sometimes to rebuke sharply, sometimes to refrain for the present, sometimes to expostulate, sometimes to entreat, and often to carry all to the throne of grace, and pour out our complaints to God. They have however never showed any propensity to go back to idolatry, and we have, on the whole, reason to rejoice in them all." (p. 438.)

"We have it in our power, if our means were equal to it, in the space of

about fifteen years, to have the word of God translated and printed in all the languages of the east. Our situation is such as to furnish us with the best assistance from natives of the different countries. We can have types of all the different characters cast here; and about 700 rupees per month, (part of which I hope we shall be able to furnish,) would complete the work. The languages are, the Hindoostanee, Maharastia, Oreea, Telingua, Bhotan, Burmah, Chinese, Corkin-Chinese, Tonquinese, and Malay. On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain." (p. 456.)

The periodical accounts given by the Baptist Missionary Society, (No. 12.) of the superstitions and abominable idolatries of the Hindoos, are very affecting. On the 18th of April, 1804, three women were burnt with the corpses of their husbands, on one pile, near the house of the missionaries. This horrid act is considered by the natives, as a strong proof of the truth of their religion!! The British government, to prevent this dreadful mischief in the districts subject to the English government, has issued his proclamation prohibiting the practice. It is notwithstanding continued; and 30000 women, at least, perish annually by this diabolical superstition.

GREAT BRITAIN.

THE Sunday School Society, from its institution in 1785, to Sep. 1804, it appears from their report, had established or assisted 2232 schools, in which, 200,787 scholars have been instructed; and they have distributed, beside spelling books, 42,680 testaments, and 6,583 bibles, beside donations of more than £4000 sterling in money.

On the 31st of May, 1804, according to annual custom, upward of six thousand charity children, attended by their patrons, masters, and matrons, went in procession to St. Paul's church, where an excellent sermon was preached by the Bishop of Lincoln, from Matt. xi. 5. "And the poor have the gospel preached unto them."

METHODIST CONFERENCE.

THE annual conference of the preachers in Mr. Wesley's connection, was held in London, 30th of July last. In the minutes of their proceedings, the numbers in the society are thus stated:

In Europe, viz. Great Britain, Ireland, the Norman Isle, and Gibraltar,	120,322
In the British dominions in A- merica,	1,410
In the West Indies, } Whites, } 1,632	
Coloured people and } Blacks, } 14,164	
In the United States, } Whites, } 87,020	
Coloured people and } Blacks, } 22,650	
	109,670
	247,098

The number in Europe is somewhat less this year than the last; owing, it seems, to a considerable falling away in Ireland. Yet there is an increase in the whole amount of between 11,000 and 12,000, since the last conference.

UNITED STATES.

Report of the committee on the general state of religion exhibited to the General Assembly of the Presbyterian Church in the United States of America, May, 1805.

THE information, which has been received, respecting the state of religion within the bounds of the General Assembly during the last year, exhibits a variegated scene. Whilst, on the one hand, it presents many things which are just cause of gratitude and rejoicing; on the other, it brings into view, *some*, calculated to produce humiliation and regret. In several congregations, particularly on Long Island, in the bounds of the synod of Albany, and in the western parts of the Presbytery of New Brunswick, there have been considerable revivals of religion. The number of adults who have been received into the church in different parts, by baptism, as well as those who have been admitted to the sacrament of the Lord's Supper, has been considerable. Such as have been added to the church, during the revivals which have taken place in times past, have generally, and indeed almost universally, proved steadfast in the faith, been progressive in their christian course, and evidenced the sincerity of their profession by the holiness of their lives and conversation; whilst instances of apostasy have been very rare. Praying societies have been established in many places, and generally well attended. In those congregations which enjoy the

preaching of the gospel and the administration of its ordinances in a stated manner, there is generally manifested a growing attention to the things of religion. A more than usual anxiety, and more vigorous exertions have also been manifested by vacant congregations to have the institutions of religion stably among them. In several places the highly important duty of catechising has been more attended to than formerly, and has produced those salutary effects, which we have reason to expect will always flow from it.

The prospects with respect to the Indians are highly encouraging. A school has been established among the Cherokees, in the state of Tennessee, under the care of the Rev. Mr. Blackburn, with flattering prospects. Some of the Indian tribes to the westward seem also favourably disposed to receive the gospel, and have expressed an earnest desire to have schools established among them. The school among the Catahaws, established by the synod of the Carolinas, is also continued; and several young men of different tribes have received, and are now receiving, their education under the care of the synod of Pittsburg.

Whilst there is very satisfactory evidence to believe, that there has been a great and glorious work of God carried on throughout a widely extended portion of country to the south and west, within the bounds of the General Assembly, and that many souls have been savingly brought home to God; it is proper to observe, that in general this has been accompanied with very uncommon and extraordinary effects on the body. There appears also reason to believe, that, in certain places, some instances of these bodily affections have been of such a nature, and proceeded to such lengths, as greatly tended to impede the progress, and to tarnish the glory, of what, in its first stages, was so highly promising. That God has all the powers both of our mortal and immortal part absolutely under his direction, and subject to his control, and can influence and affect them according to his sovereign pleasure, will not be doubted by any who acknowledge Him as the framer of our bodies, and the father of our spirits; and that in him we live, and move, and have our being. Experience and the very reason and nature of things also

manifest, that human nature may be deeply affected and even overpowered by particular views and impressions of spiritual and divine things. But it is equally manifest, that these effects may be, in a considerable degree, produced by natural causes, or by the agency of spiritual and subordinate beings. Satan may transform himself now, as well as formerly, into an angel of light. It is enjoined upon us not to believe every spirit, but to try the spirits whether they be of God. As the magicians endeavoured by their enchantments to imitate and discredit the miracles performed by Moses, so has it been an artifice of Satan, in every period of the church to endeavour to obstruct and bring a reproach upon a revival of religion, by counterfeiting the operations of the spirit of God, and exciting those who were concerned in such revival, to extravagant and disorderly proceedings. True religion is a most rational and scriptural thing. One of the unhappy circumstances usually attending a revival of religion is, that some who are engaged in it, are prone to consider all its concomitants, and every thing connected with it, as sacred. This affords the adversary an opportunity, unsuspected, of sowing tares among the wheat, to the great prejudice of the approaching harvest. In times of the revival of religion, it highly concerns us carefully to guard against grieving the holy spirit of God, and provoking him to suspend or withdraw his gracious influence, either by resisting, or not duly improving his operations; or by yielding to the suggestions and influences of Satan. All religious experience is to be brought to the test of divine truth, to the law, and to the testimony; if it be not conformable to these, it is because it is spurious. God is a God of order, and not of confusion; and whatever tends to destroy the comely order of his worship is not from him, for he is consistent with himself. Whilst, then, the General Assembly mourn over, and lament, those irregular and disorderly proceedings which have taken place in some parts, and which have tended to obscure and tarnish the glory of this good work of God; they rejoice, that in general they appear to subside; that the minds of the people are reverting to more rational and scriptural views and exercises; that but few of the ministers in their connection have countenanced or encouraged

these wild extravagances, or considered any bodily exercises as a criterion by which to form a judgment of a person's character or state; but have formed their opinion in this case from the conformity of their views and exercises to the word of God. The Assembly are happy to find, that the pernicious and destructive principles of infidelity and philosophy, falsely so called, continue to lose their influence, or are less avowed. Whilst, at the same time, they have cause to lament, that formality and lukewarmness in religion seem to prevail in some of our churches; and that the sacred institutions of the gospel are attended with so little power. Multitudes continue careless and secure, perishing in ignorance and in sin, whilst the love of many waxes cold. A respectful and serious attention, however, to the institutions of religion, seems pretty generally to have prevailed, and an increasing union and harmony in societies which are composed of presbyterians and congregationalists.

We are also happy to learn by the delegates from our sister churches of Connecticut, that the highly useful practice of catechising has been more than commonly attended to among them, that their churches are in peace, and that there is a generally increased attention to the things of religion among them.

Upon the whole, the Assembly find no inconsiderable cause to bless and praise God for the tokens of his goodness. They find also many things which are cause of humiliation before him. They feel themselves called upon, from the circumstances in which they are placed, to renewed and vigorous exertions in the cause of their God and Redeemer, in hope that their labours shall not be in vain in the Lord. And do earnestly exhort all the people under their care to activity and perseverance in the christian course, looking to the mercy of God unto eternal life, through Jesus Christ our Lord, to whom be glory in the churches, world without end. Amen. *Ass. Miss. Mag.*

Extract of a letter from Virginia, Sept. 1804.

"It gives me much pleasure to be able to inform you that the revival of religion, of which I have formerly spoken, continues to extend. There is every reason to hope that its effects will not be transitory: for in many

parts of the country decent houses for publick worship have been lately erected; and where such accommodations are wanting, multitudes assemble, and continue encamped for days in the open fields. This is a crisis, of which enlightened and influential christians should avail themselves"

The middle association of Essex

county, who always have a sermon at their monthly meetings, have, we hear, agreed that for the present year the sermon be on the subject of the Trinity, or the divinity of Jesus Christ; also that one of their number exhibit an essay on one of these subjects at each of their meetings.

Literary Intelligence.

FOREIGN.

GREAT BRITAIN.

Mr. Parkinson, surgeon, has in the press a work, entitled, "Organick Remains of the former world displayed." In which the Mosaic account of the deluge is shown to agree with the present appearance of the globe.

Major Rennel has been comparing the *Geography of Scripture*, with his own local observations, which have fully established its accuracy. We have not heard whether the result of this investigation has been made publick.

Mr. Barrow, who lately published the second volume of his *Travels into the interior of Africa*, was, a year since, about to bring forward the *Account of his Travels in China*.

Mr. Park, the celebrated African Traveller, has undertaken another journey of discovery, into the southern part of Africa.

A series of Letters has been published in England, written from South America, by an English gentleman, detained a prisoner by the Spaniards, in Paraguay, in the years 1797-8, descriptive of the Country, Government and Manners of the Inhabitants, adorned with highly finished engravings.

The Rev. T. Wood, of Huddersfield, has issued proposals for publishing by subscription, a work entitled, "An Historical, Geographical, and Chronological account of the progress of Christianity on its first promulgation; also a sketch of the primitive Christian Church; with remarks on the revival of religion in the present day." This work was to have been published in April last, price 5s. boards.

An improved edition of *Mias Hannah Adams' View of Religions* has been published in England, revised and corrected by the Rev. A. Fuller; to which is prefixed, an original Essay on the Nature and importance of truth.

PORTUGAL.

In Portugal, a strong disposition has been lately manifested to patronize those studies which benefit mankind. This has been indicated by the patronage afforded to Mr. Bartolozzi, after Britain had declined to engage his services any longer; and by a commendable attempt to construct a map of that country from actual measurement, and a series of triangles. This map is published in an advanced, though not in a complete state.

GERMANY.

The Literary Society of the county of Mansfield, in Saxony, have opened a subscription, for erecting a monument to LUTHER, at Eisleben in Saxony, the place of his nativity. The king of Prussia patronizes and supports the undertaking.

THE ELECTOR OF BAVARIA has purchased for the University of Wiirzburg, the Blánkian Cabinet of Natural History consisting of 28,000 specimens. The library of the University has also been enriched with the books that belonged to the secularized clergy.

The number of works which appeared at the last Leipsick Fair, was 1404; among which were 125 novels; 36 dramattick pieces, and more than 300 translations.

M. Harding, of the Observatory at Lillienthal, near Bremen, who has been employed on an atlas of all the stars down to those of the eighth magnitude, which lie within and near the orbits of the two new planets Ceres and Palas, discovered on the first of Sept. 1804, a THIRD NEW PLANET. Its place, as settled by DR. OLBERS, on Sept. 8, was at M. T. 8h. 11m. 20d. A.R. 1d. 29m. 39s. dec. in south 0d. 47m. 19s.: its motion in A.R. is about 7m. 56s. retrograde, and in declination about 12m. 24s. south per diem. It is

A new review commenced with this year, in London, called the *Eclectic Review*. The design of the Editors is expressed in the following motto, which they have prefixed to their work.

"Cicero gives us an account of the various opinions of philosophers in his age; but he himself was of the *Eclectic* sect; and chose out of each of them, such positions, as, in his judgment, came nearest to the truth." *Watts' Improvement of the Mind*.

The numbers appear monthly, containing 80 pages 8vo price 1s 6d sterling. The profits are applied to the

assistance of the New British and Foreign Bible Society.

We have seen the three first numbers, "The object of this work is to rescue good writers from the partiality and abuse of Socinian and high church criticks." The work is ably and impartially conducted, and on every account is worthy of publick patronage.

All the above works harmonize in their design, with the *Panoplist*, and from them the Editors expect to derive much assistance.

(To be continued.)

OBITUARY.

Nov. 26. At Bath, aged 82 the Rev. ARCHIBALD MACLAINE, forty eight years minister of the English church at the Hague. His funeral sermon was preached by Dr. Gardiner, of Bath, who stated many particulars which strongly indicated the truly christian frame of mind in which this venerable minister of the gospel departed this life. Dr. Gardiner observed; as we have been told, that on retiring to bed, Dr. Maclaine thanked God, that while the heathens, naming Socrates in particular, were so much in the dark about their future state, he, who had been a grievous sinner, had, through the mercy of God, such a blessed hope, and added, "I know in whom I have believed." Dr. Gardiner represented the Dr. to come as a penitent to the throne of grace, leaning only on the cross of Christ, filled with gratitude to God; that Christ Jesus and eternal salvation were his constant theme, and that he was filled with the hope of glory. His last words to his friends were, "Weep not for me, O ye of little faith."

In Scotland, Dr. JOHN ROBINSON, professor of Natural Philosophy in the University of Edinburgh. Dr. Playfair, exprofessor of Mathematicks in the same University has succeeded him. Dr. ROTHERAN, professor of Natural Philosophy in the neighbouring University of St. Andrews. died about the same time. Also, Dr. WILLIAM BUCHAN, aged 76; in his death the medical world has lost one of its most valuable members: a man who, perhaps beyond all others, simplified the language and doctrines of medicine, and, by adapting his style to ordinary understandings, stripped

the science of its mysteries, and in fact taught every one to be his own physician. His "*Domestic Medicine*" is doubtless one of the most useful books on the subject, in any language; and his "*Advice to Mothers*" cannot be too much recommended.

A letter just received from Edinburgh, from the secretary of the society in Scotland, for promoting Christian Knowledge, announces, with deep regret, the death of Rev. Dr. JOHN KEMP, the late worthy secretary of the very respectable Society abovenamed. This intelligence (to use the language of the letter) "will perhaps be as sincerely lamented, though not so extensively felt, on the other side of the Atlantick, as it is in his native country. In July last the doctor was visited by very alarming symptoms both of paralytick and apoplectick affections, which led his physicians to order him to retire to the country, where he chiefly resided since that period. For a considerable time previous to his dissolution, his health seemed to be rather improving; but on Tuesday last he had a severe stroke of an apoplexy, and expired on Thursday," the 18th of April. We shall improve the earliest opportunity to communicate some sketches of the character of this excellent man.

In Mohegan, (Con.) MARTHA, aged 120; widow of Zacarah, one of the Nobility of the Mohegan tribe of Indians, and many years an Agent from said tribe to the General Assembly of Connecticut.

Drowned, in Salem harbour, Mr. JOHN EDWARDS, rigger. He, with his son and another man, were returning

from the ship *Franklin*, when their boat upset. Mr. Edwards could not swim, and his son kept him upon his back for nearly half an hour, when being quite exhausted, the son said, "Father we will both go down together!"

on which the father quitted his hold and sunk immediately. The son and the other man were soon after taken up by a boat from the ship. Mr. Edwards was an industrious, worthy man.

Poetry.

THE REAPERS' SONG.

Ye verdant hills, ye smiling fields,
Thou earth, whose breast spontaneous yields
To man a rich supply ;
Echo, whose mimick notes prolong
The melting strains, and bear along
O'er distant glades and caves among,
The mountain shepherd's artless song
Loft swelling to the sky.

Attend the reapers' joyful lays,
And bear the tribute of their praise
To Nature's bounteous King:
Whose voice, loud sounding from the pole,
In thunder oft is heard to roll,
And oft has melted down the soul,
When murmuring along it stole
The zephyr's silken wing !

With bread, the heart of man to cheer,
See, bending low, the ripen'd ear
Bow its luxuriant head !
In vain, ye swains, had been your care,
Had not he caus'd the blight to spare
The promise of the summer fair,
And bade the sun, the rain, the air,
Their gracious influence shed.

He bade the soft refreshing gale
Blow gently down the teeming vale,
Nor hurt the peeping grain :
But when the ear began to rise,
To him we rais'd our anxious eyes ;
Oft from the cisterns of the skies
He sent, in mercy, rich supplies,
Early and latter rain.

And now his hand hath crown'd our toil,
We joy, like those that share the spoil,
The harvest home to bear !
With shouts the laughing pastures ring ;
With grateful hearts, ye reapers, sing
The praise of Heav'n's eternal King,
Through whose paternal care ye bring
The produce of the year !

Margate.

W. B. COLLYER.

THE SMILE OF JESUS.

LOVELY is the face of nature
Deck'd with Spring's unfolding flow'rs,
While the sun shews every feature
Smiling through descending showers :
Birds, with songs the time beguiling,
Chant their little notes with glee,
But to see a Saviour smiling,
Is more soft, more sweet to me !

Morn her melting tints displaying
Ere the sluggard is awake ;
Ev'ning's zephyrs gently straying
O'er the surface of the lake ;
Melting hues, and airy breezes,
All have powerful charms for me ;
But no earthly beauty pleases
When, my Lord, compar'd with thee !

Soft and sweet are show'rs descending
On the parch'd, expecting ground ;
Fragrance, from the fields ascending,
Scatters health and joy around.
These, with ev'ry earthly blessing,
Loudly for thanksgiving call ;
Yet, one smile from thee possessing,
Surely, far exceeds them all !

Sweet is sleep to tired nature ;
Sweet to labour is repose :
Sweet is life to ev'ry creature ;
Sweet the balm that hope bestows :
But though spring, and ev'ning's breezes,
Sleep, and hope, and life, to me
All are pleasant, nothing pleases,
Jesus ! like a smile from thee !

Margate.

W. B. COLLYER.

ON THE DEATH OF AN INFANT.

" SWEET Babe !
She glanc'd into our world to see
A sample of our misery ;
Then turn'd away her languid eye,
To drop a tear or two and die,

Sweet Babe !

She tasted of life's bitter cup,
Refus'd to drink the potion up ;
But turn'd her little head aside,
Disgusted with the taste and cry'd,

Sweet Babe !

She listen'd for a while to hear,
Our mortal griefs ; then turn'd her ear
To angel harps, and songs ; and cried
To join their notes celestial, sigh'd and dy'd,

Sweet Babe !

Sweet Babe no more, but Scrapp now ;
Before the throne behold her bow !
Her soul enlarg'd to angel size,
Joins in the triumph of the skies ;
Adores the grace that brought her there,
Without a wish, without a care ;
That wash'd her soul in Calv'ry's stream :
That shorten'd life's distressing dream,
Short pain, short grief, dear babe, was thine ;
Now joys eternal and divine !"

FATER.

ANSWERS TO CORRESPONDENTS.

W. on "MYSTERIES," is received, and shall appear in the next number. The Editors hope frequently to hear from the ingenious author.

R. on Isaiah lxiii. 9. with annexed "Remarks from a M.S. by the late Dr. BELLAMY," are approved, and on file for early publication.

A second Letter from "CONSTANS," also a continuation of the "Biographical Memoirs of the late Dr. Tappan, will enrich the next number of the PANOPLIST. We invite the particular attention of our youthful readers, to these excellent productions.

We hope constantly to delight and improve our readers, with communications from the mellifluous LA TRAPPE.

N. will accept our thanks for his candid Review of COOPER'S sermon, on Predestination. He will oblige us by frequently employing his pen in reviewing for the PANOPLIST the publications of the day.

A "Sketch of the character of the beloved Dr. TAPPAN, being part of a discourse delivered soon after his decease, but not published," is received. The author will perceive his subject anticipated by another hand; yet as this paper "contains some particulars not generally known," and especially as it exhibits a portrait of that amiable and excellent man, drawn by an intimate friend, and to the life, it shall be inserted in the Panoplist. In the above sketch, we recognize the hand of a much respected friend, with whose productions we hope often to gratify and instruct our readers.

The Review of the Life of Sir WILLIAM JONES, also of "A Scripture Catechism," &c. came too late for insertion in this number.

The request of the gentlemen, who sent us "The Principles of Eloquence, &c." shall be attended to in due season.

The researches of PHILO, strengthen an important branch of evidence in favour of the divinity of the Holy Scriptures. He is entitled to our thanks for laboriously collecting and throwing into a form for general use, so much important information, which might otherwise have been confined to a few of the learned. With satisfaction we anticipate his future labours.

Patmos, and *Paros*, on topics seasonable and useful, are on file for publication.

The Unfaithful Shepherd, before insertion, must be revised by the author, who is requested to call for it for that purpose.

Several other communications are received, and under consideration.

 AGENTS FOR THE PANOPLIST.

Rev. MICHILL BLOOD, Bucktown;—MR. E. GOODALE, Hallowell;—THOMAS CLARK, bookseller, Portland;—W. & D. TREADWELL, do. Portsmouth;—THOMAS & WHIPPLE, do. Newburyport;—CUSHING & APPLETON, do. Salem;—EDWARD COTTON, do. Boston;—ISAIAH THOMAS, do. Worcester;—WILLIAM BUTLER, do. Northampton;—WHITING, BACKUS & WHITING, do. Albany;—T. & J. SWORDS, do. New York;—WM. P. FARRAND, do. Philadelphia;—WM. WILKINSON, do. Providence;—ISAAC BEERS and Co. do. New Haven;—O. D. COOK, do. Hartford;—MR. BENJAMIN CUMMINGS, Windsor, Ver.;—MR. LEE, Bath, Me.

THE PANOPLIST,

OR,

THE CHRISTIAN'S ARMORY.

No. 2.]

JULY, 1805.

[Vol. I.

Biography.

MEMOIRS OF THE REV. ARCHIBALD MACLAINE, D. D. LATE MINISTER OF THE ENGLISH CHURCH AT THE HAGUE: TAKEN CHIEFLY FROM A SERMON PREACHED AT BATH, DEC. 2, 1804, ON OCCASION OF HIS DEATH, BY THE REV. DR. GARDINER.

DOCTOR MACLAINE was a native of Monaghan, a county of the province of Ulster, Ireland. His father, a worthy dissenting minister, dying while he was young, some relations sent him for education to the university of Glasgow. Thence he repaired in 1746, to the Hague, to be an assistant to his uncle, Mr. Milling, minister of the English church in that place, whom he succeeded in his office. He married the daughter of M. Chais, a distinguished minister of the French church, by whom he had four children, three of whom, two sons and a daughter, are now living.

The memory of this divine is well entitled to the attention of christians. He devoted near half a century to the discharge of the functions of the christian ministry, and was always regarded as an ornament and blessing to that part of Christ's flock, over which he presided. During that long period, viz. from 1746 to 1796, he persevered steadily in the same uniform course, free from ambitious views, contented with his lot, revered and beloved by all around him. But when the French revolution had carried its ravages into Holland, he found himself compelled to abandon a situation,

which was peculiarly congenial to his habits and pursuits, and to dissolve those strong ties, which bound him to the circle of his friends, and especially to his flock, who viewed him as their teacher, their guardian, and their father.

In England, where he found a cordial and hospitable reception, he had no opportunity of fulfilling those ministerial duties, in which he took so much delight. He was anxious, however, to employ the knowledge, which he had derived from experience, in admonishing the inhabitants of this kingdom of their danger and their duty, and with this view he wrote, in 1797, a tract, entitled "The solemn voice of public events considered."

But it was not by his writings only, that he endeavoured to benefit his fellow creatures, but also by his example. He was distinguished by the faithful discharge of his duties, both to God and man. As a parent, a master, a neighbour, and a friend, he stood eminently high. The cheerfulness and assiduity, with which he frequented *the courts of the Lord's house*, and the fervour and solemnity, with which he joined in our offices of devotion, as well as the humility with which he, who was so well qualified, and had been so

long accustomed to instruct, took his place on the bench of instruction, were the subjects of general observation.

Brought up in the Presbyterian form of ecclesiastical government, if he continued to give it a preference, it was such as was exempt from the slightest tincture of bigotry. He was far from considering his own communion as infallible, or from issuing a sentence of condemnation on all others. This his enlightened mind and liberal heart equally forbade. He sincerely deprecated all such attempts, as tending to commute a superficial attachment to a *form of godliness* for the inherent, substantial power of it, and as calculated rather to irritate and strengthen the cause of discord, than to promote that of union and peace. He was a sincere friend to the Episcopal church, admired its services, espoused its most essential doctrines, joined in its communion, and associated with some of its highest and brightest ornaments.

Doctor Maclaine was conspicuous for his zeal in the various branches of his duty. He was deeply convinced of the truths of our holy religion, and knew how to defend them from the open and the insidious attacks of their enemies.* He laboured incessantly to dispel the mists of prejudice and error, to strengthen the upright, to comfort the feeble minded, and to bring sinners to repentance. In order to this he handled not the word of God deceitfully, or lukewarmly, but by *manifestation of the truth commended himself to every man's conscience in the sight of God.* He was unwearied in every office of benevo-

* When Dr. Maclaine was situated at the Hague, he supplied the foreign department in the Monthly Review; but at length he gave up all connection with that publication, as he himself professed, *on account of its Scinian principles.* Christian Observer.

lence, pouring alms into the lap of the indigent, oil into the wounds of the sick, and consolation into the bosoms of the afflicted.

His scientific attainments were very considerable. His talents and dispositions rendered his society at once improving and engaging. He was so courteous, affable, and communicative, that no one quitted his company, without a desire to profit by it again. We will not, however, dwell on these perishable parts of his character. In the words of Dr. Gardiner, we wish to exhibit him, as the venerable pastor, the humble and faithful christian, going out of the world as a penitent reconciled to his God, and thus having hope in his death. Penetrated with a sense of his imperfections, and confessing himself unworthy to appear before the tribunal of justice, if he approached with confidence the throne of mercy, he did it leaning on that cross, which is the strength of our salvation. If he presented to his sovereign Master the sacrifice of a *broken and contrite spirit*, it was in reliance on the promises of eternal TRUTH, that it would be accepted. Conducted by hope, he waited for his deliverance with tranquillity, and with profound resignation to the order of Providence. If languor or pain of body ever extorted from him any ardent desires, they were, *that he might depart and be with Christ.*

In proportion as infallible symptoms announced the approach of his dissolution, his soul, possessing the peace of God, was fortified against the terrors of death; and he more and more felt the efficacy of that faith, which he had so earnestly inculcated on others. When satisfied that the awful summons was issued, *set thine house in order, for thou shalt surely die*; he received it by saying, "You

remember Socrates, the wisest and best of heathens, in this state, could only express a hope mingled with anxiety and doubt. But blessed be God, though a grievous sinner, in retiring to that bed from which I shall rise no more, *I know whom I have believed.* Death cannot separate me from the love of Christ; in him *to die is gain.*" Nothing but the most solid and intimate conviction could produce the energy and warmth with which these words were uttered. On his last bed he afforded a noble example of the christian's triumph. The divine goodness was eminently displayed toward him in exempting him from acute pains, and in preserving his intellectual powers. Of these blessings he entertained the most lively and grateful sense. He profited by them chiefly by being engaged in heavenly meditations on the nature of the change which he was about to undergo, the kind of society which he was to join, the manifestations which would be made to him of the works and ways of Providence in nature and grace, and the scenes of glory and felicity which would open to his astonished view. To the discourses of others on these subjects he listened with animation and delight, and dilated on them himself with peculiar earnestness and solemnity. But though he thus rejoiced on desiring the promised land which he was so soon to possess; he could not look back to the wilderness, through which he had passed, with indifference, or with unconcern for the welfare of his brother pilgrims. He bewailed most pathetically the effects of those sins, which had evidently brought down divine judgments on the earth. He shuddered at the ignominious bondage and persecution, under which so great a por-

tion of his fellow creatures groaned; and regretted bitterly the disorders, the feuds, and insurrections, which had disgraced his native country. Far from envying them who were to sojourn in this world long after him, he considered it as a subject of gratitude to God, that he would take him to himself in times like the present; times, which, on a general view of things, he frequently and emphatically pronounced to be *awful and tremendous.*

Hence a general reformation of manners, and the deliverance of his country from the dangers, which she had too justly incurred, formed a part of his prayers. Most fervently also did he implore the blessings of heaven on his relations and friends. Ejaculations of this kind, and of thankfulness for the attentions he received in his helpless state, were constantly issuing from his lips. But it was to divine goodness, that his heart overflowed with gratitude, which was unspeakable, and which tears only could express. Christ Jesus, salvation, and eternal life were ever in his thoughts. The glory of the future world was constantly in his view.

The doctrine of the sleep of the soul till the general resurrection he had maturely and thoroughly investigated. The result of his studies obliged him to declare it no less uncomfortable, than unphilosophical and unscriptural. And now one of his sweetest reflections was, that his understanding in the vigour of health, obliged him to adopt this decision. He derived a high pleasure from the conviction, that instantly on leaving the body the righteous will enter on a state of happiness perfect in its kind, though not in that degree which they will experience at the final consummation. 12

dwelling on these topics, especially in mentioning his early and habitual attachment to piety, he sometimes feared the warmth of his feelings had betrayed him into too much selfcomplacency, and checked himself by exclaiming, "God forbid that I should boast. Is this a time of boasting, for sinful dust and ashes in a situation like mine, my bodily frame dissolving, my memory gone, the light of reason expiring? No; it is a joy mingled with the profoundest humility and awe. It is with a sense of my own unworthiness and the allsufficient efficacy of Christ's sacrifice, that I cherish the hope of laying hold of eternal life, that crown incorruptible, which God reserves for those who love him." He could give no stronger proof of the persevering firmness and vivacity of his own faith, than by gently reproving his mournful attendants for the deficiency of theirs, in these words, the last which he uttered, "Weep not for me, O ye of little faith."

It was in these happy sentiments and dispositions, that, when the dust returned to the earth, his spirit returned to God who gave it. Thus that respectable minister of Christ, after having spent so long a life in instructing and consoling mankind by his example, his writings, his precepts and exhortations, edifies them in his last moments. Blessed be the author and finisher of a faith, which produces such glorious effects. What consolation does it afford to imperfect, sinful beings, whose life, is a span, and who know not how soon it may terminate? Faith is the only lamp, which can enlighten our steps in the path of felicity and glory. Shall we not then cultivate the sentiments and dispositions, which yielded such consolation to one, who, we trust, is now

in possession of a far more substantial reward? For this purpose let us never forget, that meditations on the future state, to be invigorating and consoling on a death bed, must not be then introduced for the first time. Generally speaking, they must have been habitually cherished in health and the vigour of life. It was this circumstance, which rendered our deceased brother's situation so tranquil. It was, as he often said, a steady and familiar acquaintance with death in his brightest and happiest days, which now on a bed of languor and pain, deprived that enemy of his sting. We cannot indulge the hope, that we shall die the death of the saint, unless we live as he does. Let this then be our earnest resolution. And may that God, who delights to see his creatures, thus commit their souls into his hands, confirm us in this resolution, assist us in the execution of it, and crown us by his grace with desired success.

Dr. Maclaine, as early as 1752, published a single sermon on the death of the Prince of Orange. In 1765, his able and faithful translation of Mosheim's Ecclesiastical History made its first appearance in two volumes quarto. It met a very favourable reception, and was soon reprinted in six volumes octavo. In this form all the subsequent editions, one excepted, have been published. A supplement to the quarto edition, containing the very valuable corrections, additional notes, and dissertations, which had been added in the octavo edition, was published by Dr. Maclaine in 1768.

Soon after the appearance of Soame Jenyn's *View of the internal evidence of Christianity*, than which few publications, on their first appearance, have been more generally read, Dr. Maclaine ad-

dressed to him a series of letters, which in 1777, were published in a duodecimo volume. In these letters he exposes with vigour and perspicuity, yet with candour and moderation, the vague assertions and loose reasonings, the singular mixture of piety and wit, error and wisdom, of this paradoxical, popular, and in some respects valuable writer. The Doctor's last publication is a volume of sermons, which has been well received by the publick.

SKETCHES OF THE LIFE AND CHARACTER OF REV. DAVID TAPPAN, D. D.

[Continued from page 5.]

AFTER the outlines already drawn of Doctor TAPPAN, as a preacher; an attempt will be made to describe him in other particulars of the pastoral and christian character.

It is seldom that we find in the christian pastor so much to be admired and imitated, and so little to be regretted, as in Doctor Tappan. His virtues and exertions, as a minister, seemed evidently to result from his personal piety. This gave beauty, uniformity, and usefulness to his whole ministerial character. What he did for the promotion of religion, he did, not because his office and reputation, as a minister, required it, but because he had an operative, abiding conviction, that religion was unspeakably amiable in itself, and above all things interesting to men. In the discharge of his sacred duties, he only acted out the benevolence, the humility, the meekness, and the devotion, which divine grace had wrought in his own heart. In order, therefore, to judge correctly of his pastoral character, we must view it in connection with his personal virtues.

With powers of mind and qualities of heart, which attracted gen-

eral esteem and admiration, Doctor Tappan was uniformly modest and humble.* He seemed anxious to elude publick notice and applause. And when concealment became impossible; when the acknowledged eminence of his talents rendered their frequent exercise necessary; he was still delicate and unassuming, ever attentive to the claims of others, ever ready to sacrifice his own. It may be mentioned as a striking proof of his humility, that his uncommon popularity did not excite envy. He discovered so little desire of praise, and was so little elated by its bestowment, that it was impossible for any man either generous or just, not to rejoice that he possessed it. In his humility, let it be carefully observed, there was nothing of baseness or timidity. It sprung from evangelical views. His soul was cast in the humbling mould of christianity. "His spiritual senses," to use his own mode of expression, "were peculiarly nice and tender in discerning and feeling his own defects and transgressions." His habitual sense of these produced a very lowly spirit. He relished the condescending and selfdenying duties of his office, taking pleasure, as he expressed it, "in instructing, reprovng, and comforting the lowest forms of human nature. On the altar of christian humility he sacrificed that fondness for human applause or mental luxury, that pride of literary, ministerial, or moral eminence, and that unfeeling neglect of the common people, which superior station, knowledge, and fame, assisted by human corruption, are apt to inspire."

* Here, and in several other places, the writer has availed himself of expressions, which are found, either wholly or partly, in biographical sketches of Dr. Tappan already published.

His meekness was as conspicuous as his humility. His sacred office, giving him intercourse with human nature in its most unlovely as well, as in its most engaging forms, called for the frequent exercise of christian meekness. When tried by the ignorance and stupidity, or by the perverseness and injustice of men, he was calm and collected. The irritation of others did not irritate him. Their injuries excited no revenge in his bosom. In a happy degree he ruled his own spirit. Several instances might be mentioned, in which he quietly suffered his rights to be infringed, rather than secure them by contention. And his intimate friends well know what candour of judgment, what tenderness of feeling, and what fervour of prayer he showed for some, who had treated him with the most painful unkindness. For their conduct he invented the most charitable excuses, and not only rose above resentment, but sought to do for them acts of pious benevolence.

He was remarkably free from a worldly spirit. For earthly riches and grandeur he had no relish. Far nobler objects occupied his thoughts, attracted his love, and roused his exertions. The riches of religion, the attainment of knowledge and holiness, the spread of evangelical truth, the display of divine perfection, the salvation of men; these were the great objects, which commanded his mind, and his heart. His soul seemed to be exalted above those attentions, contrivances, and cares, which are necessary to the acquisition of wealth. His insatiable thirst for knowledge, and his sedulous attention to pastoral duties left him little opportunity, and less inclination for worldly concerns. To the prudence and fidelity of others he chiefly intrusted the management of his temporal interests. Superior to fretfulness and anxieties respecting his earthly state, he accepted without murmuring, any quite inadequate to his wants, as a comfortable support, humbly con- sidering in the bounty of Providence in the generosity of affective individuals. His moral taste so refined, he felt and acted upon such a devout plan, that it was a deliberate choice to live at the greatest distance from luxury and show. What he possessed of the world's goods, he valued chiefly as the means, not of private gratification, but of promoting the welfare of others. His silver and gold were the most precious to him, when he had opportunity to use them for the relief of the afflicted, and for the encouragement of humble virtue.

Free in a good measure from the incumbrance of worldly and pursuits, Doctor Tappan consecrated his talents to sacred duties. While he sustained the pastoral office, he devoted a portion of his time to study. In the best writers on speculative and practical divinity he read with great care. His acquaintance with the old English authors as Owen, Howe, Goodwin, Baxter, &c. was extensive. The rich treasures of truth contained in those authors raised the estimation of his mind far above the opinion of more polished moderns. The best models of refined composition he, nevertheless, studied with diligence, and imitated with success. What the old authors wanted in point of elegance he aimed to supply from accomplished moderns. And what the moderns want in point of solid information, he supplied from the old authors. In the old authors he found the body of

truth ; in the new, its more comely and engaging dress.

Though his abilities might have raised him to eminence in the great circle of liberal arts and sciences ; he wisely chose to limit his attention principally to those branches of knowledge, which are most nearly allied to theology, and have the most promising influence on ministerial usefulness. In the learned languages he did not greatly excel ; though his knowledge of them was sufficient to be of essential service in all theological inquiries. His serious aim was, to be destitute of no species of literature, which was necessary to adorn the station he filled, or to furnish him for extensive usefulness as a minister of Christ. This being his object, he did not sacrifice to ambition or taste the regular duties of his office. First of all he attended to the work of the ministry. His stated sermons he composed with much study and accuracy. He carefully furnished himself for every common as well, as for every special occasion. Though his head was clear, his apprehension quick, and his invention fertile ; and though he had a remarkable facility in fixing his attention, and in discriminating, arranging, and expressing his thoughts ; yet he did not allow himself to enter the desk without thorough preparation. For several years after he entered the ministry, he wrote his discourses at full length. But afterward his increasing employments and avocations frequently permitted him to write only the plan, and leading sentiments ; and sometimes he preached wholly extempore. His unpremeditated discourses, together with his solemn and pious effusions at burials were, to the bulk of people, a-

mong his most edifying and impressive performances.

For the delights and duties of friendship he was peculiarly formed. Moral excellence was sure to attract and rivet his warmest regard. His religion disposed him to sympathy, tenderness, and love. Kind affection lighted up his countenance, gave a delightful glow to his conversation, and cheerfulness to every beneficent act he performed. Though he possessed nothing of that affectation of refinement, or that excessive show of esteem, which destroys the confidence of friendship and the pure pleasures of society ; yet he possessed true christian politeness. In him gentleness and suavity of manners were not the substitute, but the spontaneous expression of sincere kindness. So mild and obliging was his disposition, that it would have cost him an effort to refuse even an improper request, or in any way to give the least pain to the hearts of others. In the whole intercourse of social life he was studious to please, cautious of offending, and slow to be offended. His deportment and conversation bespoke an unsuspecting simplicity of heart, a dignified sense of propriety, uprightness of intention, and serious regard to moral and religious obligation. Though far from every degree of levity, he constantly maintained a chaste and sober cheerfulness, thus exhibiting substantial evidence that religion is a productive source of the best enjoyments.

Although so cheerful and entertaining in company, he gave himself to habitual and deep contemplation. Feeling a peculiar interest in the events of Providence, and in the truths of revelation, he devoted to them a great portion of

his thoughts, and often dwelt upon them, till his mind was wholly absorbed in profound and pious meditation. Such were his habits of inattention to the objects of sense, and of profound reflection on the most interesting subjects, that he frequently lost himself in a kind of devout or intellectual reverie.

He was a *veru affectionate pastor*. His people always found in him a friend, a brother, a father. He was a guide to inexperienced youth, a pious comforter to old age, a counsellor in difficulties, a support to the afflicted. In the chamber of sickness he was a serious, tender, and prayerful visitant. While he delighted to participate and soothe the troubles of his people, he was no less ready to rejoice in their prosperity, and to esteem their happiness a part of his own. And if words and actions are the index of the heart, he felt for them the same ardour and tenderness of affection after he was separated from them, as while he continued with them. Love seemed to be the ruling principle of his pastoral conduct. Even when he administered private reproof to any of his flock, a task the least of all congenial to his feelings, he gave them plain evidence, that their reprover was their friend; that, while he lamented and abhorred their crimes, he loved their souls.

The cause of *vital, experimental religion*, was dear to his heart. Looking with concern and grief upon thoughtless mortals, rushing unprepared into eternity, he laboured to rouse them to consideration, and to repentance. He was an ardent friend to *revivals of religion*. Amid the lamented disorders, which ignorance, and error, and misguided zeal have sometimes introduced into *revivals*, he clearly distinguished the genuine

fruits of divine grace. In his view a time of general reformation was infinitely desirable. With great satisfaction he read accounts of what God hath recently done in many parts of this land. He rejoiced to observe the deep religious impressions, which usually take place where God pours out his Spirit. To promote such impressions among his own people, particularly in the latter years of his pastoral work, he was instant in season, and out of season. He endeavoured to preserve and increase the solemn concern and conviction, which began to appear in his society, not only by the stated services of the Sabbath, but also by weekly lectures, and meetings for religious conference. As the fruit of his labours, he had the happiness to see a considerable number of hopeful converts added to his church, whom he esteemed *his glory and joy*. He showed the same satisfaction in religious revivals in other places. In a neighbouring society, where divine truth was very deeply and extensively impressed on the minds of the people, Doctor Tappan, with several other respectable ministers, attended a lecture. On that special occasion the public exercises were extended far beyond their usual length. Doctor Tappan heard the performances, and witnessed the stillness, the solemnity, and the tenderness of the congregation. Just before the close, he asked liberty to speak. He told the audience, that he was unwilling to leave them, without bearing testimony in favour of the great and good work, which God appeared to be carrying on among them; adding some pious remarks and directions suited to the circumstances of the people.

To show still more clearly what a zealous advocate Doctor Tappan

was for revivals of religion, the following fact is recorded. After some general reports had been spread abroad of the uncommon seriousness, which prevailed a few years since at Yale College; he obtained a particular and well attested account of it, the substance of which account was published in the *Connecticut Evangelical Magazine*. That account he prudently used to relieve the minds of clergymen and others, who had entertained groundless prejudices against revivals of religion; asking them, after they had read, or heard it, what objections could be made against *such* a revival, and insisting on the infinite importance of it at our university, and in all our societies.

But let it be remembered, that his attachment to religious revivals included fondness for the irregularities, which have sometimes accompanied them. All ostentation and noise, rapturous impressions, enthusiastick flights, all disorderly conduct, every thing contrary to christian decorum he disapproved and lamented. At the same time he believed that some such appearances might consist with the saving work of the Spirit, though by no means to be numbered among its fruits.

Doctor Tappan was a well known and very ardent friend to his country. The struggle, which separated us from Great Britain, interested all his patriotick and pious sensibilities. In his publick prayers and discourses he amply noticed the state of our country, and constantly directed the eyes of his people to the alldirecting hand of Providence, which was so visibly active in our publick affairs. Neither at that time nor since could he look with indifference on the course of political events. United by the strongest affection to

the cause of the publick, he warmly espoused the principles of those men, whom he considered as honest patriots. In conformity to those principles, he vindicated the rights, unfolded the dangers, and inculcated the duties of his country, without entering into the violence of party spirit, or detracting from the dignity of his station or the charitable nature of his religion.

He possessed an uncommon degree of *christian candour*. If candour consist in thinking all religious opinions equally good, or in professing total indifference with respect to the sentiments of men; or if candour consist in thinking all men naturally virtuous, favourites of heaven, and hopeful candidates for glory; or if it consist in believing that mankind need no essential renovation by the Spirit of God; or, finally, if it consist in forming the most favourable judgment of those, who are lax in sentiment and remiss in morals, and in the least favourable of those, who strictly adhere to the scripture standard of truth and duty; if candour consist in any or all of these, it is granted, that Doctor Tappan was not candid. But if candour is the operation of an enlarged and judicious mind, and of a benevolent, gentle heart; few characters have a better claim to it, than he. His candour did not consist in words; he was really candid in his feelings. He was an equitable judge of the characters, and a mild interpreter of the actions of men. Toward them, who differed from him in belief, he cherished a very kind and generous affection. Indeed he did not hesitate to judge any thing erroneous in the sentiments or practice of others, which really appeared so to him. Believing himself to be in the right, he believed them, who differed from

him, to be in the wrong. Nor did his charity hinder him from judging those to be bad men, who gave proofs of it by their practice. But he knew too much of the constitution of the human mind, and the causes of diversity of opinion; he had too much regard to the right of private judgment, and the use of free inquiry; he was too wise, too modest, and too just to indulge in himself, or to encourage in others a dogmatical, intolerant spirit. His candour prevented him from officiously passing a condemnatory sentence upon persons or things, without just warrant. It prevented him from censuring men without the authority of scripture; from censuring them precipitately, or in the dark, before he had obtained clear evidence of facts; from forming a partial judgment; from giving way to suspicions and jealousies, without any proper foundation to support them; from venturing to judge of men's state with reference to divine acceptance, upon grounds not determined by the express rules of the gospel; from overlooking the excellencies of men, because of some real or supposed faults; from imputing to others opinions, which they disavowed; and from publishing their failings or sins without just occasion. Such was the character, and such the influence of his candour. It was a branch of that *christian love, which suffereth long and is kind; which thinketh no evil; which beareth all things, believeth all things, hopeth all things, endureth all things.* His charity was so far from rendering him indifferent respecting the sentiments and characters of men, that it filled him with pious grief for their errors and crimes, and gave him a lively interest in every thing, which concerned their welfare.

In short, his charity was *benevolence*; benevolence restricted to no particular denomination, or country, or even characters; benevolence without bounds. But his charity had not the same operation toward all. Like the charity of the blessed NAZARENE, it was cordial complacency in them who loved and obeyed the truth. But toward them, whom he saw in the path of error and impiety his charity was mingled disapprobation, compassion, and good will; disapprobation of their errors and sins, compassion for their miseries, and good will to their souls. His charity as well, as his judgment, led him to mourn the relaxed opinions of religion, which prevail at this day. Inspired with the spirit of other times, when the glory of New England piety shone forth, he greatly lamented its decline. The scheme of *modern liberality*, whether in preaching or in books, wounded his benevolent heart, and excited fearful apprehensions concerning the cause of the church. In his view it stripped the gospel of all its glory. Socinianism he pronounced to be a *cold, lifeless, chilling system, the name without the essence of christianity*, having nothing to arrest the attention and command the heart. *It takes away, he often said, the life and soul of religion.* He considered it as very near the confines of infidelity. In the spread of this and other forms of antichristian theology, he clearly saw the decay of vital piety, the peril of immortal souls, and the desolation of Zion.

One instance of his mild and candid spirit ought to be particularly noticed. Religious controversy has generally produced very disagreeable effects on the feelings of both parties. We are happy to record an exception. The con-

troversy, in which Doctor Tappan was persuaded to engage, never broke the bands of brotherhood, which united him to his opponent. He continued to entertain a warm affection for his person, and to hold in very high esteem his abilities, fidelity, and usefulness, as a minister of the gospel. Though the Doctor never receded from the principles, for which he had contended; he often gave it as his mature opinion, that many, who

embrace the sentiments of his opponent, ought to be ranked among the best of preachers, and the best of men.

How seldom do we set our eyes upon a more candid disputant; upon a more mild and generous opponent; upon a more amiable man, a more pious christian, or a more affectionate, diligent, and blameless pastor?

[*To be continued.*]

Religious Communications.

A LUCKY MAN.

A lucky man is a phrase, which imprudent and ineffacious persons frequently apply to those, who are discreet, enterprising, and successful. When the self-indulgent and idle see their neighbours rising above them in wealth or reputation, they often ascribe it to *good luck*. This soothes their wounded pride, and moderates their rising envy; for in reaping the fruit of *chance* or *luck* there is neither merit, nor worth. Were they to ascribe the felicity, they contemplate, to the true cause, which is the providence of God, and superior prudence and industry; it would be a commendation of their friends, a reflection on themselves, and a wound to their self-complacency. The neglect, the contempt, the inconveniences, which men endure, are doubly vexatious, when considered, as the effect of their own conduct. The man, who has lost an estate or a fair reputation, to lull his conscience to rest, says, "I am a very unlucky man." Chance is an imaginary power, over which mortals think they have no control. The truth is, chance does not exist;

chance never fixes men in the dust, never elevates them to wealth and honour. Chance, or accident, according to the loose, popular sense of the word, may give a man the highest prize in a lottery; but chance will not continue this wealth, will not enable him to use it in a reputable manner. This is the fruit of discretion and industry. David was a lucky man; but no man was ever more dependent on his own virtues. It might be called chance, which brought him to the camp, while Goliath was addressing his challenge to the army; but it was not chance, which directed the stone to the giant's forehead; it was skill, acquired by laborious practice. It was not chance, which taught him the enchantments of music; it was industry and genius. It was not chance, which rendered him a favourite in the court of Saul; it was his commanding address, and pleasing accomplishments. It was not chance, which preserved him from the bloody hands of Saul; it was his profound discernment, his valour, and his stratagems. It was not chance, which raised him to the throne of Israel,

it was his own great character, and the providence of Heaven.

Negotio is the son of a country clergyman; he was early placed an apprentice to an enterprising and intelligent merchant. *Negotio* has always been in the habit of reflecting, before he acted. When preparing a ship for sea, he examines where the vessels from the port are gone or going. He carefully considers, what commodities will probably arrive from different countries. He ascertains, what will be scantily furnished? or, if any profitable branch of traffick have been neglected, with an eagle eye he makes the discovery, and his vessels supply the deficiency. Hence it is often said, if any commodity be remarkably dear, "*Negotio's* ship will soon arrive deeply laden." It seems *chance* to the undiscerning multitude, and they all cry out, '*Negotio is the most lucky man in the world.*' It was really his forethought, his enterprise, and genius. By his probity, industry, and intelligence, *Negotio* has become immensely rich. His old companions, while gazing at his ships and country seats, exclaim, what a lucky creature!

Fidelia is the most lucky woman in the world according to vulgar estimation; but according to truth she is a most meritorious character. She married judiciously, and has a happy influence over her husband. He consults her in all his affairs, listens to her opinion, and is influenced by her advice. She leads him with a silken thread, invisible to himself and the world. The fact is, she is an industrious, economical, intelligent, and pleasant companion, and has merited the confidence of her husband.

Clutemestra is a most *unlucky* woman. Her husband, though an amiable man, is reserved toward

her, seldom acquaints her with his business, and never asks her advice. She has the mortification to be denied many of her wishes, to see her plans rejected, her advice disregarded, and herself a dead weight in the family. She is an indiscreet, unpleasant, masculine and imperious woman. She wonders, that she cannot have the *good luck* of her neighbour *Fidelia*.

Benevolus is a clergyman, his theological opinions are puritanick and unpopular. The neighbourhood, when he settled, was agitated by the fury of polemick divinity; the people had taken sides. Two thirds of the society called and settled *Benevolus*; the rest with more than a proportionate share of wealth and influence were as hostile, as wounded pride and party violence could make them. *Benevolus* is a very lucky man. He never offended his opponents; he was really concerned for them, and treated them with uniform kindness. They see the faithfulness of his ministerial duties; their opposition is extinguished; and his people are as harmonious, as any in the country.

The conclusion is, what many persons call *luck*, is only *prudence* and *faithfulness*, accompanied with the *blessing of God*. PAROS.

ON THE NEGLECT OF THE OLD DIVINES.

THE present age seems strongly characterized by an ardent thirst for what is new, and a preference of the ornamental to the substantial and useful. This perversion of the publick taste has effected much evil in every department of science and literature: but on no subject has it shed a more baleful influence, than religion. Here, if in any case, the simplicity and purity of truth should

be its capital and sufficient recommendation. Human mixtures do but deprave. Artificial embellishments do but incumber. Novelty is apt rather to mislead, than instruct.

The liveliest veneration and gratitude are due to a host of modern divines, who have ably maintained and illustrated the truths of the gospel. Their writings frequently exhibit a most pleasing union of talents, literature, piety, and zeal. They are especially to be prized for that flood of light, which, in many instances, they pour on the truth and inspiration of the scriptures.

Still it is a serious question, whether the comparative, and perhaps increasing neglect, with which divines of an earlier period are treated, be not a great evil. Many a reader perhaps may smile, at being turned back to the seventeenth century, for instruction in divinity. But it is the writer's confident opinion, that a considerable portion of the most judicious as well, as pious christians of our time, are in the habit of selecting many of their favourite authors from this early period. And were their worth more generally known, and more justly appreciated, they would doubtless receive a much greater share of attention.

When we look into the writings of those excellent men, we shall sometimes be struck with their inattention to the graces and embellishments of composition. This is no proof that they were deficient in literature. It is to be attributed in part to the comparative rude state of the language; and perhaps still more, to their feeling a noble indifference to every thing not directly subservient to their main object. They wished not for the applause of their hearers or readers; but for their

salvation. They thought it became them to "preach a crucified Christ, in a crucified style." They spoke from the fulness of their own hearts: they spoke a language, which went to the consciences and hearts of those whom they addressed: and thus to speak, was all the eloquence at which they aimed.

In those things which are of the greatest solidity and importance, it must be confessed that they excelled. Their writings display a familiar acquaintance with the sacred oracles, just and discriminating views of the doctrines they contain, with an accurate attention to their dependencies and bearings on each other. Equally unambitious of the parade of learning, the abstrusities of metaphysical disquisition, and the charms of rhetoric, they convey the sublimest ideas in the simplest expressions. Unfettered by human systems, and resorting to the pure fountain of inspiration, they present us with scriptural sentiments, supported by scriptural evidence, and clothed in scriptural language. They neither defraud us of those rich stores of various instruction contained in the bible, nor affect to be more communicative than its munificent Author. Where it speaks, they faithfully echo its language. Where it is most emphatical, they are so too. Where it is silent, they are silent with it. Hence their writings will be found eminently calculated to promote the life and power of religion. Replete with alarming descriptions of human depravity, guilt and wretchedness; with striking exhibitions of the riches of redeeming grace, with accurate discriminations between the saint and sinner; with faithful expostulation, and pungent reproof; with solemn warning, and melting entreaty.

mind to exist, unconnected with the body, is only mysterious.

The obscurity of an object is owing to different circumstances, to its remote situation, to a want of transparency in the medium, or to defect in the organs of sight. There is nothing dark and incomprehensible in itself, for whatever exists may be seen as it is by a being, endued with proper powers. In the darkness of night every object may be invisible to man, on account of the peculiar structure of his eye ; but it is not so with all animals, for then do *the beasts of the forest creep forth, and the young lions roar after their prey. On the other hand, when the sun riseth, they gather themselves together, and lay them down in their dens ; but man goeth forth to his work.*

Every thing is mysterious in proportion to our ignorance. How overwhelming to the reason of his unlearned spectators must have been the first ascent of Montgolfier in his balloon ? But what was then wonderful and incomprehensible, was no longer mysterious, when they were made acquainted with the principle, by the application of which he was enabled to take his flight. Thus, by the extension of our knowledge will mysteries be unravelled and obscurities made clear. In our present state of imperfection many truths are hedged about with insuperable difficulties. We cannot advance a single step toward a full acquaintance with any subject, but we meet a thousand obstructions. The higher we ascend the mountain, the more extensive is our prospect, and the more numerous are the objects which glimmer on the sight. But may we not hope, that in the future world the vast powers of our minds may be perpetually enlarging, and that many truths

which are now unintelligible, may then be viewed in the light of noon day ?

Our senses make us acquainted with the existence of many objects, whose manner of existence is involved in mystery. A ray of light strikes the eye. But the nature of light and the mode in which it is diffused are unknown. We plant an acorn. It swells, and shoots forth the roots and stem ; it increases in dimensions till it becomes a majestic oak, the monarch of the forest. But by what secret means this process is advanced, is now as mysterious as ever, notwithstanding all the researches of philosophers.

We may also be made acquainted with mysteries by consciousness. We know that we exist ; but how humiliating to pride, is every attempt to explain the mode of our existence ? We know that we think, but the nature of thought is unknown. We are conscious of a continual succession of ideas in the mind, but the cause and manner of this succession are beyond our comprehension.

Belief of mysteries may be founded upon reason. Our own understanding convinces us of the existence of God ; but how is every faculty of the soul bewildered by the consideration of an uncaused, eternal Being, who is limited by no space, and whose eye penetrates at the same instant the past, present, and future, all the events which take place in the universe, all the thoughts of the host of intelligent creatures ? We believe that nothing exists but by the permission and disposal of a wise and holy God. Why then was moral evil permitted, and why is this world so full of briars and thorns, of disappointment, sorrow, and anguish ? Clouds and

darkness are round about the Most High, but however mysterious his ways may appear, we have assurance that *righteousness and judgment are the habitation of his throne.*

While the works and the nature of God are thus full of mysteries, we must expect mysteries also in his word. To demand that truths respecting the invisible world should be perfectly clear and intelligible, while we can comprehend nothing, which is subject to the cognizance of our senses, is an absurdity too monstrous to be attributed to any one in the healthy exercise of his understanding. Yet of this absurdity are men frequently guilty. Were we required to explain what is inexplicable, to comprehend what is incomprehensible, or to believe what is incredible, we should have reason to complain of injustice. But no such injunctions ever were or can be laid upon us. Our relation to our Creator only demands that, with respect to those truths, which are beyond the reach of reason, we give that credit to the testimony of God, which in other instances we give to the testimony of our senses. Were we under no obligation to believe a mysterious doctrine of the scriptures merely because we could not fully understand it, nor discover all its bearings and relations; then are we under no obligation to believe that there is a God, and consequently are not obliged to love and obey him; then might we be innocent atheists and blameless robbers. On this principle the foundations of morality would be destroyed. But it must unquestionably be our duty to believe implicitly whatever God hath revealed, however mysterious, and however it may mock the efforts of intellect to comprehend it. For mysteries are not incredible. We meet them every step we take, and

are compelled to admit them every moment of our lives.

We cannot believe any doctrine, objectors say, farther than we understand it. This is true in one sense, for we cannot believe any proposition, of the meaning of whose terms we are ignorant. But there is a wide difference between believing a truth, and understanding every thing respecting it. I may be convinced that water is dissolved in air, or salt in water, without conceiving *how* the solution is effected. In assenting to a mysterious doctrine of revelation the object of belief is a proposition, whose terms we understand; and the ground, on which we are persuaded of the connection between the terms, is the testimony of God. A confidence in his veracity and in the truth of what he reveals is religious faith.

Now, there is no doctrine of the bible more incomprehensible or incredible in itself, than the simple proposition that, *the sun shines.* I have clear ideas of these terms, but of their connection, of the manner in which the sun shines, I have no conception. The proof of the proposition may depend upon sense, or reason, or the testimony of a friend. We know also the meaning of the terms, by which a doctrine of revelation is asserted; and the connection between them is established by the testimony of God. Those, who reject this testimony, must answer for it to their Maker.

The influence, which the belief of a mysterious doctrine may have upon our minds, is too evident to need illustration. The seaman may spread his sail to the wind, although he is ignorant, *whence it cometh,* and he may be guided through the pathless deep by the assistance of the needle, the cause of whose polar direction he is unable to discover. Thus may the

perishing sinner rely for strength upon the *Spirit of God*, whose operations are secret, and fly for refuge to a *divine Saviour*, although he comprehends not the manner, in which *God was manifest in the flesh*.

W.

PROOFS OF THE UNIVERSAL DELUGE.

No. 2.

ONE of the most superb temples of antiquity was at Cabeira in Armenia. Strabo, describing it, calls it the temple of Meen, and says that this and many others are temples of the Lunar God. He mentions these temples in Phrygia, and Albania, in Pisidia, and Syria. He styles them temples of the Lunar Deity of the *ark*. Eusebius describes an *Arkite* nation east of Babylonia.

The veneration, in which the *dove* has been holden by many nations, may doubtless be viewed, as a memorial of the dove, Noah sent from the *ark*. Clemens Alexandrinus informs us that the Syro-Phenicians paid the same reverence to doves, that the people of Elis did to Jupiter. Lucian relates that they are the only bird, not eaten at Hierapolis, being esteemed sacred. The ancient coins of Eryx had on one side the sacred dove.

Hieroglyphicks, referring to the deluge, are found in China and Japan, at the present day. The Indians greatly reverence a person, who was evidently Noah. Like several other nations they consider his coming out of the *ark*, as a resurrection or second birth. They say he made himself a passage through the side of his mother. A writer just quoted says, There is a cast of Indians, who are disciples of Boutas, whom they respect, as a God. The term Boutas related to the *ark*, signifying, a floating machine; hence

the persons saved in it was so

All the mysteries of the religion seem to have memorials of the deluge, events connected with it, consisted principally of a choly process, were celebrated with torches in the night, amidst the darkness in. After the oath had been taken saith the Orphic Argonau commemorated the sad manner by which the earth was reduced to its chaotic state. We celebrated Chronus, through the world, after a term of darkness enjoyed again a pure and sky. Osiris, according to tarch, entered the *ark* on the thirteenth day of the month, the second month of the autumnal equinox. This mistake not, saith the learned, was the precise day of the month, on which entered the *ark*, Gen. vii. 1 the second month, the seventh day of the month, in the second day entered Noah into the

A colony of Armonians in Thrace, and in these are evident traditions of the The Danube was once called river of Noah, Da-Naubu is a participle. Herodotus the river of Noah without text. V. Flaccus calls it Ne those, who live on its banks now called Da-Nau.

Juno was the same with which was the *dove*. Her or the rainbow was her constant. This was doubtless bow, which God made a the heavens, a token that he never again drown the Homer probably alludes to cient covenant. Illiad, 11.

“ Like to the bow which Jove amid Placed, as a token to desponding man

In another place he con similar thought, Illiad 17, v

"Just, as when Jove mid the high heavens
displays
"His bow mysterious for a lasting sign."

The sacred ship of Egypt was called *Baris*, another name for the ark; but signified a *covenant*. This was also the name, by which Ararat was sometimes known as well, as the temple of the ark on that mountain.

The poet Nonnus has a remarkable allusion to the deluge in the character of Beroë;

"Lost in the gloom of night sad Beroë lay,
"But soon she took off her sad, choric veil,
"And rose again to light. She first unbarr'd
"Her friendly window to the auspicious
dove.
"Returning from the sea."

As all the events of old were represented by hieroglyphicks, it is not strange that different emblems were employed by different nations for the same thing. The ark was described by various symbols. In a fragment of the Orphic poetry it is called a hive. "Let us celebrate the *hive* of Venus, which rose from the sea, that hive of many names: the mighty fountain, whence all kings are descended; whence all the winged and immortal loves were again produced."

Not only ships, but cups in form of boats, were esteemed as sacred, introduced only at festivals and solemn occasions. It was said, that Hercules traversed the ocean in such a cup or skiff. Hence these cups were referred to Hercules. It is said by Q. Curtius, that Alexander, at the feast of Thessalus, before he had finished the cup or scyphus Hercules groaned, as if pierced with a dart, and was carried out half dead.

It is said in Genesis, that Noah became a husbandman. This character is religiously preserved in all the ancient histories of Egypt. Hence probably the ox, so essential to husbandry, became a symbol of the patriarch, and was

worshipped at Memphis, Heliopolis, and other places. For the same reason the cow or heifer was worshipped at Chusa and other cities. The worship of calves among the Israelites is known to all. These creatures were made to represent, not only the person, or persons, who had been such benefactors; but the vessel in which they had been preserved. This vessel was described, as a crescent, and called Theba, Baris, Argus. In consequence these terms, and the name of an ox or bull became synonymous. The Syrians venerated the cow. The etymologists, who have commented on their works, say, "*The sacred heifer of the Syrians was no other, than Theba, the ark.*" "*The ark among the Syrians is styled be-us, a cow,*" or ox. Among the significations of *bous* or *bos*, the ox, Hesychius mentions Baris and Argos, which are two names of the ark. According to Eustathius, the Tauric nations were so called from Taurus, a bull, the emblem of the great husbandman Osiris, which is a name of Noah. Kircher has given a plate of a Pamphilian obelisk with the Egyptian Apis, his horns in the form of the moon, and on his back the mystick dove, its wings low expanded. The city Tours in France is said to have been named from Taurus, a *bull*, which was an emblem of a ship. Other instances of ancient sculpture, referring to the same subject, are found in Europe, in India, in China, in Japan, and Easter Island in the Pacific Ocean. Dago and Taurio are the names of two carved stones in this island.

Near the base of mount Libanus stood the city *Arka*; on the summit was a temple of Venus *Archina*; the religious rites were introduced by a people called *Ar-*

kites; and, as the ark was sometimes called Libanah, it is probable that mount Libanus received its name from the *ark*. The arkite memorials passed from Egypt and Syria to Phrygia and Pontus, and thence to Thrace, and the cities of Greece. They were received in Europe by the *Albans*, *Celts*, and *Suevi*. Tacitus says this people worshipped *Isis*, an ark or ship, being the chief object of their devotion. The arkite rites, it appears from Bryant, prevailed in Britain, in the island of Mona, and in the Hebrides. Perhaps the ark of the *covenant*, so sacred among the Israelites, might have a primary reference to the covenant of Noah. As the stone tables of the law were kept in this ark, so the Chinese kept their books of divination in a sacred ark. The Islanders of Otaheite have a sacred ark, precisely of the same dimensions with the ark of the covenant, in which is preserved a bundle of feathers, and a sacred *Teraphim*, without which their chief priest says he could do nothing.

Mention has been made of the *eight* original gods of Egypt, the number of persons saved in the ark; they were described in a boat. A like remarkable reference to the number eight is exhibited in the history of Mount Ararat; it was called Thamanim, and a town near the foot of the mountain was called by the same name. Thaman signified *eight*. The *Chaldeans* worshipped Noah under the name of Nusos and Dionusos. The worship of the dove and other circumstances relating to the deluge, interwoven with all the ceremonies of the eastern world, were in *Babylonia* repre-

sented in hieroglyphick symbols. In the history of the Sparti are constant allusions to the deluge.

In China we have the history of Noah in their *Sin Num* and *Sin Noo*. He was a husbandman, and taught mankind agriculture. His picture is highly esteemed by the Chinese. In Japan are numerous memorials of the flood in their religious rites. The sacred cow or steer is venerated; the deity, as in the arkite worship of many other nations, is represented on a lotus, and upon a tortoise, and sometimes proceeding from a fish.

The whole of these facts, in a new and satisfactory manner, bring evidence from remotest ages and most distant countries, to which we have access, to support the Mosaic history of a universal deluge. This great event is universally known, and though the memorials have been abused, traditions have been preserved with great reverence in all the rites and ceremonies of the gentile world; and the further we go back, the more vivid and exact is the history, especially in the countries near the residence of Noah. Were the story a fable, the reverse of this would be the fact: the more ancient our inquiries, and the nearer the scene we approached, the less light we should discover, till entire darkness would terminate the search. Nor could there have been such likeness and harmony in the traditions of different ages and countries, wide as the world apart, unless they had been founded in truth. Certain therefore it is, that God *did* bring a flood of waters, and all the high hills, that were under the whole heaven, were covered. PHILO.

(To be continued.)

For the Panoplist.

LETTER II.

ON THE IMMUTABILITY OF RELIGION.

Beloved Brother,

IT would be a great omission, in one, who undertakes to prove the immutability of evangelical religion, not to consider the sameness of the human character. The natural character of mankind is indeed capable of an astonishing variety of visible forms. But it is not difficult to show that all these visible forms belong to characters, which are in reality alike. I shall exemplify this remark in one particular instance. Avarice may be the ruling passion of men, whose visible conduct is exceedingly various. One may pursue his object by open dishonesty. Another, having more discernment, may conceal his villainy, and pursue his object by secret dishonesty. Another, whose heart is equally covetous, attending to the maxim, *that honesty is the best policy*, may seek to gratify his criminal passion by fair and honourable means. This example is designed to guard you against supposing, that the human character really varies according to its varied exterior form. To prevailing fashion, to popular opinion, and to outward culture, in connection with the power of the selfish affections, may be ascribed all the diversity, which marks the character of unrenewed men. In what was the polished Greek really better than the rudest barbarians? Did all his wisdom, all his refinement bring him any nearer, than they were, to the confines of true goodness? Let facts decide. When the gospel, which is the surest test of character, was preached by the apostles, did it not meet as stubborn resistance from the boasted wisdom of the

Greek, as from the ignorance and cruelty of barbarians?

It is fondly imagined by some, that those passages of inspiration, which contain the most finished description of human depravity, are peculiar to the idolatrous, abandoned heathen, and, with a few lamented exceptions, are inapplicable to the christianized world. But, my brother, I hope you will not adopt this construction of scripture without much careful inquiry. What, then, is the language which the gospel utters to every child of Adam? *Repent, and believe.* Thus all men are considered, as on a level; as sinners, needing repentance, and dependent for salvation on the Lord Jesus Christ. With persons of a different description the gospel has no concern.

Attend carefully to the treatment, which the gospel has received from mankind. Where has it found the most insurmountable obstacles? By whom has it been opposed with the greatest violence, and trampled upon with the most malignant scorn? Has it not often been by men of science, and of decent and polished exterior? Have not such evinced by, at last slighting the gospel, that they possess the same spirit with the openly vicious; the same character with unbelieving Jews and gentile idolaters?

But, my dear brother, there is no need of amplifying. For it is to be presumed, that mankind, in all ages and circumstances, have the same character, unless there is evidence of the contrary; unless some adequate cause of difference can be assigned. What is that cause? Does the blood of corrupt human nature become purified, by passing through the veins of many generations? Does the

moral disease of man exhaust its own force and cure itself by the violence of its efforts? Or do men learn to be good from the increasing multitude of bad examples? This, surely, is not the lesson of experience. What, then, is the precise cause of the meliorated temper of the unrenewed heart? What is the reason, that mankind at this day are supposed to be less depraved, and to need a less extensive renoyation, than in former and more uncultivated ages? You speak of improvements in philosophy in all the arts and sciences in the state of society, in the sensibilities and manners of people. But what efficacy have such improvements to mend the heart? The cause assigned must be adequate to the supposed effect. The remedy must be adapted to the nature of the disease.

It is granted, that the improvements of these last ages are very valuable. But let it be remembered they are not improvements in spiritual things; they are not improvements in the religious temper and practice of men. How can it be conceived that the refinements of science and taste have power to eradicate evil passions, or purify the soul from the detested leprosy of sin? Intellectual improvements have an influence on our intellectual character, but not on our moral state. To understand better than the unconverted Corinthians, did, the law of gravitation, and the principles of chymistry and electricity does not render our spiritual condition less criminal and hazardous, than theirs was; unless it can be made to appear, that some chymical process or electrical experiment can reform the depraved heart, and render men obedient and pious.

Now who would suppose, that a moral disease can be cured by an intellectual application? Who would suppose that the distemper of sin can find any remedy in the extensive discoveries made of the secret virtues of plants and minerals, or the many successful researches into the regions of antiquity?

Why, then, is it imagined, that mankind, in these scientifick and polished ages, need a less considerable change, than they did in all the times of Christ and his apostles? Then it was deemed necessary for a man to be *born again* in order to enter into the kingdom of heaven. Then it might be said of believers, *that they were what they were, by the grace of God; that in them old things had passed away, and all things become new.* The same language was common among the faithful race, who first peopled New England. But by many it is now esteemed unmeaning cant, the obsolete dialect of superstition, ignorance, and enthusiasm. It is confidently believed and asserted, that men may become virtuous and religious without such a great and remarkable change, and that there is not at this day such an immediate and entire dependence on the efficacious Spirit and grace of God, as was felt at the first establishment of christianity. Men are now less indebted to God for salvation, and more indebted to the power of reason and correct taste, in short, more indebted to themselves, than the saints were anciently. Accordingly, it is with less propriety and emphasis, that they can now adopt scripture phraseology, and literally ascribe conversion and salvation to God. God had a great harvest of glory in the salvation of those, who were

taken from the regions of idolatry and ignorance. But now the affairs of religion proceed more according to the principles of human nature, and the common laws, which regulate the moral world. This, my brother, is the spirit of modern liberality. But if, upon impartial examination, it appear, that the natural character of men is at all times the same, that sinners are as depraved, as criminal, as helpless in these ages of literary improvement, as they were in times of former ignorance; we must conclude they need a moral change of the same greatness and extent. The foundation of saving religion must still be laid in regeneration by divine power. Sinners how fair soever their visible character, must be created in Christ Jesus unto good works; must be washed, must be justified, must be sanctified in the name of the Lord Jesus and by the Spirit of their God. By the same kind of repentance, as primitive converts exercised, they must turn from sin to God. With the same humility, self abhorrence and submission they must come to Christ, and with the same love and confidence receive him in all his offices. After conversion, they must maintain the same holy career with the inveterate corruptions of the heart. They must be led by the same spirit; and through that Spirit they must mortify unholy affections, and gain a victory over sin. In short, they must be able to adopt the modest, self abasing, and yet triumphant language of apostolick piety, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh,

I live by the faith of the Son of God, who loved me, and gave himself for me." This, my dear brother, was the spirit of primitive christianity. This is the spirit of true christianity now, and at all times.

Dear brother, I use this unre-served freedom, because I wish to shield you from danger, and to promote your endless felicity. Your everlasting interest lies near my heart. No earthly pleasure can be compared with the tender, grateful, exulting joy I should feel in your salvation. For this, my hope is in God. This subject is of the first importance to you and to me. Let me then request you to take a careful survey of primitive christianity. Behold its distinguishing, its celestial features. Then survey the prevailing, fashionable religion of nominal christians at this day of boasted improvement. Beside the empty name, what resemblance do you find? Have not the bulk of those, who profess to believe the Bible, lost sight of their pattern and guide, and turned to follow the God of this world. If apostolick religion is the standard; did not our beloved parents, did not our forefathers, though not to be accounted perfect, far excel the latitudinarians of the age? And is not our wide departure from the puritan religion of New England a lamentable and hazardous experiment?

Hoping, my dear brother, soon to hear from you, I bid you adieu. Receive in kindness what was prompted by the tender and faithful affection of your brother.

CONSTITUTION.

To the Editors of the Panoplist.

DR. AUGUSTUS HERMANNUS FRANK,
FORMERLY PROFESSOR OF DIVINITY
IN THE UNIVERSITY OF HALLE, IN
SAXONY.

WHEN this celebrated Professor was first settled as a minister at Glaucha, in conformity to the custom of persons of wealth and benevolence in that part of Germany, he appointed a day in every week to dispense alms to the poor, at his own house. Their miseries, but especially their gross ignorance and wickedness, very sensibly touched his heart. He was above all, affected to see such numbers of children, growing up in that dissolute way of life. He resolved to make an attempt for their spiritual, as well as bodily relief. Accordingly every Thursday, which was his day for distributing alms, he invited the poor, old and young, who came into his house; and there, beside giving them money, instructed the children in the presence of the elder persons, in the principles of religion, and concluded with prayer. This exercise commenced in the beginning of the year 1694. The number of the poor, who attended on these occasions, (many of them, probably for the sake of the alms) soon increased, and the charges also increasing, obliged the Professor to seek assistance in carrying on this good work. For this purpose he placed an alms box in his parlour, with these words written over it: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?" And under it, "Every man according as he purposeth in his heart, so let him give, not grudgingly, nor of necessity; for

God loveth a cheerful giver." About a quarter of a year, after this box was set up, a person put in 18s. 6d. When the Professor took this trifle from the box, he said, in full assurance of faith, "This is now a considerable fund, worthy to be laid out in some important undertaking; I will therefore take this for the foundation of a charity school." He immediately with eight shillings of it purchased some suitable books, and hired a poor student to teach the children two hours in a day. When his stock was nearly expended, some friends contributed more. He resolved to choose twelve of the most hopeful of the children, and to venture upon their maintenance and education. When this little beginning was known abroad, contributions were sent, to aid in prosecuting so good a design. One person gave a thousand crowns; two others contributed four hundred. Upon this a house was purchased, and converted into a hospital for poor orphans. This was in the year 1696. His funds increasing, he built a commodious hospital. He now formed the design of making indigent scholars a part of his care. This enlargement of his design, rendered necessary a building that would accommodate at least 200 persons: yet his stock of money was not sufficient to enable him to build even a small cottage. His faith, however, raised him above all discouragements. The foundation of a spacious hospital was laid July 13, 1698, IN THE NAME OF GOD, without any settled fund, or so much as a promise of assistance in completing it, from any individual. Such was the support he received, that in 1702, the hospital was fin-

ished, at an expense of £5000, and was inhabited with more than 200 of the poor. Several times the good man's faith was tried. At such seasons he had recourse to God by prayer, and received a gracious answer. The hospital was finished, and the Professor's faith remained strong as ever. He relied on God for its future support, nor did he rely in vain.

In 1706, the state of the hospital was as follows : 988 children, divided into 10 schools, were here instructed ; 360 persons, beside 8 poor widows, were lodged and fed, and 84 indigent students of the university, received their daily food, at the expense of this excellent institution.

The death of this pious man, which happened in 1727, in the

65th year of his age, filled many with fear, lest this institution would languish and die. But God made it appear that the work was his own, that the residue of the Spirit was with him. From accounts concerning the state of this institution, by the Rev. Mr. Zeigenhagen, pastor of the German church at St. James', in 1736, it then continued in a very flourishing state, and farther additions had been made to the buildings. Its present state is not known to the writer.

How many useful reflections are naturally suggested to the benevolent mind by this narrative ! What arguments for a Providence does it afford ! What encouragement to prayer ! What motives to works of charity ! Q.

Selections.

ON THE NECESSITY OF MAINTAINING JUST NOTIONS OF RELIGION.

(Continued from page 23.)

THE last objection, worthy of notice, to that firmness in religious opinions, which we have been endeavouring to inculcate, is, that the daily increase of knowledge often produces a change in our sentiments. This objection arises from the supposition, evidently false, that religious doctrines are of the same nature with philosophical speculations. The latter, being founded on facts, or supposed facts, that take place in the natural or moral world, are confirmed or refuted by new discoveries, and the daily progression of knowledge ; the former claim for their basis divine revelation ; and since, when completed, no new truth can be added to this by the daring

hand of man, they are indubitably certain. Philosophical theories have frequently been relinquished for ever, when additional experience and the increase of scientific knowledge have discovered the insufficiency of those principles, upon which they were founded. The doctrines of christianity, like the sun in the firmament, may be obscured by the mists of ignorance, or the clouds of error : but we can never be persuaded, that by the removal of these their splendour can, in any degree, be impaired. To consider the one therefore, as admitting a doubtful interpretation, is of the same nature with that folly, which would publish the other, as certain, incontrovertible truths. The christian doctrines are to an unprejudiced

mind as perceptible in the scriptures, as the divine wisdom and goodness are visible in the material world. They are presented to us on so many occasions, and in such a variety of ways, that we cannot cease to admire the goodness of God in thus using so many means, to prevent his instructions from eluding our notice, or being fatally misunderstood. Some passages, rendered obscure by change of manners and customs, may have been illustrated by the increase of knowledge; but a new interpretation of a difficult passage cannot render uncertain and ambiguous the great truths of the gospel, which depend not on this alone, but are established on the surest grounds, and confirmed by their evident consistency with other parts of scripture.

Let us now inquire, what consequences would follow, were it maintained, that no man has a right to regard, as undeniably true, a particular class of religious doctrines. If this opinion were seriously believed, and consistently acted upon, it would prove the ruin of religion, and lead inevitably to absolute skepticism. Experience has shewn to what conclusions some men have been conducted by a disposition to doubt of opinions, well established and universally received; and we have reason to think that others, by false arguments, have frequently prevailed on themselves to disbelieve the truths, which opposed their favourite passions. Some have denied the truths of christianity; others the most important doctrines of natural religion; nay, a few have even publicly professed their firm conviction of the non-existence of God. Because infidels and atheists, therefore, per-

sist in their opinions, while we perhaps do not perceive any improper motive, influencing their minds in the adoption of these; are we bound to acknowledge that they have examined them without prejudice, and that we have no right to condemn them, as undeniably false? If so, we may renounce the principles of reason and common sense; deny the certainty of any thing in nature, and reject all reasoning on the evidence of christianity, as totally inconclusive. Some may be ready to say that the truths of natural religion may be proved by reason; whereas revealed doctrines depend on the uncertain evidence, arising from vague interpretations of scripture. Here the light of nature is evidently preferred to that of revelation, which is impiously absurd. It cannot be proved, that the doctrines of natural religion have the evidence of strict demonstration; nay, stronger objections may be brought against them, than can be made to any of the doctrines of the gospel. The truth in both cases is evident, if the mind be open to conviction; but, if the one most free from difficulties is to be chosen, the pure doctrines of revelation ought undoubtedly to be preferred.

Beside, it may be observed, that few atheists are convinced by those arguments, which overturn their systems. Are we therefore to conclude, that the arguments for the existence of God, and for the truth of christianity, are not sufficient to prove these to every reasonable man? No, surely. We rather infer that the mind of the infidel is biassed by the strongest and most inveterate prejudice. A firm determination however in favour of any particular religious opinion, whether of nature or rev-

elation, is utterly inconsistent with that principle, which would teach us to consider the attainment of certainty in these matters, as beyond the power of man. Here therefore those, who maintain such assertions to be true, are forced to adopt one of two resolutions. They must either, considering the uncertainty which attends on every subject, wander from doubt to doubt, till they arrive at complete skepticism; or they must be guilty of that, which they condemn in others, and defend their opinions with dogmatick obstinacy.

It might now be shown, that, if we cannot attain perfect certainty about the nature of the fundamental truths of christianity, the appointment of ministers and of a church for the preservation of these doctrines, is altogether unnecessary. They are rather to be considered, as the means of checking liberty of thought, and preventing the increase of knowledge. It might also be shown, that if a man adopt erroneous sentiments; or, if he profess to believe the truths of the gospel, without being firmly convinced of their reality; he cannot practise the pure morality of the gospel. In the one case, his actions will proceed from improper principles; in the other, the principles will not be sufficiently rivetted in his mind, to produce that uninterrupted uniformity of conduct, which is required of those, who obey the gospel of Christ. But these assertions must appear to every one to stand in need of no illustration.

Thus have we endeavoured to shew that, from the nature of a revelation, the great doctrines of the gospel must be clearly set

forth in the scriptures to every unprejudiced inquirer; and that, if we do not defend them with firmness, infidelity and irreligion may be the consequence.

Since, then, the doctrines of our holy religion are plain and obvious; let us search the scriptures, that we "may know the only true God, and Jesus Christ, whom he hath sent; for this is life eternal. While we believe not every spirit; let us try all things, and hold fast that, which is good. The natural man indeed receiveth not the things of the Spirit of God, because they are spiritually discerned;" but let a man ask, and it shall be given to him to understand the things, that belong unto his peace. "Our heavenly Father giveth the Spirit to them that ask him." Let us pray, that we may feel the efficacy of these truths upon our hearts, and in our lives. An unfruitful professor has no reason to rejoice; if the tree bear no fruit, it shall be cut down. Indeed it is the faith of the christian, appearing in all his actions, that is the proof to the world of the sincerity of his professions; it is this also, which makes him certain, that he is not a follower of cunningly devised fables; for, "if we do the will of the Father, we shall know of the doctrine, whether it be of God."

We ought not to receive any doctrine, merely because it is adopted by a certain church, or particular body of men; but we ought "to search the scriptures daily, to see whether these things are so." The matter is of the greatest importance; for the word of God "is the savour of life unto life, or of death unto death" to all, who read it. It is dangerous to rest satisfied with our opinions,

because others have done so ; we are accountable for our own actions alone. " Light is come into the world ; and he, that doeth truth, cometh to the light." The means of ascertaining, what is right, are in our hands ; if we use them not, our guilt is increased. " To whomsoever much is given, of them shall much be required ;" if they fail in the end, they shall " receive the greater condemnation." That steadiness, which, in the cause of truth, would have been rewarded, only aggravates guilt, when employed in defence of error.

Nor let this be considered, as a breach of Christian charity ; the earnestness, with which we would call upon men to consider their ways, is rather an example of it. Were we foolish and inconsiderate, we might say peace, peace, when there was no peace. The love, which the gospel inculcates, teaches us to regard the man with affection, while it calls on us to hate the wickedness that appears in his ways ; to amend what is wrong, as we have opportunity ; and to " contend earnestly for the faith, once delivered to the saints." Indifference, with many, has usurped the place of charity ; but, while it neither seeks the good, nor mourns over the danger of any ; that unlimited, undistinguished benevolence, which it professes to exercise, proves that it is not a gospel principle. To view without concern the manners of the dissolute and irreligious ; to be careless about those, who " corrupt the word of God," and " hold the truth in unrighteousness ;" and to consider all the various sects, that have appeared in the religious world, as equally in the right ; is the characteristick feature of an

evil spirit, however it may assume the form of an angel of light. It effectually prevents the exertions of true charity, by flattering men to their own destruction.

SKETCHES FROM SCRIPTURE.

" *We would see Jesus.*"

John xii. 21.

I would see Jesus in prosperity, that her fascinating light may not lead me to a dreadful precipice ; but that his good spirit may whisper to my heart the noble inducements christians have to devise liberal things ; that I might ever be saying, " What am I, O Lord ; that thou should put it into my heart to do these things, when the earth is thine and the fulness thereof ? It is but thine own that I return unto thee."

I would see Jesus in adversity, because he is a friend born for such a state ; because when all the fallacious props of happiness give way, his single name alone supports the building. I would see Jesus in adversity, that I might order my cause before him, for he has all power in heaven and on earth, and can easily arrange future events so as to throw lustre on the darkest circumstances.

I would see Jesus in health, that I might turn at his gentlest reproof ; that I might not be full and forget God, but be devoted, body as well as soul, to his praise.

I would see Jesus in sickness, because he healeth all my diseases ; he alone dispenses the balm of Gilead, he alone is the physician there.

I would see Jesus in ordinances ; for what are ordinances, destitute of him ? As the body without the spirit is dead, so are ordinances without Christ. He shews himself through the lattices, he ap-

his beauty, he is as the
to Israel, as the shadow of
rock in a weary land ; his
sit under its shade with
elight : his fruit is pleasant
taste. They say continu-
ordinances, " Make haste,
beloved, be thou like a
hart on the mountains."

would see Jesus in social inter-

For what are all the
of friendship ? What the
ents of taste ? What the
es of conversation ? Are
it all unsatisfying, and de-
unless sanctified by the
of our Redeemer ?

would see Jesus in my own
is Lord of its affections, of
poses, of its pleasures, as the
mover of its hopes and
he Author of its existence
ppines.

would see Jesus in death, as the
Righteousness, whose beams
darkest moment can spread
nd healing. I would listen
oice, saying, " To him that
meth will I give to eat of
e of life." " Fear not, I
the keys of hell, and of
' Arise, O thou wearied
er of thy crucified Lord,
ter into thy rest.

would see Jesus in glory, for
is heaven itself without
But when we shall see him
s, then shall we be like him,
: for ever happy in his pres-
London Mag.

DISPUTATION.

All cases where religious er-
re to be confuted, *temperate*
in, in the true spirit of chris-
tianity, is the mode we ought
ably to pursue ; without giv-
y to any personal invective,
perity, either of language
conduct, toward those who
be misfortune to differ from

us in opinion. These things are
totally unbecoming a minister of
the gospel, who is expressly en-
joined by his religion, " to put a-
way all bitterness, anger, malice,
and evil speaking ; even when he
is reviled not to revile again ; but
to be gentle unto all men, in meek-
ness instructing those that oppose
themselves." *Bp. Lon. Charge.*

The only way to refute opposers
of divine truth, and check the pro-
gress of schismatics, is for the
clergy to imitate and emulate what
is good in them, avoiding what is
bad ; to edify their parishioners
with awakening but rational and
scriptural discourses ; to converse
much with them, " as watchmen
for their souls ; to be sober, grave,
temperate, and shew themselves in
all things patterns of good works."
They should recommend them-
selves to their adversaries by their
mildness, their seriousness, their
diligence ; yet beware, and coun-
sel others to beware, of being led,
by esteem of their piety, into rel-
inquishing their singularities, and pa-
tronizing their schism.

Abp. Secker.

CORRESPONDENCE.

To the Editors of the Panoptist.

I WAS much pleased to find,
in your first number, that PHILLO
has undertaken to exhibit the evi-
dence in favour of the *Universal*
Deluge. If this writer, or some
other of your learned and ingen-
ious correspondents, would under-
take to treat several other subjects
in the same way, such for exam-
ple, as the doctrine of atonement,
of future rewards and punish-
ments, of the Trinity, &c. great
service might be rendered to the
cause of revealed religion. These
scripture doctrines, I conceive,
derive much support from faithful
researches into *ancient lore*.

Most of our infidels have a smattering of literature, but none of them are profoundly learned. They prove by their own example, that, "A little learning is a dangerous thing." Ignorance makes them infidels. Some of them, invited by a learned dress, might be induced carefully to consider a series of historical facts, judiciously selected and arranged, from the volumes of antiquity, who would despise a chain of theological arguments. Many may feel the force of a fact from Sanchoniaton or Julian, who would not be moved by the most conclusive syllogism, or the plainest assertion of Moses or Jesus Christ. I am persuaded the more the paths of ancient history, and the mythology of the heathen are explored, the more numerous, clear, and convincing will appear the evidences in support of revelation. Our faith depends much on historical knowledge.

AMICUS PHILQ.

We are indebted to an obliging gentleman, for the following Extract of a Letter from the Rev.

Sir HENRY MONCRIEF WELLWOOD of Edinburgh, written soon after the death of that eminent and far famed divine, the Rev. Dr. JOHN ERSKINE.

"Dr. ERSKINE had been confined, almost a year before his death, by debility and decayed health. But his mind was perfectly entire, and as active as ever. He continued to prosecute his private studies, and even exerted himself in whatever he thought could extend his usefulness, to the very last day of his life. His death finally was unexpected by his family, and was entirely unaccompanied with pain, or struggle. He died, as he had lived, full of faith and of the Holy Ghost. As a man of letters; as a minister of Christ; as a man of superior talents, and of steady and unremitting assiduity in employing them advantageously, for the glory of God, and the best interests of men, he was certainly the most eminent man I have ever known, and was probably the most distinguished minister that this country has ever produced."

Review of New Publications.

Sermons by WILLIAM JAY, &c.
(Continued from page 28.)

THE religious sentiments of this respectable and popular writer, and his manner of sermonizing, further appear in the following extracts.

In illustrating the connection between patience and the christian character, in his sermon on Rev. xiv. 12, he says,

IT HIGHLY becomes saints to CULTIVATE patience. "The ornament of a meek and quiet spirit is in the sight of God of great price." It ennobles the possessor. Some have obtained honour

by doing mischief. It has been said by a modern prelate, "one murder makes a villain, a thousand a hero." The christian conqueror draws his glory, not from the sufferings of others, but from his own. And nothing renders his character more impressive and useful; it recommends his religion; it carries along with it a peculiar conviction. When a christian has met with an affliction, that has led him from the duties of his calling, deprived him of opportunities of exertion, and confined him to the house of grief; little has he supposed, that he was approaching the most useful period of his life. But this has often been the case; and he has rendered more service to religion by suffering

ve seen a Christian suffering in
ter, with all the composure and
y of submission : when you have
him softly saying, " though I
I do not murmur ; why should
g man complain ? " " it is the
let him do what seemeth him
' " his ways are judgment ; " " he
me all things well ; " " I see a
f his perfection, and adore the
Have you not turned aside, and
aed, What an efficacy, what an
ncy in the religion of Jesus !—
is the patience of the saints ! "
35, 36.

a motive to patience under
ation, he cites examples
worthy of imitation.

at provocations had Joseph re-
from his brethren ! but he
y mentions the crime, so eager is
nounce the pardon : " and he
am Joseph your brother, whom
into Egypt : now therefore be-
aved, nor angry with yourselves
sold me hither ; for God did
ie before you to preserve life."
David : " they rewarded me evil
d, to the spoiling of my soul.
for me, when they were sick my
g was sackloth : I humbled my
h fasting, and my prayer return-
my own bosom. I behaved my-
hough he had been my friend or
: I bowed down heavily, as one
urneth for his mother ! " View
y, dying under a shower of

sworn. The sun resolved to shine on
such criminals no longer. The rocks
asked leave to crush them. The earth
trembles under the sinful load. The
very dead cannot remain in their graves.
He suffers them all to testify their
sympathy, but forbids their revenge ;
and lest the Judge of all should pour
forth his fury he instantly cries, "Fath-
er, forgive them, for they know not
what they do." " Here is the pa-
tience of " a God. p. 38, 39.

In his fourth sermon from
Ezekiel xi. 19, 20, our author
unfolds the nature of genu-
ine religion, in a clear and im-
pressive manner, " in four essen-
tial articles—I. Its Author. II.
The disposition it produces. III.
The obedience it demands. IV.
The blessedness it ensures." This is
an excellent discourse, and can hard-
ly be read without profit. Under
the third head, he illustrates the
two following particulars—" 1.
Principle must precede practice.
2. Practice must follow principle."
On the first of these articles he has
the following just remarks ;

Observe the order in which these
things are arranged. " I will give them
one heart, and I will put a new spirit
within you : and I will take the stony
heart out of their flesh, and will give

ture, and the life becomes holy of course. What is the religion of too many? They are like machines impelled by force; they are influenced only by external considerations. Their hearts are not engaged. Hence in every religious exercise they perform a task. They would love God much better, if he would excuse them from the hateful obligation. They put off these duties as long as possible, resort to them with reluctance, adjust the measure with a niggardly grudge, and are glad of any excuse for neglect. While labouring at the drudgery, they entertain hard thoughts of the cruel Taskmaster, who can impose such severities upon them, and sigh inwardly "when will the sabbath be over?" When shall we unbend from these spiritual restraints, and feel ourselves at liberty in the world? Can this be religion? is there any thing in this, suitable to the nature of God, "who is a Spirit?" or to the demands of God, who cries, "My son, give me thine heart;" "serve the Lord with gladness, and come before his presence with singing?" Behold a man hungry, he needs no argument to induce him to eat. See that mother, she needs no motive to determine her to cherish her darling babe; nature impels. The obedience of the christian is natural, and hence it is pleasant and invariable; "he runs and is not weary, he walks and is not faint." p. 79, 80.

The conclusion of this discourse is peculiarly impressive.

Thus a christian who has nothing, possesses all things. Creatures may abandon him, but his God will never leave nor forsake him. Friends may die, but the Lord liveth, His "heart and his flesh may fail, but God is the strength of his heart, and his portion for ever." "The heavens may pass away with a great noise, and the elements melt with fervent heat, the earth and the works that are therein may be burned up"—he stands upon the ashes of a universe, and exclaims, I have lost nothing! p. 87, 88.

We add but one more quotation from his sermon on Job xxix. 18, on the disappointments of life. Recommending frequent and realizing views of the world's uncertainty, and of approaching death, he says;

Accustom yourselves therefore to re-

fections so useful, and learn to "die daily." Say, while walking over your fields, The hour is coming when I shall behold you no more; when you go over your mansion, "If I wait, the grave is my house;" as you estimate your property, "I cannot tell who shall gather it." This apparel which I now lay aside and resume, I shall soon lay aside for ever; and this bed, in which I now enjoy the sleep of nature, will by and by feel me chilling it with the damps of death. And surely it requires contrivance and difficulty to keep off reflections so reasonable and salutary. Every thing is forcing the consideration upon you; every thing is saying, "The time is short." We enter the city, and see man going to his long home, and the mourners going about the streets. We enter the sanctuary, and miss those with whom we once took sweet counsel, and went to the house of God in company; their places know them no more for ever. We enter our own dwellings, and painful recollection is awakened by the seats they once filled, by books they once read and have left folded down with their own hands; we walk from room to room, and sigh, "Lover and friend hast thou put far from me, and mine acquaintance into darkness." We examine ourselves, and find that our strength is not the strength of stones, nor are our bones brass? we are crushed before the moth; at our best estate we are altogether vanity. And is it for such beings to live as if they were never to die! O Lord, "so teach us to number our days, that we may apply our hearts unto wisdom." p. 424, 425, 426.

It is hoped that the specimens, which have been exhibited, will induce many to peruse this valuable volume. The sermons are in no common degree entertaining, edifying, and impressive. A spirit of evangelical piety pervades and sanctifies them. The characteristic traits of this writer are uncommon sprightliness, and ease of manner, sometimes, perhaps, bordering on affectation.

He is remarkably happy in the selection of his subjects, and of his texts for their illustration, as well as in his manner of introducing,

opening, and dividing them, in which he has followed, in some degree, the French divines. His style is plain and intelligible, and animated with chaste and striking figures. He makes free use of scripture language, but introduces it with peculiar pertinence and force. His arrangement is natural. A good degree of unity is preserved in his discourses, while they contain a sufficient variety of matter. For theological correctness, he is not, in all instances, remarkable. Some passages are liable to a construction, which was undoubtedly far from his meaning, and some might think warrant inferences, which his evangelical heart would totally disavow.

On the whole, we do not hesitate to recommend this volume, as deserving the careful attention of all, and well calculated to be useful to the church of Christ.

We have seen a single, ingenious sermon of this author, on "*The value of Life*," preached May, 1803, before "The Correspondent Board in London, of the Society in Scotland," which, should another edition of these sermons be called for, we hope will be added, by the publishers, to this volume. It would certainly increase its value.

Memoirs of the life, writings, and correspondence of Sir William Jones, by Lord TEIGNMOUTH. Philadelphia, printed for the proprietors, by William Poyntell and Co. 1805.

BIOGRAPHICAL memoirs of good and great men must be allowed to rank with the most useful species of composition. We see human virtue in real life, and learn its practicability. Such writings

confirm the doubtful respecting what may be accomplished, reprove the idle, encourage, the diligent, and present examples for all. When we see an industrious and good man, like the pine amid surrounding shrubs, rising above his associates, we feel a strong impulse to make him our model. Sir W. Jones was an excellent man, and his life is written in an agreeable and instructive manner. The narrative is continued in chronological order from his birth to his death: but perhaps a few sketches of the man may be more useful and entertaining, than a verbal criticism of the work.

Sir William Jones was born in 1746. When he was but three years old, he lost his father; his education of course devolved on his mother, which she superintended with discretion and success. To the innumerable questions of his childhood, her constant answer was read and you will know. A lesson, to the observance of which, he ascribed all his attainments.

In his sixth year he learned the rudiments of Latin; when he was twelve, he began the study of Greek and Hebrew, translated several epistles of Ovid, all the Pastorals of Virgil, and wrote a tragedy, which was acted by his school fellows. When seventeen, he was sent to the University of Oxford, where he soon shone, as a star of the first magnitude. In 1767, he visited the continent with his pupil Lord Spencer, and in 1770, we again find him, to use his own words, "flying over Europe." This year he was admitted into the temple. In 1774, he was called to the bar. He suspended his oriental studies, which had been a favourite employ-

writ, the origin of the diverging tribes and discordant languages of the East ; corrected their contradictory and absurd chronology by a far better testimony ; and pronounced those scriptures, which men of inferior learning had despised, to be the key of knowledge.

"In matters of eternal concern," indeed, says Lord Teignmouth, with his usual piety and discrimination, "the authority of the highest human opinions has no claim to be admitted, except as it may be opposed to that of men of inferior learning and penetration. Among such as have professed a belief in christianity, where shall greater names be found than those of Locke, of Bacon, and of Newton ? Of the two former, it may be observed, that they were both innovators in science, whilst the genius of Newton carried him *extra flammantia mœnia mundi*. These men, to their great praise, and, we may hope, to their eternal happiness, devoted much of their time to the study of the scriptures. If the evidence of revelation had been weak, why were minds, which boldly destroyed prejudices in science, blind to those in religion ? Such authorities, and let me now add to them the name of Sir William Jones, are entitled to great weight. Let those, who superciliously reject them, compare themselves with the men who have been named. The comparison may, perhaps,

lead them to suspect, that their incredulity may be the result of a little smattering in learning, and great selfconceit ; and that by hard study and a humbled mind they may regain the religion which they have left."

"Of the manner in which Lord Teignmouth has performed the task assigned to him by Lady Jones, it is not easy to speak too highly. His Lordship, if we recollect right, succeeded Sir William Jones as president of the Asiatick Society, and delivered, at Calcutta, an address, which we have seen in print, containing a brief account of his predecessor. In the present memoirs, his Lordship has suffered Sir William Jones to speak, in general, for himself ; and by the unaffected simplicity with which he has connected the letters of his friend, we are often led to forget the biographer ; a circumstance which, in our opinion, reflects on the noble writer no small praise. But his Lordship has also given, in the course of his work, indubitable proofs of extensive learning, of a refined taste, and of a very sound judgment, both in politics and religion. He has frequently introduced sentiments of deep importance : and he has infused into the whole of the volume a *christian spirit*, which will render it, as we trust, highly useful both to the learned and the unlearned." [Ch. Ob. V. 3. p. 698.

Religious Intelligence.

UNITED STATES.

THE General Assembly of the Presbyterian church, at their meeting in Philadelphia in May last, having taken into serious consideration, the unhappy prevalence of the practice of *Duelling* in the United States, and being anx-

iously desirous of contributing what may be in their power, consistently with their character and situation, to discountenance and abolish this practice,

"Resolved unanimously, that they do, in the most unequivocal manner, declare their utter abhorrence of the practice

of duelling; and of all measures tending thereto, as originating from the malevolent dispositions of the human heart and a false sense of honour; as a remnant of Gothick barbarism; as implying a presumptuous and highly criminal appeal to God, as the Sovereign Judge; as utterly inconsistent with every just principle of moral conduct; as a direct violation of the sixth commandment, and destructive of the peace and happiness of families; and the Assembly do hereby recommend it to the ministers in their connexion, to discountenance, by all proper means in their power, this scandalous practice

"Resolved also, that it be recommended to all ministers under the care of the Assembly, that they scrupulously refuse to attend the funeral of any person who shall have fallen in a duel; and that they admit no person, who shall have fought a duel, given or accepted a challenge, or been accessory thereto, unto the distinguishing privileges of the church, until he manifest a just sense of his guilt and give satisfactory evidence of repentance."

The General Assembly have *thirty one* presbyteries under their care. These presbyteries are all in the states westward and southward of New England.

Measures have been taken for publishing a new and revised edition of the confession of faith and catechisms; the plan of government discipline, and directory for worship of the Presbyterian church in the United States.

The management of the Missionary business, is committed by the General Assembly, to the several synods under its jurisdiction. In May last, the synod of Pittsburgh reported to the Assembly, that during the preceding year they had sent missionaries to the settlements on Alleghany river, and Lake Erie; on the Ohio, and among the Wyandot Indians. The missionary among the Indians was so well received, and made so good a report, that the synod have appointed three ministers to spend two months each, in succession among them during the ensuing summer.

The synod of Virginia reported, that they had under their direction, for the year preceding Oct. 1804, four missionaries, two of whom itinerated for several months in the southwestern parts of the State. The appearances of success in this district were very flattering, and

the demand for preaching great. One of their missionaries travelled for four months, principally in the northern neck of Virginia, in most parts of which he was cordially received, and in some instances his preaching was attended by very hopeful appearances. A missionary to the blacks, itinerated in several counties in the south parts of the State; but owing to some peculiar circumstances, his mission to them was not attended with success. Upon the whole, the synod of Virginia observed, that the field for missionary labours in that state was very extensive; and the prospect of usefulness very encouraging.

The synod of the Carolinas have two missionaries at the Natches, who expect to continue their missionary labours in that place for twelve months; one has also been appointed to spend some time in missionary service, in certain destitute places, in the lower parts of North and South Carolina.

In 1803, the General Assembly prescribed, that on every fifth year, beginning with 1805, the reports to the General Assembly from the synods and presbyteries, beside their usual details, shall contain an account of the existing communicants in each church, and of the number of persons baptized the preceding year, and that it be the duty of the synods and presbyteries, in conjunction with the General Assembly, to bring forward complete and accurate reports on this head, to the next Assembly.

Minutes of Gen. Assembly.

MASSACHUSETTS.

The Massachusetts Missionary Society, instituted May, 1799, it appears is increasing in members and pecuniary resources. Their Magazine, a useful publication, which has been continued for two years, affords them a handsome profit. They have this year sent out five missionaries, two into the State of New York, two into the District of Maine, and one into the State of Rhode-Island. They have also purchased books of piety to a considerable amount to be distributed by their missionaries.

WEST INDIES.

MISSIONS OF THE UNITED BRETHREN.

From the fortieth number of the periodical accounts of these missions, we extract the following.

From the West India Islands, the accounts to May, 1804, are pleasing. At

Antigua, the blessed work of converting the negroes to christianity, is said (April 5, 1804,) to go on progressively, and there are in general more who attend public worship than last year. A weekly meeting with the children, has proved the means of exciting, in many, both young and old, a concern for their salvation. "The Passion week and Easter Sunday," says one of the brethren, "were seasons of much blessing. During the Easter morning litany, in the burying ground, the most awful silence prevailed, notwithstanding the numerous auditory. At the time of the public preaching, the whole place was again crowded; 2500 or 3000 negroes listened attentively to the sermon, preached from the following text; *Jesus Christ hath abolished death, and brought life and immortality to light through the gospel.* Other meetings were also well attended."

"From Easter 1803, to Easter 1804, there have been admitted to the Lord's Supper, at St. John's, 84; at Gracehill, 59; at Gracebay, 41; in all, 184 negroes. During the same period were baptized, or received into the congregation, (being baptized as children;) at St. John's, 108 adults and 101 children; at Gracehill 57 adults, and 46 children; and at Gracebay, 35 adults and 26 children; in all, 353 persons." p. 281, 282.

SOUTH AMERICA.

AT Paramaribo, the mission among the negro slaves, prospers. On Christmas day, five were baptized. The mission to the free negroes at Bambey, seems less promising: and that at Hope on the Corentyn, has likewise to struggle with great difficulties.

NORTH AMERICA.

A NEW mission settlement is about to be established among the Indians on LAKE ERIE.

A mission has commenced among the Cherokee Indians, in which the brethren have been greatly assisted by Col. Meigs, the American agent, but hitherto with little or no success. "Indeed it appears," say the brethren, "that nothing less than the destruction of the whole mission was mediated, by the enmity of souls, who by his emissaries is raising every kind of difficulty to prevent its success. But we trust," they add, "in our Almighty Saviour, whose

power is infinite, and who will not suffer the evil one to keep possession of his prey, but in due time deliver this benighted nation, from the power of darkness and death, and bring many of them to the knowledge of the truth, and the enjoyment of salvation by his grace, and the power of his atonement."

A mission is likewise contemplated by the brethren among the Creeks, to which Col. Hawkins, the American agent, promises to give every facility.

SCOTLAND.

IT is supposed that there are above 300,000 persons in the highlands of Scotland who understand no other language but the Gaelic, or at least, who are incapable of receiving religious instruction through the medium of any other. The society in Scotland for promoting christian knowledge, are printing an edition of 20,000 copies of the bible in the Gaelic language. This benevolent and expensive undertaking is far advanced.

The abovementioned society, during the year ending May 1, 1805, supported in the highlands and islands of Scotland, 284 schools, 12 missionaries and catechists, 6 Gaelic Bursaries, and 26 superannuated teachers, at an expense of £3651-10 sterling. This establishment commenced and has been continued since 1738, and has been of incalculable benefit to the northern parts of Scotland.

☞ We shall present our readers in the next number, with an interesting account of this society, one of the most respectable of its kind in the world.

AFRICA.

Rev. Mr. Kicherer's Narrative abridged, continued from page 31.

OUR days are spent in the following manner. About sunrise we collect for prayer; we read the scriptures, and sing an hymn; the elderly people depart, and school begins. School being over, we labour on our buildings, and in our gardens. At noon we dine, and the afternoon passes in the same manner. At night we pray, sing, and instruct the people. On a particular occasion, I deeply felt the need of prayer, and with my African flock bent my knees before Him, who has promised to take the heathen for his inheritance. From this time our Boschemen increased and I found encouragement in my

work. It was affecting to see how amazed they were, when I told them of God, and the resurrection. Some of the people began to pray, "Oh Lord Jesus Christ," they would say, "thou hast made the sun, the moon, the hills, the rivers, the bushes: therefore thou hast power to change my heart. Oh be pleased to make it entirely new." Obtaining an interpreter, our labour much increased; many more began to pray, and some gave evidence of a new heart. The number of Boschemen became so great, that I was obliged to give them names, which I wrote on their backs. When they approached me, the first thing, therefore, was to shew me their shoulders.

In October, our provisions were almost exhausted; we applied to God in prayer, who disposed the heart of Francis Moritz, a farmer, to send us a handsome present of oxen, sheep, flour, and salt. The Hottentot servants, who brought these things, added a number of sheep of their own to express their gratitude, that the gospel was brought to their countrymen.

We received repeated warnings that the Great Kraal of Boschemen, who had not been included in the peace, intended to attack and destroy us; but we committed ourselves to the Lord, who preserved us.

When we began our work, we endeavoured to convince our hearers by arguments addressed to their understandings; but this excited constant objections, and we had little success. We then chiefly insisted on the dying love of Christ; we represented him as the all-sufficient friend of lost sinners; we invited them to believe and be saved; we entreated them to make a trial of our doctrine. Soon, our people came to us with tears, and declared they saw more and more the excellency of the gospel, that they found it the power of God to their salvation.

About Christmas, 1799, several farmers from a distance, came to partake the Lord's supper with us, according to the Dutch custom. Some of them had been awakened by the preaching of Mr. Voss. The provision they brought was seasonable, and we had several pleasant days with them.

In Jan. 1800, I took a journey to Cape Town to procure clothing and other necessaries. A farmer with a

waggon and several Boschemen attended me. After we entered the settled part of the country, the farmers collected the people of the adjacent parts, who spent Lord's days with us in public worship. After travelling a month, we reached Cape Town. Some of the first objects, which struck the affrighted Boschemen, were several malefactors hung in chains. In a few days, they were more terrified at a public execution. After I had explained to them the just laws of civilized society, they were satisfied, and said it would be well, if we had such laws in our settlement in the wilderness. At the Cape I preached to the Calvinistic church, a large building and a crowded assembly. My Boschemen attended; they were greatly surprised on seeing such a congregation of well dressed people, whom they compared to a nest of ants, and the organ they mistook for a swarming beehive. From that time, they viewed me with more respect, having been tempted before to consider me as a beggarly fellow, visiting them to obtain a livelihood. We visited several of the magistrates. The Boschemen, dressed in sheep skins, sitting in a drawing room on silk covered chairs, or parading before a large looking glass, were objects of mirth and compassion. The governor treated us kindly, and the Boschemen thanked him for permitting missionaries to instruct them; no man before having cared for their souls.

During our absence, the captain of the Boschemen, called Vigilant, visited the settlement, to seize a sheep as his due. Brother Kramer opposing him, Vigilant stabbed the sheep, and aimed a thrust at him. He was saved by a girl, who warded off the blow. He was taken; but made his escape, and called upon his numerous horde to revenge the affront; but many of the friendly Boschemen kept watch round our habitation, till we received assistance, and drove this infuriated chief from the neighbourhood.

Soon after Brother Kramer went to Hex river, brother Edwards to the Cape, and I, in March 1800, with brother Scholtz, removed to Zak river. At this place many tame Hottentots joined us. These people have a few sheep and oxen; the Boschemen live entirely on tygers, jackalls, reptiles, and roots. One of the first converts

was John, an old Hottentot. The love of Christ was his darling theme all the day; his eyes overflowing with tears of gratitude and joy. When spoken to on worldly business, he would say, "Oh I have spoken too much about the world; let me now speak of Christ." He spoke in a surprising manner; he had never heard any person speak the same things; he was eminently taught of God. Formerly he had four wives; now he had two. One day he came to me and said he must put away his two wives. I asked him why. He answered, "Because when I go to God in prayer my heart tell me it is bad; and Christ more near to me than ten thousand wives. I will support them; I will work for them, and will stay till God change their hearts; then I will take the first whose heart is changed."

After five or six months of zeal in the things of God he was seized with fatal sickness. Still he insisted on being carried to the place of public worship, saying, that as long as he could hear, he would catch the words of life. On the day of his departure he said, "O sir, I now see that the Lord Jesus love me with an everlasting love, that he has accepted me, that he will be my portion for ever; and now, though the vilest sinner on earth, relying on his blood and righteousness, I will die and go Christ, and wait for you." His eldest son, a servant of a distant farmer, visiting him in his last moments, burst into tears, and said, "Ah my father die so happy in Jesus, and I have no opportunity to hear his gospel." But application being made to his master, he kindly permitted

him to live with us, and the word was evidently blest to his conversion.

A runaway slave whom we were about to send to his master, in revenge poisoned our well; but a little girl seeing him in the atrocious act gave information, and we escaped. At another time a party of Boschemen were about to discharge a volley of poisoned arrows at me; but being discovered by the girl, who saved brother Kramer, they made off in haste.

While I was at Zak river, a person came to our house, calling himself Stephanos, a Greek by birth, who, for making base coin at Cape Town, had been sentenced to death; but had fled from justice. Though I had heard of him, and felt suspicious; yet his conversation was so religious, and his offer to assist us in building a chapel so plausible that I blamed myself for my suspicions, and suffered him to sleep in the next room. But he had designed to murder me, seize my waggon and goods, and to go off to a distant horde. In the night he approached my bed; but the keeper of Israel was pleased to rouse me in a fit of terror: In which I cried out, as if privy to his bloody design. He was disconcerted, stammered out an apology, and left the house. In the morning I found he had stolen my gun, and seduced away a number of Boschemen. My Hottentots pursued him, overtook, and recovered the Boschemen, and what he had stolen. He was brought back, but I suffered him to escape, which was the occasion of future difficulty.

(To be continued.)

Literary, Geographical, and Philosophical Intelligence.

UNITED STATES.

Rev. Doctor Holmes, of Cambridge, has in the press, the first volume nearly completed, of a work, to be entitled *AMERICAN ANNALS*. It commences with the discovery of America, by Christopher Columbus, in 1492, and extends to the present time; and is designed to give a concise history of the most important events, that have taken place within that period, on the continent of

North and South America, and in the West India Islands; and of such events, in foreign parts, as had special relation to this country, or ultimately affected its interests. Beginning with the causes, means, and circumstances, of the first discovery of America, it will proceed to notice its subsequent settlement by various nations of Europe; the principal charters, granted by European princes to individuals, or to companies; the

principal emigrations from the Eastern Continent to the Western; the causes of those emigrations; the numbers of the emigrants; the places, to which they removed; the towns, which they built; the colonies, which they planted; the churches, which they founded; and the principal persons concerned in the several enterprises for the settlement of America, whether navigators, adventurers, statesmen, divines, or warriors, with biographical sketches; the most material facts in the progress of the American settlements; the population of the natives, and of the colonists, at different periods; the formation of new colonies or states; the foundation of colleges and other seminaries of learning; the establishment of societies for promoting useful knowledge; the progress of arts and sciences; the progress of commerce; new inventions, or useful improvements; military and naval strength; civil wars, or insurrections; wars with the Indians; memorable battles; the principal events of the late revolutionary war; changes in the civil and ecclesiastical state; deaths and ages of eminent men; and providential occurrences.

It is the design of the author, to relate events in the order of time, on the plan of chronology, and yet to dilate on articles of peculiar importance, after the manner of history. The authorities will be given with precision; and the work will consist of two octavo volumes. The first will be ready for subscribers, in the next autumn.

A descendant of the celebrated William Penn, the founder of the city of Philadelphia, and the father of Pennsylvania, has lately presented to that city a large sum of money, to be expended in erecting a statue of his illustrious ancestor.

The President of the United States, has received a letter from Capt. Lewis, (who was sent out for the purpose of exploring the territory of Louisiana,) dated Fort Mandan, April 7th, 1805. At the date of this letter, the party consisted of 35 persons, including interpreters and Indians, and all in good health.

The party under his command left the mouth of the Missouri on the 19th May, 1804. They fortified themselves in Nov. last, on the banks of the Missouri, 1699 miles from the mouth, in

latitude, 47d 21m N. at Fort Mandan. The country for 200 leagues from the mouth of the river is extremely fertile; thence to their winter quarters not so good. Red cedar, cotton, and black ash are the principal trees in that country. The land is generally level, and the plains covered with grass. The Indians are friendly, excepting one tribe called the *Soux*, who are apprehensive lest the party should supply their enemies with arms, &c. As they advanced, the more friendly they found the savages, and the better armed; having also a regular trade with the Hudson's Bay company by the way of Lake Winnepeck. The party were supplied during the winter with corn, and abundance of wild meat. Buffaloes, deer, elks, goats, and various kinds of fowls are here in great abundance; fish scarce. Horses are kept by the Indians, which are used only for the chase and in war. From information it is presumed, that the Missouri terminates about 600 miles above Fort Mandan. They have sent to the President, an accurate journal, with a map of the country through which they passed; also a large collection of natural and artificial curiosities.

Capt. Lewis does not calculate to complete his voyage within the present year, but expected to reach the Pacific Ocean and return as far as the head of the Missouri, or perhaps to Fort Mandan before winter; and entertains the most sanguine hopes of complete success.

GREAT BRITAIN.

Mr. A. Arrowsmith has compiled from various interesting and valuable materials, and published a map of India, *six sheets*, price £2 2s. This map exhibits, on a scale of two inches to a degree, on a great circle of the globe, a very distinct and comprehensive view of the regions, which once composed the vast empire of Hindostan.

The following is a brief review of the progress of the British acquisitions in India, proceeding along the coast, from the Ganges to the Indies: *Coring*, *Cuttigong*, the district of *Madrassore*, in Orissa, and *Bahar*, were ceded by the Nabob, Jaffier Khan, 1757, and Shah Alum, in 1765. To these were added in 1773, Benares; and in 1801, Alahabad, and the greater part of *Oude*; the remainder of which is now tributary to

the company. *Delhi* and *Agra*, adjoining the former, were conquered from the Marattas in 1803. The whole extends about 1100 miles along the Ganges, and has on an average, nearly 300 miles in breadth.

The province of *Cuttack* in Orissa, conquered in 1803, joins this vast territory with that called the *Northern Circars*, which was wrested from the French, and confirmed in 1766, by *Shah Alum*, and the *Nezam*, to the English company. These extend along the coast about 600 miles, and have 50 of mean breadth.

In the *Carnatic*, the English possessed for more than a century, only their factory of *Madras* and its suburbs, which they acquired about the year 1640; their boundary was much enlarged by *Mohamed Ali Khan*, whom they made Nabob of Arcot, in opposition to the French; and the whole of this extensive territory, including *Madura*, *Tanjore*, &c. became formally, as it had long been virtually, subject to the company in 1801. It borders, at *Cape Comorin*, on *Travancor*, which with *Cochin* are tributary to the English; and it is only separated by the Ghats from *Mysore*, of which the greater part is subject to, and the remainder dependent on, the company, having been wrested from *Tippo Saib*, in 1792, and 1799. Adjoining to the northward, are the dominions of the *Nezam*, under the protection of the English, and beyond them, a part of *Be-rar*, transferred from the Maratta Raja to the *Nezam*, and relinquished by the latter to the company in 1803. These countries extend nearly 1000 miles from north to south, and their mean breadth may be reckoned 300 miles.

Bombay and its environs, with the coast of *Guzerat*, (the former of which was given in dowry with a Portuguese princess in 1662, to King Charles the second, and the latter has been ceded at various times by the native Rajas,) are of greater value than many of the above mentioned possessions, to the extent of which they make but slight additions. Of the central tracts, *Gurrah*, *Mundla*, and the *Bundelcunl*, which are among their latest acquisitions, less can be said; and the conquests from the Dutch on the coast of *Ceylon*, are too well known, to require any detail. Mr. Arrowsmith's capacious and elegant map, is recommended to all, who have concerns with India, or who can afford either to

gratify their curiosity, or to encourage scientific research, on so important a subject.

Eclectic Review.

The fourth edition of the *Encyclopaedia Britannica*, greatly enlarged and the new articles incorporated in their proper places, is now publishing in England, on fine yellow wove paper, demy 4to. The plates will amount to upwards of five hundred. The publication commenced in February last, and a half volume appears every six weeks.

A grand aqueduct, constructing over the vale of *Ponte-Cassylta*, in *Denbighshire* to perfect the *Junction Canal* from *Chester* along the river *Dee*, has lately been completed. It is one of the most extraordinary efforts of art, consisting of nineteen pair of conical pillars, fifty two feet asunder, the center of which is one hundred and twenty feet in height, each pair of pillars supporting a kind of elliptical bridge of cast iron; the whole covered with immense sheets of cast iron, rivetted and cemented together, so as to form an aqueduct of sufficient width to allow the canal barges to pass one another.

THE CONTINENT OF EUROPE.

The English language is making considerable progress on the continent. In all the new Russian institutions, and in most of the German universities and academies, there is a master appointed for teaching it. A number of elementary books, and selections from the writings of the best English authors, have been lately published. British publications, indeed, occupy a considerable portion of the periodical reports of literature in the journals of the continent; and there are few English works of importance which are not speedily translated into some continental language; often into several languages.

GERMANY.

According to an imperial edict of Oct. 13th last, issued at *Vienna*, all lectures in that university, on logic, metaphysics, practical philosophy, and physics, are to be delivered in Latin. By another edict, all private teaching, without a licence from the heads of the university, is forbidden; and those who are taught in this manner, and without a licence, are disqualified from standing a competition for any situation, which is to be decided by the literary attainments of the candidates.

SWEDEN.

The king of Sweden manifests great zeal in the establishment of a proper system of education in his dominions. A board, appointed for the purpose of superintending publick instruction in that kingdom, has commissioned a young Swede, named BROEMAN, who had distinguished himself by some critical pieces and a treatise on education, to make a tour through several parts of Europe in order to collect information on the subject. He had an audience of the king of Great Britain who pointed out to him several things, which he thought would prove of especial utility to Sweden; and enjoined him, above all, not to be too easily led away by untried novelties.

Baron HERMELIN, who has already published maps of many of the Swedish provinces intends to publish a *geographical and statistical description of Swedish Lapland*, by Mr. WAHLENBURGH of the Cabinet of natural history at Upsal.

RUSSIA.

Several periodical works have very recently commenced in Russia. One, entitled *notices of the North*, is to be edited by M. MARTIGNORO, well known for his translation of Longinus; and will exhibit the history of learning and civilization in Russia, with the lives of its most illustrious men. Another journal appears at Moscow under the direction of M. KUROSOV, ancient curator of the university, entitled, *the friend of illumination or journal of the sciences and arts*.

More accurate and complete details respecting GEORGIA, than the public at present possess, may be soon expected. Beside the expedition undertaken by order of the Russian government, and conducted by count PUSCHKIN, who was accompanied by several scientific men; the baron of BIBERSTEIN, who has already published a work relative to the west coast of the Caspian sea, is now travelling in Georgia, to examine every thing relative to the culture and commerce of silk. Three engineers have likewise been recently dispatched into that country, to collect further information.

FIRES.

On the 11th of June, the town of Detroit was entirely consumed by fire. The houses, about 300 in number of

wood and compact, stood chiefly on one handsome street. The fire caught in a stable from the pipe of a Frenchman, about 9 o'clock in the morning, at the windward end of the town, and in five hours, not a dwelling house remained standing.

In the towns of Barnstead, Barrington, Farmington, New Durham, Middleton and Milton, in Strafford co. (N.H.) from 30 to 40 miles N.W. of Portsmouth, the fires, the beginning of this month, (July) made dreadful ravages, consuming for many miles, fences, forests, and the various products of the earth. The cattle were much injured by the flame and smoke, and two cows perished. The buildings were preserved by the exertions of the inhabitants, except two dwelling houses and a barn, which were consumed. A timely shower on the 8th checked and it was hoped, had terminated the progress of the desolating flames.

SINGULAR PHENOMENON.

A GENTLEMAN of respectability and veracity, during his passage from Martineo to Boston, on the 8th, 9th and 10th of July, 1805, being on soundings, about 10 or 12 leagues to the southward and eastward of Cape Cod, observed on the surface of the water, small winged insects, vulgarly called Millers, in such numbers, as to discolour the water for a considerable distance. Advancing toward the coast, their numbers increased, and, apparently fatigued with the length of their flight, were every moment falling into the sea, where they perished. It was supposed by the gentleman, who gives the information, that the vessel ran the distance of 40 or 50 miles along the coast in a westerly direction, from the first to the last appearance of these insects. For a day or two previously, the wind had blown fresh from the S. W. which probably had blown them from the land to this distance. These on the vessel came in a direction from the land, appeared extremely fatigued, and were obviously light on the tugging and sails of the vessel. We merely recorded the fact, as well attested, and leave it to others to account for them.

N. B. The gentleman has left with the Editors one of these insects, found in the vessel several days before arrival.

HARVEST.

WE cannot forbear mentioning, (says the Fredericktown Herald) that the hopes, which we expressed, in a former number of this paper, respecting the promising appearance of the fields, have been happily realized in the abundance of the harvest. The weather has been remarkably favourable for the reapers and ingatherers; till within a few days, when it has been uncommonly warm. The mercury in Fahrenheit's thermometer having in the shade and current of air repeatedly risen up to 92 and 93 degrees. And we understand, that several labourers have fallen victims to the excessive heat. Nor have we been without some refreshing showers so necessary for the growing crops of corn. There is reason to hope, that this will be a most prosperous year for the husbandman.

A retrospective view of three foregoing years and particularly

the last, when in addition to indifferent crops, sickness made its ravages throughout the community generally, will make us gratefully sensible of these blessings of Providence, and enable us fully to estimate their value.

The Hon. JOHN QUINCY ADAMS, Esq. is elected Boylston Professor of Rhetoric and Oratory in the University at Cambridge.

ORDAINED.

At Providence, R. I. on the 17th inst. Mr. HENRY EDES, over the first Congregational church in that town. The solemnities of the occasion were introduced with prayer, by the Rev. Mr. CHANNING; the Rev. Dr. ELIOT preached from Luke x. 18: the Rev. Mr. WILSON offered the ordaining prayer, and the Rev. Dr. LATHROP gave the charge. The Rev. Dr. KIRKLAND expressed the fellowship of the churches, and the Rev. Mr. GRAY made the concluding prayer. Sacred music was performed with skill and animation, and the several services appeared to engage the serious and interesting attention of a numerous audience.

List of New American Publications.

THEOLOGICAL.

AN abstract of an apology for renouncing the jurisdiction of the synod of Kentucky, being a compendious view of the gospel, and a few remarks on the confession of faith, by Robert Marshal, John Dunlary, Richard M.N. Barton, W. Stone, and John Thompson. 1805.

Three sermons preached at Northampton by Rev. Solomon Williams, A. M. 1805.

Butler, Northampton.

A discourse delivered at Haverhill, March, 1805, at the funeral of J. Kimball, A. M. To which is added a short memoir of his life. By John S. Popkin, A. M. Newbury Port.

The importance of virtue and piety as qualifications of rulers; a discourse delivered March, 1805, by Daniel Dana, A. M. Newbury Port.

Two discourses on Christ's self-existence, preached at Newbury Port, March 3d, 1805, by Samuel Spring.

The moral tendency of man's accountableness to God; and its influence on the happiness of society. A sermon preached on the day of the General Election at Hartford, Con. by Asahel Hooker, A. M.

The kingdom of Christ, a missionary sermon preached at Philadelphia, May 23d, 1805, by Edward D. Griffin, A. M.

The way of God vindicated, in a sermon preached September 16th, 1804, after the interment of his only child, Jonathan Homer, A. B. who died September 7th, 1805, aged 21. By Jonathan Homer, pastor of a church in Newton.

A sermon on duelling preached at New Haven, September 9th, 1804, and

at New York, January 21, 1805. By Timothy Dwight, D. D.

A sermon preached before the Hampshire Missionary Society, August 4th, 1804, in Northampton, by Enoch Hale, A. M.

The value of life and charitable institutions; a discourse delivered before the Humane Society of the Commonwealth of Massachusetts, at their semi-annual meeting, June, 11, 1805, by Rev. Thomas Gray, A. M.

A discourse to a society of young men in London; preached in the year 1719. By Rev. John Cumming minister of the Scots church, London. Boston reprint-ed Jan. 1865

The guilt, folly, and source of suicide; two discourses preached in the city of New York, Feb. 1805. By Samuel Miller, D. D.

A discourse delivered in Haverhill Jan. 31st, 1805, at the interment of the Rev. Hezekiah Smith, D. D. late pastor of the Baptist society in that town. By Samuel Sillman, D. D.

The characters, trials, and duties of a gospel minister delineated in a sermon delivered at Amherst, (Mass.) May 2, 1804, at the ordination of Rev. Thomas H. Wood, to the work of an Evangelist. By John Emerson, A. M.

A sermon at the ordination of the Rev. Henry Lord, to the work of the ministry in Williamsburg, June 20, 1804. By Joseph Lyman, D. D.

A Thanksgiving discourse, delivered at Chester, N. H. Nov. 1804. By Nathan Bradstreet, A. M.

A discourse delivered at the opening for public worship, of the Presbyterian church, in the Northern Liberties of Philadelphia, April 7th, 1805. By Ashbel Green, D. D.

Two occasional sermons preached at Hatfield, Nov. 4th and 29th, 1804. By Joseph Lyman, D. D. Pastor of the church in Hatfield.

The close communion of the Baptists, in principle and practice, proved to be unscriptural, and of a bad tendency in the church of God; in seven letters, addressed to the friends of fundamental truth, and of practical religion. By Rufus Anderson, A. M. Salem, 1835. 20 cents.

Two Treatises, wherein are contained several particular subjects, by Aaron Putnam, A. M.

MISCELLANEOUS.

Report of the trial of the Hon. Samuel Chase; Baltimore, printed for Samuel Butler and George Keatings, 1805.

An address to the members of the Massachusetts Charitable Fire Society, by Peter Thacher, A. M.

The Poetical Works of John Milton, from the text of Dr. Newton, with a critical Essay, by J. Aikin.

S. Etheridge and C. Stebbins.

This is a pocket edition in two vols. neatly printed on a nonpareil type, and good paper.

An Abridgment of the History of New England, for the use of young persons, by Hannah Adams.

PERIODICAL WORKS.—RELIGIOUS.

The Connecticut Evangelical Magazine, published at Hartford, monthly, 40 pages, 8vo. 12 1-2 cts.

The Massachusetts Missionary Magazine, published at Boston, monthly, 40 pages, 8vo. 12 1-2 cts.

The Piscataqua Evangelical Magazine, published at Portsmouth, once in two months, 40 pages, 8vo, 12 1-2 cts.

The Assembly's Missionary Magazine, or Evangelical Intelligencer, published at Philadelphia, monthly, 50 pages, octavo, 25 cts.

The Massachusetts Baptist Missionary Magazine, published occasionally, Boston, 12 1-2 cts.

The Christian's Magazine, published in New York, once in three months, 120 pages, 8vo. 37 1-2 cts.

N. B. The profits of the above works are devoted to missionary purposes.

LITERARY.

The Literary Miscellany, published quarterly, at Cambridge, 100 pages, 8vo, 50 cts.

The Monthly Anthology, published in Boston, 50 pages, 8vo, 37 1-2 cts.

The Literary Magazine and American Register, published monthly, in Philadelphia.

The Mathematical Correspondent, published at New York, by T. and J. Swords, 24 pages, 12mo, 18 1-2 cts.

The Medical Repository, published quarterly in New York.

The Collections of the Historical Society, published in Boston, generally a vol. once in a year.

The Monthly Register and Review of the United States for January, 1805, by S. Cullen Carpenter, Charleston, S. Carolina, 6 dolls. per annum

Obituary.

In England, May 6, WILLIAM PETTY, Marquis of Lansdown, Earl Wycombe, Viscount Calne, Baron Wycombe, in England, Earl of Shelburne, (the title he used to be known by in America) Viscount Fitzmaurice, Baron Dunkerson, in Ireland, Knight of the Garter, and a General of the Army, aged 69. He filled a large space in society as a statesman, an orator, an accomplished gentleman, a liberal patron of the arts, and a most amiable man in private life.

At Paris, M. FRANCIS TANOISE, clerk in the French treasury, aged 88. He left behind him no less than ten widows, though he was a bachelor until 1792. In his will he declares he never intended to marry, had not the National Convention passed the law for easy divorces. He leaves to each of his widows an annuity of 200 livres (50l.) as he says they were all equally dear to him. Not one of them is yet thirty years of age.

In Russia, March 20, the Right Rev. Father GABRIEL GRUBER, General of the Society of Jesuits.

In Berlin, Feb. 25, FREDERIQUE LOUISA Queen of Prussia, of the House of Hesse d'Armstadt, and widow of Frederick William II. King of Prussia, born Oct. 16, 1751, aged 54.

In Jamaica, Mrs. MILLS, aged 118; she was followed to the grave by 295 of her children, great grand children, and great great grand children, sixty of whom named Ebanks, belong to the regiment of militia for St. Elizabeth's parish. For 97 years she practised midwifery, during which period it is stated that she ushered 143,000 persons into the world! She retained her senses to the last, and followed her business till within two days of her death.

At Brandon, (Ver.) of the Scarlet Fever, alias Canker Rash, on the 2d of May, MATILDA HARRIS, aged 10 years. On the 4th, NABBY HARRIS, in the 17th year of her age. On the 9th, LUCINDA HARRIS, in the 14th year of her age. On the 21st, OTIS HARRIS, aged 19; children of Mr. Nathaniel Harris, of that town. The parents of the deceased appear to endure these afflicting dispensations of divine Providence, with the meekness and fortitude of Christians. In July, 1803, they buried two daughters who died of the dysentery.

June 19th, Mr. GEORGE TUCKER, of Milton, aged 56, in attempting to place himself on the tongue of a waggon, he was driving through Roxbury, accidentally fell before the wheels, which passed over his body, and instantly terminated his life.

In Portsmouth, June 8th, Mrs. MARY, the amiable consort of the Rev. Dr. BUCKMINSTER, aged 39. She was in the enjoyment of her usual health about three hours previous to her death.

In Mifflin county, (Penn.) the Rev. Mr. LOGAN. The manner of his death was remarkable: For a considerable time he had been ailing, but was still able to officiate in the pastoral office. On the 19th ultimo, he went to church as usual, performed divine service, and immediately afterward sunk down in the pulpit, and expired.

At NEW HAVEN, (Conn.) Mr. ELISHA ATWOOD, by the bursting of an over-charged musket, a piece of the barrel passing through his head.

In Boston, the 15th inst. Mr. THOMAS BALDWIN, jun. aged 21, the only son of the Rev. Dr. Baldwin. He was assistant instructor in one of the public schools in this town, in which situation he gave general satisfaction. Open in his deportment, he possessed a mind truly generous, and a heart void of deceit. He bore a formidable operation and most afflictive disease with manly fortitude, and met the last enemy with that firmness and resignation, which consoles the bereaved parents and friends, and leaves them to sorrow, not as those without hope.

Drowned, on Saturday afternoon, June 29, in the outer harbour, Mr. GEORGE SPRAGUE, of Boston; he was on a party of pleasure with a number of his friends, and was unfortunately knocked overboard by the shifting of the boom. He was a young man of most amiable character.

In Cambridge, on Friday evening last, JACOB SHEAFE WILLARD, aged 17, son of the late President Willard, and student at the University.

In Boston, suddenly, Miss ANN G. HINCKLEY, aged 20.—Miss HANNAH FENNO, aged 46.

At *Weston*, July 25th, Mr. PRINEAS UPHAM, aged 37.

Poetry.

ON READING THE LIFE OF COWPER.

Addressed to Mr. H.

PLUNG'D deep in sorrow,
And dead to all those phantom forms of bliss,
Which once awoke this soul to keen delight ;
To nature's charms, to friendship's sacred glow,
And e'en to hope's delicious transports dead,
What magic pow'r shall set the prisoner free,
And give again forgotten ecstasies ?
Is it a dream, or do those favoured souls,
Who from high heaven inhale celestial light,
And beam benevolence on meaner worms,
Is it a dream, or do they round my home,
This little nook obscure, diffuse their beams.
Steal the torn heart once more from Mis'ry's
grasp.

And bid it rise and glow with Virtue's fire ?
Yes, 'tis reality, the saint, the bard,
With silent awe long honoured and rever'd,
Discloses the mild graces of his soul,
Refinement, tenderness, benevolence,
And with a charm ineffable, unfolds
All that is excellent in human kind.
I thank thee, Heaven, that earth is not so poor,
As once I deem'd it ; that there still is left,
Who taste of friendship's hallow'd mysteries,
Who fill domestic life with peace and love,
Who carry on celestial intercourse,
And who by virtue's animating aid,
Make life's uneven path " a downy road ;"
And though there comes an hour, an awful hour,
When Mary's soothing voice is heard no more,
And Cowper's throbbing spirit sinks to rest,
Translated, where the just made perfect, dwell—
Live, rise, and reign for ever ; and when night
Veils Earth's mysterious miseries from my
view,

I see their sainted forms, hear their soft hymns,
And fain would dream, that me, such inter-
course

Deny'd below, they beckon to their rest !
HAYLEY, this importune of praise forgive,
Forgive presumption, which thy work inspires.
To snatch from misery's grasp, and fling de-
light,

Long, long untasted, o'er an ardent mind,
To thee is higher bliss, or much I err.
Than to bestow on them another rose.
Whose path already, fate has strew'd with
flowers.

Friend of the sainted Bard, farewell, farewell.
But if perchance, when sorrow's school shall
close,

Admitted to the threshold of the place,
Where holy souls convene in better strains,
There will I thank thee for suspended grief,
For richest gleams of intellectual bliss
Lighting a darksome passage to the tomb.

Bl. Mag.

THE DECALOGUE.

I AM the Lord thy God, serve only me,
Before no idols impious bend the knee :
Use not my name in trifles or in jest ;
Dare not profane my sacred day of rest ;
E'er to thy parents due obedience pay ;
Thy fellow creature, man, thou shalt not slay ;
In no adult'rous commerce bear a part ;
From stealing keep with care thy hand and
heart ;
All false reports against thy neighbour hate,
And ne'er indulge a wish for his estate.

Europ. Mag.

LINES from Cowper's "CONVERSATION,"
applied to the Character of the late
STENNETT, D. D.

Oh, have seen (nor hope perhaps in vain,
E'er life go down to see such sights again)
A veteran warrior in the christian field,
Who never saw the sword he could not wield,
Grave without *dulness*, learned without *pride*,
Exact, yet not *precise*, though *weak*, keen *ey'd* ;
A man that would have fail'd at their own play
A dozen would-be's of the modern day :
Who, when occasion justified its use,
Had wit as bright as ready to produce ;
Could fetch from records of an earlier age,
Or from philosophy's enlighten'd page,
His rich materials ; and regale your ear
With strains, it was a privilege to hear.
Yet, *above ALL*, his luxury supreme,
And his chief glory, was the GOSPEL theme.
There he was copious as old Greece or Rome,
His happy eloquence seem'd there at home.
Ambitious, not to shine, or to excel,
But to treat justly what he lov'd so well.

Christian Observer.

HYMN SACRED TO TRUTH.

HAIL, Sacred Truth ! whose piercing rays
Dispel the shades of night.

Diffusing o'er the mental world
The healing beams of light.
Till THOU appear, the wounded soul,
In agonizing pain,

The way of peace incessant seeks,
But finds her efforts vain.

Philosophy, and Moral Sense,
With their officious pride,
Conduct to labyrinths of woe
Whom they presume to guide.

JESUS ! thy word, with silently aid,
Withdraws our wand'ring feet,
Converts the sorrows of the sinner
To joys divinely sweet.

The banner of thy cross display,
Dear signal of thy love :
Till ev'ry tongue confess thy sway,
And ev'ry heart thy love.

E. M. Mag.

TO CORRESPONDENTS.

Z has our thanks for his seasonable remarks "On the neglect of the Old Divines." A continuance of his correspondence is requested.

The friend who sent us the interesting account of Professor FRANK, will perceive that his communication was acceptable, by its prompt insertion.

Amicus Philo is informed, that his wishes have been anticipated in part. The Editors have received from PHILO, No. I. of "Observations and facts respecting the TRINITY," collected chiefly from the "Age of Revelation," by Dr. BOUDINOTT. We hope other correspondents, on a similar plan, will direct their attention to the doctrine of atonement, and of future rewards and punishments. Whatever different views christians may entertain on these great doctrines of our religion, none will object to having the foundations of our faith in the gospel of Jesus Christ, strengthened, by any arguments, which can be fairly deduced from heathen mythology, and ancient history.

Patmos, on "The Wickedness of Skepticism," shall have a place in our next number.

Christianus "on the accountability of men for their faith," is received. We thank him for his attention to this seasonable subject.

The lines by *Filius* were received too late for this number.

Reviews of SMITH'S Letters to BELSHAM; "The Principles of Eloquence, by T. Knox;" "The Scripture Catechism;" Dr. Buckminster's sermon at the Ordination of his Son, and of Burder's sermon on "Lawful Amusements," are on file, with several articles for the Biographical, Religious, and Literary Departments, for the next number.

☞ We have pleasure in announcing the addition of a number of very respectable names to our subscription list, since the appearance of the first number, and of a large increase of patronage.

ERRATUM—In p. 49, 3 l. from 1st. paragraph, for "included fondness," read "included *no* fondness."

 AGENTS FOR THE PANOPLIST.

Rev. MICHILL BLOOD, Bucktown;—Mr. E. GOODALE, Hallowell;—THOMAS CLARK, bookseller, Portland;—W. & D. TREADWELL, do. Portsmouth;—THOMAS & WHIPPLE, do. Newburyport;—CUSHING & APPLETON, do. Salem;—EDWARD COTTON, do. Boston;—ISAIAH THOMAS, do. Worcester;—WILLIAM BUTLER, do. Northampton;—WHITING, BACKUS & WHITING, do. Albany;—T. & J. SWORDS, do. New York;—WM. P. FARRAND, do. Philadelphia;—WM. WILKINSON, do. Providence;—ISAAC BEERS & Co. New Haven;—O. D. COOK, do. Hartford;—Mr. BENJAMIN CUMMINGS, Windsor, Ver;—Mr. J. E. BATH, Me.

THE PANOPLIST,

OR,

THE CHRISTIAN'S ARMORY.

AUGUST, 1805.

[Vol. I.]

Biography.

From the Christian Observer.

MEMOIRS OF MRS. LETTIA COCKBURN.

LETTIA COCKBURN was born in the female line from a family of the Russells. Her parents when young, devoted her education to a pious and polished aunt; a woman of polished manners, and of great virtue. Whilst under the age of twenty she was united to a young officer in the army; who, by his distinguished merit in his profession, had obtained to a high military rank. In this situation she was surrounded with persons in the upper ranks of society, and to partake of the gaiety of youth, of the dissipation peculiar to the fashionable world. But placed in such unfavourable circumstances, she still discharged her duties in a conscientious manner, as of a wife and a mother. Her intercourse with the world made her forget the importance of religion: she had been taught, whilst a child, to think of God with the highest reverence, and this impression remained after she was grown up. She was in the habit of reading her Bible, and never permitted herself, at any time, to neglect attendance on public worship, or the exercise of private devotion. She even persuaded her friends that she loved God and his commandments; in short, that she fulfilled every demand of religion had, either on her part or theirs.

No. 3.

life, or her affections: she was therefore perfectly at ease in the course which she was pursuing. But it pleased God, by means of some afflictive dispensations, to lead her to consider her ways more perfectly, to perceive their vanity, and by degrees to appreciate more justly her state and character before God, and to apply her heart to true wisdom. After drinking deeply of the bitter cup of affliction, she found that the world, with all its pleasures, was a miserable comforter; that her best friend was her God and Saviour, and her safest counsellor the word of his grace. Various events leading her to a more private situation in life, she was now less diverted from religious pursuits; and to the utmost of her ability she employed herself in the exercise of piety, benevolence, and charity to the poor. Indeed she was by nature generous, kindly affectioned, and given to hospitality, though, at the same time, her temper was hasty, impetuous, and impatient of restraint.

It pleased God, in his great goodness at this time, to introduce to her acquaintance several persons, who "knew the grace of God in truth," and who did not shun to declare to her the whole counsel of God. Their friendly admonitions for some time seemed

to be as seed buried in the earth ; but at length it produced fruit to his glory. As she was returning from church on the 25th of May, 1804, she was attacked with a painful and dangerous disorder, and from that time she became evidently more alive than ever to the great concerns of eternity. Deeply convinced of the spirituality of God's holy law, and of her own guilt in having violated it, she plainly felt her awful situation as a lost sinner, and was led by the Spirit of God to flee for refuge to the hope set before her in the gospel. Her disorder, though slow in its progress, was not to be overcome : but to her own consolation, and the great joy of her friends, as her bodily strength declined, her spiritual strength manifestly increased day by day. While discoursing with her beloved son, she would often say to him, " I know not to what cause to ascribe it, but I never felt such calm resignation to the will of God, during any former illness, as I now do." When she perceived his grief and anxiety on her account, she sweetly reproved him for it. Though in much pain she complained not ; and with little or no hope of recovery she was perfectly calm, and in her words and actions mild and gentle as a lamb. Even when much enfeebled, she was often heard to sing parts of the Magnificat in a clear fine voice, particularly the words " My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and during the sharpest paroxysms of pain she would often repeat, *Glory be to God.*—At intervals of ease she requested her dear daughter-in-law, whose attentions were unremitted, to read to her the seven first, and the last stanza, of the 139th Psalm, N. V. Du-

ring the conversations which she frequently had with a pious clergyman of the Church of England, who frequently visited her in her illness, and who was made the instrument of great good to her soul, when reminded by him of her lost estate by nature, and that the atoning blood of Christ was the only foundation of her hopes, she constantly professed that she knew she was a sinner, had no merit of her own to plead, and that her only hope was in the tender mercies of her Redeemer, who shed his blood for the remission of sins.

Toward the latter end of September her disorder had made such ravages, that hope was at an end, and about the last ten days of her life she was confined wholly to her bed. Frequently and most devoutly did she beseech God in his mercy, to bless her children and friends, and to forgive all who had injured her, declaring that she herself most cordially forgave them. Such declarations she made repeatedly and emphatically before her participation of the sacrament of the Lord's Supper, in which solemn act of devotion her fervid piety was highly edifying. The prayers of her pious friends had been repeatedly offered at the throne of grace for divine support and consolation ; and both were now extended to her in a remarkable manner. Her soul appeared to be filled with a sense of her Saviour's love, and she seemed to have a foretaste of the happiness which awaited her in that better world to which she was fast approaching. On the day before her death, she suffered great pain, and was very restless. On the next day, which was her last, she appeared perfectly easy, with a placid smile in her countenance expressive of the serenity that pre-

veiled within. Bean's Prayer for Departing Souls was read, and, after some interval, the Commemorative Prayer for a Person at the Point of Death, which, after another interval, was repeated. As the prayer advanced her breathing became weaker; and as the prayer ended she breathed her last. Her spirit and the intercession of her christian friends, it is hoped, ascended to heaven together. Her son, who had not moved from her bedside for a considerable time before her departure, held her hands between his at this solemn moment, and received her last breath. Not a groan nor throb was heard, nor was the least change of countenance perceptible.—She fell asleep in Jesus.

Thus died this excellent woman, at her son's house in Lansdown-place, Bath, on Sunday evening, the 11th of November, 1804, in the seventy-second year of her age. May every reader of this narrative, encouraged by so striking an instance of divine mercy, become a follower of them who, through faith and patience, inherit the promises; that, together with those who have died in the Lord, he may be a joyful partaker of that blessed rest which remaineth for the people of God.

From the Christian Observer.

LIFE OF ST. IRENAEUS.

HISTORY has conveyed to us few particulars of the first years of the life of Irenæus, and has not even specified his country, or the place of his birth. There is, however, sufficient ground for believing him to have been a Greek, and to have acquired in his youth a competent acquaintance with the philosophy and literature, which were then in vogue. The circumstances which led him to embrace

christianity are no where mentioned; but it appears, from his own writings, as well as from the testimony of Eusebius and Theodoret, that he was placed, at an early age, under the instructions of St. Polycarp, the Bishop of Smyrna, who had been the disciple of St. John. His words are, "when I was yet a child I was in the Lower Asia with Polycarp;" and "I remember the things then done better than what has happened of late: for what we learn being children, increases together with the mind itself, and is closely united to it: Inasmuch that I am able to tell even the place where the blessed Polycarp sat and discoursed; also his goings-out and comings-in; his manner of life; the shape of his body; his discourses to the people; the familiar intercourse which he said he had with John, and with the rest who had seen the Lord; and how he rehearsed their sayings; and what they were which he had heard from them concerning the Lord, his miracles, and his doctrines. According as Polycarp received them from those who with their own eyes beheld the word of life, so he related them, agreeing in all things with the scriptures. These things, by the mercy of God bestowed on me, I then heard diligently, and copied them out, not in paper, but in my heart; and by the grace of God I do continually and sincerely ruminate on them."

The account which has been already given of Polycarp* sufficiently shews, that by him Irenæus must have been taught the true and uncorrupted doctrine of the Apostles; and was likely also, considering the deep reverence

* The life of Polycarp shall be given in a future number.

which he felt for his master, to imbibe from him a spirit nearly allied to theirs. Accordingly we find him, in after life, to have been an eminent example of the effect of genuine christianity in sanctifying the heart, and elevating the soul above worldly and sensual objects.

Irenæus is also said to have been, for some time, a scholar of Papias, the Bishop of Hierapolis,* a man of unquestionable piety, but of a weak judgment and narrow understanding, which, leading him to misapprehend some of the more abstruse parts of scripture, proved the occasion of great errors in many who followed him and revered his memory; errors, the contagion of which Irenæus himself did not wholly escape.

Of the life of Irenæus nothing more is known until the year of our Lord 177. We then find him acting as Presbyter of the Church of Lyons in France, under Pothinus, who was Bishop of that see. The circumstances which led to his being placed in this situation have not been recorded: but the gospel having been first planted in Lyons, at no very remote period, by means of missionaries sent thither by one of the Asiatick churches, the Gallick christians probably continued pastors from the same quarter; availing themselves for that purpose of the commercial intercourse subsisting between the two countries. Pothinus, the Bishop, was evidently a Greek as well as Irenæus.

Soon after Marcus Aurelius Antonius† had succeeded to the

* Papias had likewise been a disciple of St. John.

† This is the same person whom Mr. Pope celebrates in the following lines:

throne of the Cæsars, a petition commenced against christians, which continued only occasional and partial missions during his reign of teen years.* In 177, the of this persecution fell with peculiar violence on France, particularly on the church Lyons and Vienne. An account of the miseries which it then produced is contained in an address by these church their brethren in Asia and P ia, and written, as is most probable, by Irenæus himself; the stance of which will now be seen.

.....

“ Who noble ends by noble means,
Or failing smiles in exile or in chains:
Like good Aurelius let him bleed
Like Socrates; that man is great
deed.”

It would not have suited the purpose, or rather that of his instructor, Bolingbroke, to have been viewed, as eminent examples, those whose ardent love of and whose realizing views of had rendered them superior every worldly or selfish consideration, whom neither tribulation, nor persecution, nor famine, nor nakedness, nor peril, nor the sword move from the prosecution of their blest end; the glory of God, by blest means; an entire devotedness themselves, souls and bodies, to duty. No, it is the impregnable patriot of those very men, every page whose history is stained with blood, and whose delegated courage toward them (though they were dead, the excellent of the earth) not be read without indignation and horror; this is the man whom the christian Poet selects as his pattern of imperial magnanimity, of true nobleness and nobleness of mind! See Herber's Church History, Vol. I.

* It was to the fury of this persecution that St. Polycarp and Justus, fell victims.

SUBSTANCE OF THE EPISTLE, &c.

We are unable to give you any adequate idea of the fury manifested by the heathens against the faints, or of the sufferings of the blessed martyrs. Our grand adversary assailed us with all his might, and left no method of cruelty unpractised. We were forbidden to appear in the baths, or the forum; in any house except our own, or indeed in any place whatsoever. But the Grace of God fought for us, preserving the weak, and exposing to the fury of the tempter those chiefly, who, being armed with patience, were able to withstand his assault, and to endure every species of pain and reproach, esteeming them light and trivial, for the sake of Christ, and the glory which should follow. They first courageously sustained the shouts, blows, plunder, stonings, and all other outrages and indignities which an exasperated mob could be expected to inflict. They then underwent a publick examination, and confessing themselves to be christians were shut up in prison. When the president arrived, they were brought before his tribunal, and treated with the utmost brutality. Vettius Epagathus, an eminent example of piety and devotedness to God, was moved with indignation at witnessing such a perversion of justice, and requested permission to repel the charge of impiety which was made against the christians. His request was refused, and he himself, confessing that he was a christian, was numbered with the martyrs. But having within him the Holy Spirit, and being a genuine disciple of Christ, he gladly laid down his life for the brethren, following the *Lamb whither soever he goeth*. Oth-

ers were examined at the same time, who proved illustrious and ready martyrs; while some proved unequal to so great a combat. Of these ten fell away, whose case filled us with deep dejection on their account, and with alarming fears, not of being tortured, but lest any of us also should be tempted to apostatize from the faith. The most eminent persons of both churches were now daily apprehended, and with them some of our heathen servants, who were induced, by the dread of torture, to charge us with eating human flesh, and with other practices not fit even to be named. This incensed, beyond all bounds, against us many even of those who before had been more moderate. The holy martyrs were now called to endure inexpressible tortures, Satan endeavouring to extort from them also some slander against christianity. The rage of the multitude, as well as of the president and the soldiery, was chiefly directed against Sanctus, a deacon of Vienne; Maturus, who had only recently been baptized; Attalus, of Pergamus, a main pillar of the church; and Blandina, who, notwithstanding our fears for her weakness, was supplied with so much fortitude, that even those who in succession were torturing her from morning till night were worn out, and owned themselves vanquished. They were even amazed that she should be still alive, mangled and pierced as was her whole body. But in the midst of all her torments, it seemed to abate her pains, and to recruit her spirits to be able to say, "I am a christian, and no wickedness is acted among us."

The astonishing courage with which Sanctus encountered the intense sufferings he was made to

undergo, excited in an extraordinary degree the rage both of the governour and the torturers. At last they applied red hot plates of brass to the tenderest parts of his body : these were indeed burnt ; but he still stood unmoved, and firm in his confession, being refreshed by that heavenly fountain of living water which flows from the body of Christ. His body was now one continued wound, and scarcely retained the human form ; but Christ wrought wonders in him, shewing that nothing is to be dreaded where the love of God, and the glory of Christ are present. For some days after, while his body was in an extremely tender state, swollen and inflamed by what he had suffered, they hoped, by repeating the same course of tortures, to subdue his constancy ; or at least to strike a terror into the rest. But so far was this from being the case, that under this second infliction he seemed, by the grace of Christ, rather to recover his former shape, and the use of his limbs.

Biblias, one of those who had denied Christ, was now brought to the torture, in the hope of compelling her to charge the christians with impious practices. But on being tortured, she seemed to awake as it were out of sleep, and to be reminded by her present sufferings of the everlasting torments of Hell. Denying, therefore, the truth of such allegations, she added, " How should such persons eat children to whom it is unlawful even to eat the blood of beasts ?" She then confessed herself a christian, and was added to the army of martyrs.

The torments already inflicted proving ineffectual through the power of Christ, the martyrs were imprisoned in dark and noisome

places, their feet distended in stocks, till many were suffocated and others died in prison c tortures they had endured. ny, however, survived, notwithstanding their destitution of human aid, being strengthened by the Lord.

Pothinus, the Bishop, who above ninety years of age, and very infirm in body, though firm in spirit, was now brought before the tribunal, and having, amidst the shouts of the multitude, with a good confession, he was violently dragged about and injured, beaten, until scarcely any life was left in him. He was cast into prison, and after a few days expired.

It is particularly worthy remark, that such as on being tortured had denied Christ partook of the same miseries in prison as the tyrants, being treated as guilty of their own confession of murder and incest ; while they were supported by the joy of martyrdom and the hope of the gospel, the love of Christ, and the consolations of the Spirit of God. Oppressed by the pangs of guilt, their dejected looks distinguished them from the faithful, who went forth cheerfully, their countenances beaming with grace and glory : more than the very heathens reviled the cowards and murderers. When the others observed these things they became more steadfast in faith, and yielded not to the suggestions of the devil.

The martyrs suffered death in various ways. Maturus, Sabinus, Blandina, and Attalus, were introduced on one of the days of the show before the wild beasts in the amphitheatre. There the first again underwent all the torments, having been previously scourged in their passage th

torn, and dragged up by the wild beasts, and to every barbarity the populace chose to call last to the iron chair, their bodies were so to produce a most effect. Nor did the cruel persecutors end here, continued with the utmost length expired under

ings. She was suspended to a cross, exposed to the wild beasts, and forming as she hung a cross, her appearance to encourage the people by exciting a lively respect for Him who was crucified might obtain for those who in him and suffer for eternal communion with

God. None of the things she was taken and cast again into prison reserved for another. Attalus also, being veiled for by the populace forward with serenity, led round the theatre, by the tablet, on which he had, "This is Attalus in." The rage of the people against him was excessive: without understanding as a Roman citizen return to prison, till he had the will of the emperor. The persons in his circle. The respite which was granted, proved highly beneficial to the church. The merit conspicuously appeared with which he served: and by means of the martyrs, most of those who had the faith were born and acquired courage to confess christians; and finally restored to the bo-

dom of the church, they longed for a fresh opportunity of being examined. The emperor's orders were, that such as confessed themselves christians should be put to death by torture, and that the apostates should be dismissed. It being now, therefore, the time of the public games, the martyrs were again brought before the populace. Such of them as were Roman citizens were beheaded, the rest were thrown to the wild beasts. Christ was now in a particular manner glorified in those who had formerly apostatized; for boldly avowing themselves christians they also were added to the number of the martyrs. None now remained in a state of apostasy but a few whose conduct had always been a reproach to christianity, and had shewn them never to have possessed true faith, nor to have had the fear of God before their eyes.

During the course of the examinations, one Alexander, who was distinguished by his love of God, by his boldness in preaching, and by his apostolical endowments, stood near the tribunal, and with gestures animated the christians to profess the faith. This conduct excited the indignation of the populace against him, and being interrogated and confessing himself a christian, he was condemned to death. The next day he and Attalus were exposed together to the wild beasts, and having sustained all the usual methods of torture, were at last run through with a sword. Alexander expired without having uttered a word or a groan, communing inwardly with God during his conflict. But Attalus, when placed in the iron chair and thoroughly scorched, said, "You indeed devour men, but we neither devour men,

nor practice any other wickedness."

On the last day of the shews, Blandina was again brought forth with Ponticus, a youth of fifteen (who had both been daily led in to see the tortures of the rest :) and the multitude being greatly enraged against them on account of their firmly refusing to swear by the idols, and their contemning the gods, no pity was shewn either to the sex of the one, or the youth of the other. The whole circuit of tortures was inflicted on them without effect. Ponticus, after a most heroic exertion of patience, to which he was animated by his sister Blandina, gave up the ghost. Blandina, having first been scourged and exposed to the wild beasts, and also set in the iron chair, was at last enclosed in a net and thrown to a bull, which tossed her for some time: she still appeared, however, superior to all her sufferings, borne up by hope and faith and communion with Christ, until being run through with a sword, she at length breathed out her soul. Even the heathens owned that no woman had ever before sustained such tortures. But their rage was not yet sated. On the contrary, it was heightened by their disappointment to such a degree, that they cast to the dogs the bodies of those who had died in prison, as well as the mangled remains of such as had been torn by the wild beasts, or scorched, or beheaded, watching day and night lest any should bury them. Some gnashed with their teeth on the dead bodies. Others derided and insulted them. Even the more sympathizing

tauntingly asked, Where is their God, and what advantages have they derived from that religion, which they preferred to life? At the end of six days the bodies of the martyrs were reduced to ashes, and thrown into the Rhone, that no remains of them might be found on the earth. This was done by the heathens under the vain idea of deterring others, by destroying their hope of a resurrection: for it was this hope, they said, which led men to introduce a strange and new religion, to contemn the most exquisite torments, and even joyfully to undergo death. "Let us now see if they will rise again, and if their God is able to assist them, and deliver them out of our hands."

This epistle gives us a high idea of the piety of Irenæus, to whose worth a farther testimony is given by Eusebius in an extract from a letter addressed by the church of Lyons to Eleutherius, Bishop of Rome, wherein Irenæus is spoken of as "a follower of the Testament of Christ," and strongly recommended. It appears from this extract, that it was intended that Irenæus himself should be the bearer of the letter; but whether he actually proceeded on the mission is not certainly known. Circumstances seem to favour the supposition that he visited Rome about this time. His stay there, however, could not have been of long duration; for on the martyrdom of Pothinus, about the year 179, Irenæus was chosen to succeed him as Bishop of the church of Lyons.

(To be continued.)

Religious Communications.

For the Panoplist.

THE WICKEDNESS OF SKEPTICISM IN RELIGION.

DOUBT and indecision in any business are unhappy and injurious; in religion they are wicked and fatal. While the mind is clouded with uncertainty, it has little comfort in the promises of religion; it has little dread of its threatenings, and yields a reluctant obedience to its laws. As decision elevates, so uncertainty depresses a rational being. Where light shines, to be undetermined respecting things of serious aspect, to have no fixed opinion respecting things of infinite moment, is to wound the dignity of reason, to disclaim the honours of a sound mind.

Uncertainty respecting religion is criminal, because there is evidence to satisfy a teachable mind. To suppose that God has required a religious belief of men, without affording them evidence for the basis of that belief, is a gross reflection on his goodness. Nothing can present the Divine Being in a more dismal form, than to suppose he requires faith, where he has not furnished conclusive evidence.

No man is under obligation to believe without evidence; where there is evidence, it is always criminal not to assent. That the fullest credit ought to be given to revelation, a superficial examination alone will make sufficiently certain. Christianity is supported on a solid basis. We have, to say the least, as great reason to believe there were such persons, as Jesus Christ, Paul, and Peter, who did the things ascribed to them, as we have to believe

there were such men, as Cicero, Seneca, and Cæsar, who did the things ascribed to them. The history of the New Testament has all those marks of authenticity, which give credibility to other ancient writings; and Jewish and pagan writers confirm many parts of the narrative. The learned Dr. PRIESTLEY asserted that "No other history is attended with any evidence, that can be compared with that of the gospel."

JOSEPHUS gives information concerning, "One JESUS, a wise man, if yet it be lawful to call him a man." He mentions his "miracles, crucifixion under PONTIUS PILATE, his resurrection the third day, and his numerous followers in his time." Within seventy years after his death TACITUS wrote of "Christ, as the author of the christian name, and put to death by PONTIUS PILATE, the Procurator in the reign of TIBERIUS." PLINY wrote to TRAJAN concerning "the christians, that they were wont to assemble together on a set day, and to sing hymns to CHRIST, as GOD." Near the same time SUTTONIUS wrote, that the Emperors punished the christians on the score of their professing CHRIST. Neither Pagans nor Jews, who lived near the time of CHRIST, denied the miracles he performed. Thus have enemies given their testimony in support of the christian cause. The truth of the gospel being established by these and a variety of other proofs, we have only to read the sacred volume, to learn what is truth.

With the same facility and cer-

tainty, that we learn the opinions and laws of any legislator, we may learn the doctrines and precepts of the christian legislator. Men may and do form different opinions, and so they do concerning the writings of Plato, the constitution under which they live, and the laws made the present year. Though there may be opposite opinions, the majority will think essentially alike. Should a malefactor, to excuse himself, plead *opposite opinions* respecting the law, would this be accepted in a judicial court? Will such an excuse be accepted in the supreme court of the universe?

God has given men *power* to examine and decide on the subject of religion; this renders religious skepticism criminal. Any man of common sense and honest inquiry may satisfy his mind respecting all essential doctrines. The laws and doctrines of christianity are as easily understood, as the laws of any community, as the doctrines of any religion. We have only to open the sacred volume, and truth is visible before us; we have only to look, and the path of life is seen. All may know, what is truth; "the way-faring man, though a fool, need not err."

Men ought immediately to form their opinions on religious subjects, because their opinions *influence* their *moral* and *religious* conduct. Though the passions of men often impel them to actions, which their judgments disapprove; yet nothing can be more absurd, than to suppose that opinions have no influence on actions. Will he, who denies the divinity of the Saviour, the holiness of the sabbath, the divine appointment of baptism and the Lord's supper, conduct like the man, who seri-

ously believes these things? Will he, who makes convenience his law, and his own pleasure the highest object, conduct as the man, who loves the law of the Lord, and feels the charity, which seeketh not her own? No dream of enthusiasm is more wild, than the indifference respecting religious opinions, which some persons avow. Their religion indeed is "made of such stuff, as dreams are." Doubts and uncertainty will inevitably render morality inconstant, devotion languid, hope wavering, fortitude feeble, and the character suspicious.

The infinite *importance* of religion presses an immediate decision on the mind. Is it important for a physician to entertain those views of chymistry, anatomy, and medicine, best calculated to guard against contagion, and to heal the diseases of the body? But what is the body, what is life, compared with the immortal soul? Yet, should we not detest, as a murderer, the physician, whose mind was not decided respecting the different systems of these sciences? What should we think of a prince, president or ruler, whose mind was not stored with political knowledge, whose opinion was not decided respecting the best mode of government? Yet what are the bursting bubbles of human governments, what are nations and empires, compared with the gospel of JESUS, the crown and throne of glory, prepared for the children of God?

"Religion's all; descending from the
skies
To wretched man, the goddess in her
left
Holds out this world, and in her right
the next."

These remarks show how improper and wicked it is for any man or party of men to complain of oth-

ers for adopting theological opinions for themselves. If it be duty for all men to be determined for themselves on religious doctrines; then it must be duty for every individual. It is his duty to adopt just opinions; if he do not, I may withdraw my influence and support from him; I may by fair means endeavour to prevent his propagating his bad principles; but him I may not assail with any weapon, but sound argument, drawn from the scripture magazine. It is duty for every man to form a creed for himself, but not for others. Every man has an equal right; therefore I am as liable to the inquisition of my neighbour, as he is to mine.

If it be duty for all men to form religious opinions; then are they accountable to God for the manner, in which they perform this service. God requires men to believe according to a known standard of truth, his word is truth. He, that believes according to the opinions of his fathers or ministers, or his own wicked wishes, does not perform his duty, does not obey any command. Human tribunals have cognizance of actions only; at the bar of God thoughts, and wishes, and desires, and opinions will be judged, for the Judge knoweth the heart. Not only conduct, but belief will be examined in the judgment of the great day; not only actions, but opinions will be judged, and punished, or rewarded. In that awful moment, when all mankind shall stand before God, voluntary errors respecting religious truth, pride of philosophy, and obstinacy of opinion, will be placed on the left hand of the Judge: therefore it is of infinite importance, that we take heed, how and what we hear, and read, and believe.

PATMOS.

For the Panoptist.

OBSERVATIONS ON HEB. xiii. 7.

—Whose FAITH follow, considering the end of their conversation.

THIS is understood to be an exhortation to remember departed ministers. For although the first clause, as it stands translated, seems to forbid this construction, there is nothing in the original to forbid it; but on the contrary every thing seems to require it. The strict reading is this; Remember your guides, who have spoken to you the word of God; whose FAITH follow, considering the end of their conversation.

We are here instructed,

I. That the virtuous lives of christian men are to be specially remembered, as being more interesting than any natural qualities, any shining talents, or scientific attainments. Nay, if they have been preachers of the first eminence, their general conversation is as much to be remembered, as any thing they have spoken, and perhaps more; because a truly christian life is a continual lecture; more luminous, in some respects more persuasive, and more edifying than all other preaching.

II. Here is a farther intimation that it is of particular consequence when we call to mind the conversation of such men, to consider the end of it. Instructive and alluring as it is in the abstract, it is yet more so, it seems, when we so trace it, as to observe where and how it terminates, or what is its result; for this is the idea conveyed by the original term.

There are two ideas, indeed, which go to explain the end of such a conversation. One is, the point in which it did terminate in the first instance. This is result, in one view. And if this was in-

cluded, the words which follow will appear to have a close connexion with it. "Jesus Christ the same yesterday, and today, and for ever." To hold him up in that view was the point, it seems, in which the conversation of those holy men terminated. All truly christian conversation terminates in the same point. It holds up JESUS CHRIST as invariably worthy of perfect esteem, homage and confidence: the same complete image of the invisible GOD, that he ever was; the same all-sufficient Mediator and Restorer of fallen men; the same gracious Master, incomparable Teacher, and Pattern for all to copy after; as true a Friend to his true followers now, as he was to his first disciples, and the same unalterable friend for ever. This is the *result* which Saint Paul brings to view, when he says, *For me to live, is CHRIST.*

The other view of the result of true christians' conversation, is a *peaceful death*; the beatifick approbation of their Divine Master, and the crown of life which he hath promised to the faithful. And thus a well known expositor comments on the place. "Consider how comfortably, how joyfully, they finished their course."

The inspired writer seems to intimate that a due contemplation of such present result, and final issue of a christian life, must excite in others a strong solicitude how they shall attain to live in that manner: and this is the question which is here answered. *Considering the end of their conversation, imitate their faith.* This, it seems, is the way to live as they lived, and to live to the same effect.

This important exhortation, FOLLOW THEIR FAITH, divides itself into two parts.

First, if we are to imitate their faith, we must have a care to receive the same word of revelation which they received: instead of leaning to our own understandings; instead of grounding our faith on the wisdom of men; instead of being content to have no more information from heaven than the light of nature gives; or no more of scripture than the pride of philosophy will admit. We must look to it that we receive the divine system entire, and that none of its essential parts be rejected. Otherwise, though we may seem to have *faith*, we have not *the truth*, but something else in its place. We must watch against those prejudices, those habits, and connexions, which make men unwilling, or afraid, to receive the whole truth; and which often induce a disowning of important parts of it. We must embrace with particular solicitude, the *peculiar things* of divine revelation, which it was the special design of the blessed gospel to unfold: those *new instructions* which our fallen condition rendered most deeply interesting; and which no finite being, without immediate direction from heaven, had either authority to give, or invention to conceive. It is *here* that the *faith* of true christians, from age to age, is most emphatically expressed; and finds a most rational satisfaction in relying simply on the authority of God, and not on the conjectures and reasonings of men. The piety and the virtues of those holy men we are here called to remember, did not grow out of human philosophy. Nor were they mere natural religion, or common morality. They grew out of the doctrine of CHRIST, and the glory of God manifested, and heavenly grace displayed, by and

ough him. They grew out of sublime mysteries, sublime precepts, transcendent examples, and exceeding great and precious promises, which it is the peculiar glory of the gospel to declare, and which, only by faith familiarized. From hence sprung their enlarged views of divine things, their high sentiments of duty, and their exalted devotion. From hence their deep humility, their glowing love and attitude, their strong aspirations to the glorifying of their God and Redeemer, in their bodies and spirits. From hence their "love to saints," and wonderful benevolence to their very persecutors; with all those relative virtues, which attend on such a spirit. Their kindness was copied from Christ; whose love, passing knowledge, had touched and expanded our hearts. From the same source sprung their spirituality, self-denial, and other distinguishing traits of christian character.

And hence *their* fidelity as ministers, who acted in that character! Their interesting and impressive manner of delivering their message; their fervency of spirit in the hole of their Master's work. They set HIM before them, who came to seek and save that which was lost. His love constrained them.

In vain do we expect to exhibit christian conversation without christian ideas. They who behold not the glory of God in the face of Jesus Christ, that is, through the medium of his wonderful character, and the redemption by him, will of course be greatly deficient in their divinity, their religion, and morality. Those who have not seen their need of mercy as being wretched, and miserable, and poor, and blind, and naked, will be neither

thankful nor humble, in due manner; nor will they be merciful, in any extensive or uniform measure. If the *free grace* of God, or the *infinite condescension* of the Lord Jesus, to us sinners, be not recognized, we know but little about goodness or condescension; and our most generous sentiments will be comparatively ungracious.

But there is another particular included in following the faith of true christians. We must see

Secondly, that we have "the same *spirit of faith*." That is, that we not only acknowledge the same gospel, but receive it *as they did*: with the same enlightened and heartfelt perceptions of the stamp of divinity on the face of it, the wisdom of God, and the power of God; the same sensibility to the free love and grace of heaven, to the great salvation, and our infinite need of it; the same *confidential submission* to mercy and to duty; and the same union of heart to the Divine Redeemer in every branch of his great character.

Without such faith as this, there is sometimes, indeed, a regular form of religion and morality; but it wants the spirit and the genius of *christianity*. The faith we now contemplate is an animating soul. It is a "lively faith." It purifies the heart. It assimilates the subject to what he beholds in the great object of faith. It conforms his views to the pure and heavenly nature of the gospel doctrines: it sublimates his affections: and it carries him *in a christian way* to all incumbent duty.

All this agrees with the account given by this same inspired writer,* of the way in which good

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* See chapter xi.

characters are formed, and holy conversations produced. It was *by faith*, he tells us, that Abraham, and Moses, and other worthies of ancient time, lived as they lived, and died as they died. It was by faith in gospel realities, he here teaches us, that those holy men whom he bids us remember, exhibited such virtues, and finished so happily. "Live by the same faith then," he indirectly says to us, "and *your* conversation and *your* last end, shall be like theirs. As JESUS CHRIST is the same yesterday, and today, and for ever; so a living faith in him, will ever, and invariably, according to its measure, have the same result. While it changes you into his own image, from glory to glory, it will assimilate you to all those holy men who are *gone* to glory, and will raise you to the same high condition."

We have thus considered the *two particulars* supposed to be included in *following the faith* of eminent christians. And it is of serious importance that both be kept in view.

Let no one suppose then, that mere orthodoxy in religious things, is all that is necessary; for certainly that does not come up to the faith of ancient christians. It can neither produce a conversation like theirs, nor have the same result. Instead of inferring safety to the subject, it places him in a yet more critical situation; and no person has more reason to be alarmed than the mere orthodox man. He sees where the truth lies, but he does not truly embrace it. He is convinced, but not brought over. He knows his Lord's will, and yet does not "prepare himself" and do it. He ought to exhibit a sublime piety, a transcendent virtue; but he exhibits nothing

which is genuine. therefore emphatically excuse.

But on the other hand, can, with this sacred view, think it proper to of little consequence will believes, if his life is Change the expression just this: It is of little consequence whether we have the faith of the first christians, provides for their lives. And this is what we *may* live their lives following their faith.

But inspiration, we perceive is against every such view; this is more than ten times the arguments for its confirmation any person nevertheless expect upon such a sentiment let him prepare to give of the hope which is in him shew, from the things, how such a life, as marked the christians, can possibly be ed upon principles quite from theirs, or upon principles, without such a faith Son of God, as they live without the help of the truths, which they kept

It is true that, with heads, men *may* have pag and in practice fall below unbelievers: and this is made an objection to the faith so high. But it is good, that having the faith of christians, in both particulars unfailingly produce a firm eminence in life. It is good, that living by the revelation, which they and believing in them *as* they believed, will answer for us all that has been said us therefore have full credit in the exhortation her

at the end of their conversation
SHOW THEIR FAITH.
ZUINGLIUS.

—
Editors of the Panoplist.

the first appearance of
 posals, I considered your
 asonable, and your plan
 and the execution of it
 has exceeded my expect-

Among the excellent
 us, which have appeared
 various departments of
 rk, Z, in your last num-
 in the neglect of the old
 " has my particular ap-
 n. No subject could have

re happily chosen, none
 applicable to the present
 It is treated with a de-

seriousness, perspicuity
 ment, which pleases me.

he writer, who certainly
 y talents for the purpose,
 pursue his subject, and in
 umbers of the Panoplist,

to view, in his engaging
 the characters and writ-
 the venerable fathers of
 gland, and eminent di-

other parts of our coun-
 these luminaries, could
 exalted into view, accord-

their respective merits,
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 iples and morals of your
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outh in the forming sea-
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mean time, feeling a
 erest in the subject, and
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select from "valuable
 ons," already extant, I
 tracted from the private

' Lectures of Dr. Dod-
 to his theological pupils,
 after he gives of the old

.....
 Lectures have never been printed,
 now written for the press.

divines ; of the writings of those
 men, from whom our fathers de-
 scended, whose evangelical princi-
 ples they embraced, and whose
 pious spirit they breathed. The
 opinion of Dr. Doddridge will de-
 servedly weigh much in favour of
 these pious, and many of them
 learned, authors. His lectures
 appear to have been designed on-
 ly as *heads*, which in the delivery
 he probably clothed in different
 language, and on which he doubt-
 less enlarged. I have made a few
 verbal alterations from the M. S.
 merely to complete elliptical sen-
 tences, without, in any instance,
 changing the sense.

LECTURE II.

*Of Practical Writers, in Great
 Britain.*

THE PURITANS.

' I WOULD in general recom-
 mend some acquaintance with
 them, too often despised. Yet
 there was good sense and learning
 in our fathers' days as well, as in
 ours. Our grandmothers had
 beauty in their odd dresses.

' BOLTON had been a notorious
 sinner reclaimed by a great work
 of terrour ; therefore is excellent
 both for conviction and consol-
 ation. His style is rather inclined
 to the bombastick ; yet he has ma-
 ny expressions truly great and
 magnificent. The beauties of
 imagination especially appear in

his "*Four last things* ;" but his
 most useful treatises are his "*Di-
 rections for comfortably walking
 with God*," and his comforting
 distressed consciences ; there we
 have the trace of a soul most inti-
 mately acquainted with God.

' HALL was the most elegant
 and polite writer of his age. He
 abounds rather too much with an-
 titheses and witty turns. In some

of his writings he seems to have imitated Austin and Seneca. His sermons are the worse for his compliance with the taste of the age in which he lived. His *Contemplations* are incomparably valuable for criticism, language and devotion; next to them are his "*Meditations*," "*Letters*," and "*Balm of Gilead*."

'REYNOLDS, is celebrated for most elaborate, surprising similitudes. His style is remarkably laconic; a world of substance gently touched upon, which shews an extensive acquaintance with human nature, and much labour. He has a judicious collection of scriptures.

'SIBBS. His language is decent and nervous, his dedications surprisingly handsome; he is pathetic and tender, especially in "*The bruised Reed*," and "*Soul's Conflict*."

'WARD. To be read through. His language is generally proper, elegant, and nervous; his thoughts well digested and happily illustrated. Abundance of the bolder figures of speech are to be found in him, more than in any other English author; especially apostrophes, dialogisms, and allegories. A mixture of fancy is to be pardoned, especially considering his youth, and that many of his sermons were not prepared for the press, but copied from his mouth while preaching.

'HALES, of Eaton, is remarkably pithy; has many uncommon thoughts; vast learning, and many curious passages, fit for a common place book, but in many places he discovers little judgment, no good order, little true connection. He is the great scholar; but an affectation of divine things to the utmost is too apparent; which by overdoing

weakens the cause. His "*Call Remains*" and additional are all to be read. None the man more than his "*Christian Omnipotence*."

NONCONFORMISTS OF THE AGE.

'OWEN and GOODWIN, are both very evangelical, but both very secure, especially the latter.

Owen's style resembles St. Paul's zeal; he displays much knowledge of human life, especially his book of apostasy. That the Hebrews is his great work, the means of understanding the mind of God in the scriptures one of his best; but commendation of God and person of Christ, celebrated. His treatises on dwelling sin, spiritual mindedness and mortification, shew great improvements in practical religion. On the 130th psalm he is excellent. GOODWIN's pieces published in his life are most valuable; he has many accurate and visible remarks on scripture.

"*Child of Light*" is useful to afflicted consciences; and he has many uncommon thoughts.

'BAXTER. His style is inaccurate, because he had no regular education, and because he was continually in the views of society; but he is judicious, serious, spiritual, and remarkably evangelical, though often charged to the contrary. He displays a manly eloquence, and most evident proofs of an amazing genius; with respect to which he may not improperly be called the English Demosthenes. It is exceedingly proper for correction; see his "*Saints' Rest*;" his treatises on conversion, and especially his "*Call to the Unconverted*," "*Divine Life*," "*Counsels to Young Men*," converted more souls.

MANTON. Plain, easy, and unaffected. His thoughts generally well digested, but seldom extraordinary; his remarks on scripture are judicious; his chief work is that on the 119th Psalm. His many posthumous works are of little value.

BATES. His eloquence is charming, yet his style is not perfectly formed, and his sentences too short; admirable similes, unless rather too thick; proper to be quoted by those whose genius does not lead them this way. Read his "*Harmony of Attributes*," "*Spiritual Perfections*," and "*Four last things*."

HOW, seems to have understood the gospel as well as any uninspired writer, and to have imbibed as much of its spirit. The truest sublime is to be found in his writings, and some of the strongest pathos; yet he is often obscure, and generally harsh; he imitated the worst part of Boyle's style; but has a vast variety of uncommon thoughts; and on the whole, is one of the most valuable writers in our language and I believe, in the world. His best pieces are, "*The blessedness of the Righteous*," "*Enmity and Reconciliation*," "*Redeemer's Tears*," and "*Redeemer's Dominion*;" with some funeral sermons.

FLAVEL. Not deep, nor remarkably judicious; but plain, popular, tender, and proper to address to afflicted cases, and to melt the soul in love. His "*Token for Mourners*," inimitable. "*Fountain of Life*" useful; most of the subjects there are proper to be preached on sacrament days. His allusions to pagan stories are useful.

CHARNOCK, is celebrated for a polite writer, but chiefly by those who are not judges of politeness.

He has some fine words, but no cadence. He has too many heads; his thoughts are often in disorder; has no clear and distinct ideas in many of the differences he makes. Yet he has some valuable things, especially on the attributes, where he is very deep and sublime. His work on regeneration has been much applauded, yet there are many things on that subject more valuable.

TAYLOR NATHANIEL, the dissenting South. He has vast wit, and great strength of expression, yet is apt to aggravate matters. His language is remarkably proper and beautiful. He wrote but little; all deserves to be read.

(To be continued.)

For the Panoplist.

PROOFS OF THE UNIVERSAL DELUGE.
No. 3.

[Continued from page 60.]

As we proceed, evidence of Noah's flood increases. It was not merely mentioned by many writers of antiquity; but was a favourite object of their attention. There were not only references to this event in the rites and traditions of the first ages; but it furnished the principal objects of their sacred traditions and religious worship. The deluge was constantly celebrated not only in the annals of their historians; but in the prayers of their devotees, the sacrifices of their priests, and the songs of their bards. Most of the pagan goddesses were personifications of the earth, rising from the billows of the flood, of the ark, of the dove, or of the divine Wisdom preserving the ark.*

Nimrod introduced the worship of the heavenly bodies. This produced opposition from those, attached to the arkite idolatry, or

* See Faber on the Calibri.

the worshippers of the ark. By degrees, however, the two great superstitions were blended. Noah and the sun were worshipped together, and often considered as the same; so were the moon and the ark. Early the Chaldeans were famous for their astronomical observations, and they contrived so to marshal the stars, as to represent on the sphere the principal events of the deluge. Some of these we have mentioned. Others occur. From the brilliant constellation of Orion, Nimrod still overlooks the affairs of mortals, encountering the arkite bull; that is, making an attack on the worship of Noah, to introduce that of the heavenly luminaries. The great constellation of the Dragon was another memorial of the deluge, inscribed on the sphere. According to Aratus, the Dragon or serpent was Jupiter, who was Noah. This was not very unlike the urbanity of more modern days in the names of the *Julium* and *Georgium Sidus*.

The two faces and four eyes of Janus represented the double view of Noah into the old and new world. According to the poets, Venus rose from the sea. She was the ark of Noah: and hence the dove was said to be her favourite. From her being the ark personified, Venus was called *Artinoe*, and *Baris-Noe*, that is, *the ark of Noah*, and *Hippodamia*, *the arkite mother*.*

Plutarch relates that *Osiris*, which is another name of Noah, was a husbandman, a legislator, and zealous advocate for the worship of the gods. *Typhon*, or the sea, conspired against him, and compelled him to enter an ark on the seventeenth of *Athyr*,

the day on which Noah embarked.*

We have before observed that the arkite worship once prevailed in Britain. One of the Scottish isles retains its Egyptian name, *Buto*. Another, *Atran*, signifies the ark. *Mona*, and *Menai* its Frith, are probably variations of *Men-Ai*, the land of *Menu*, or Noah. Probably *Argyle* in Scotland, received its name from *Argb Al*, the god of the ark. The Scots have a wild tradition that they are descended from *Erc*, the son of *Scota*. *Scota* is the ark. *Scuth* or *Scudh*, or, when latinized, *Scota*, signifies in the Celtick dialect, *a ship*.

The ruins of a very ancient temple in Ireland, have the exact form of a galley. The name of the temple signifies, "the remains of the only ship." A portable shrine or ark was used by the ancient, idolatrous Irish; it was denominated, *the ark of the covenant*. Ireland was, perhaps, called *Erinnus* in honour of *Aran-Nus*, the ark of Noah. The Irish once called their principal marine deity, *Mann*, and had a romantick legend of his presiding over the Isle of *Man*.

According to *Tacitus*, the Goths were acquainted with the history of Noah. They venerated *Zuisto*, or *Adam*, who, according to their traditions, sprang from the earth; they also venerated *Mannus*, who had three sons. Through *Hindostan* the same personage was revered under the name of *Menu*; in *Egypt* he was called *Menes*, and attended by the symbolical bull. He with seven other *Menies* was supposed to have succeeded "ten lords of created beings, eminent in holiness."

* Strab: Voas: Hecych:

* Faber.

These were probably the ten generations in the line of Seth. The ancient Germans sacrificed to Isis; a ship formed the symbolical part of their worship. The two symbols, the bull and serpent were equally familiar in the North of Europe, in Greece, Italy, and Egypt. The Egyptians observed two annual festivals in honour of Osiris; one to perpetuate the remembrance of his enclosure in the ark; in the celebration of this, they placed his statue in an ark. The other was a commemoration of his deliverance. According to Pausanias, Osiris with Semole, was enclosed in an ark, and thrown into the sea. Another tradition represents Perseus, placing his daughter with her child in an ark, and casting them into the sea. Noah was worshipped under the name of Pan. Herodotus says he was the most ancient of the eight gods of Egypt. Diodorus Siculus informs us, he was the same as Serapis, Osiris, Dionusus, Pluto, Ammon, and Jupiter. By Livy and Macrobius, he is denominated Inuus and Junus, from his connexion with the dove, *Juneb.* By the Egyptians he was worshipped under the name of Mendes or Men-Deva, the divine Noah. When in danger from the ocean, he is said to have assumed the form of a monster, a goat and a fish; hence Pan was esteemed synonymous with Cetus, a sea monster.

The three fabulous fates, the three furies, and the three judges of hell, were connected with the mysteries of the ark. The furies were called *Erinnues*, a word derived from Aron-Nus, the ark of Noah. The fates were denominated, P^r Arca, the ark. The judges were the three sons of Noah. Minos was the Menu of Hindostan, and the Menes of E-

gypt. Rhadamanthus signifies the god of the lordly ark.

The city of Corinth derived its name from the worship of *Cor*, the sun. It was founded by the Aletes, said by Sanchoniathon to be the children of Chronus, the scriptural Noah. So the two great Rajah families of Hindoostan, styled themselves Surya-Bans and Chandra-Bans, or children of the sun and moon. In Peru, the same notion prevailed; the Yncas boasted of their descent from the sun and moon; or from Noah and the ark, who were worshipped with the sun and moon.

In Armenia, according to Nicolaus Damascenus, a tradition had constantly prevailed that some ancient personage had been conveyed in an ark to the summit of mount Baris or Lubar; a city there bore the name of Cabira, in which was a temple of the arkite moon, called Pharnæum, or the ark of the ocean. This superstition flourished in the time of Strabo. We have the authority of Palephatus, that Pegasus, the winged horse of Bellerophon was an ark or long ship. Bellerophon, therefore, must have been Noah. The Greeks designated a temple and ship by the same word. At Tarsusa, tradition of the deluge prevailed. It asserted that the Tauric mountains were first visible when the waters subsided, at the feet of which stood the city Tarsus; hence it was called Polis Tersia, or *the city of dryness*; afterward it was called Tarsus. The river Araxes in this country, received its name in honour of Arach, the Ark. The island of Naxos received its name in honour of Nuach-Zeus, the god Noah.

We have remarked that certain cups of the ancients had an allusion to the ark. We now add.

that most of the Greek names for drinking vessels were designated by names applicable to ships. Some of them were called Carthesia from a word signifying the illustrious ark; others were called Menes, a name frequently given to Noah. They were often adorned with the figure of a dove; sometimes they were dedicated to Bacchus or Noah, to Venus or the ark. The Babylonians called the most ancient Ogyges or Noah, *Gallus*, and hence from their attachment to the rites of the deluge, a nation, who once overspread the greater part of Europe, was called Celtæ, Galatæ, Galli, Gauls, or Gaels, all which were from the same original word, *Gallim*, the waves of the sea. Hence the people in whose country Noah quitted the ark, called a ship *gallerie*, and hence the priests of Cybele were called Galli or Arkites. In the rites of Cybele and Isis, a pine tree was formed into a canoe, and in it was placed the image of a man. In the mysteries of Proserpine and Ceres, a wooden figure of a virgin was bewailed for forty days. The ark was sometimes represented as a virgin, and its symbol was a beautiful woman. For forty days the waters of the flood increased.

After all this evidence, is there a man who denies the deluge of Noah, who ridicules it as a fable of the Jews, as a tale repeated by Christians?

Could a traveller on the fourth of July glance an eye from Maine to Georgia; in the morning could he hear the artillery of every ship and fortress; the bells of every town and village; could he afterwards see the processions form, the churches thronged, and hear ten thousand addresses of gratitude for independence; could he hear

the orators relate the number of the agents concerned, the cause and issue of the event; could he see the drinking vessels of the festival board, adorned with emblems of national independence, and presidents drawn with the far famed declaration in their hands; could he see islands, mountains, cities and countries named in commemoration of the glorious day, what would be said of his understanding, what of his senseless depravity, should he deny there ever was a declaration of independence? All this is diminutive and unimpressive evidence, compared with the evidence of the flood? Look from pole to pole; in every continent, and almost every considerable nation, in some era of their history we find, for substance, all these evidences of the general deluge. The temples, the altars, the priests of religion; the names of the islands, mountains, cities, and countries of the world, proclaim the truth of Noah's flood. Is not the historical information of those, who deny it, notwithstanding their proud claims, as contracted as their profession of religion is hypocritical and impious? Is not their acquaintance with antiquity as superficial, as their knowledge of religion is trifling and vain?

PHILO.

—
For the Panoplist.

MATTHEW'S AND LUKE'S GENEALOGIES.

THE following attempt to show that these genealogies furnish no argument against inspiration, but a strong argument against Socinianism, is submitted to the editors of the Panoplist.

Matthew plainly gives the genealogy of Joseph, the reputed father of Jesus. At the same time

indicates that *Jesus was the son of Joseph*. For in assuming the phraseology he had used all along, *Joseph begat Jesus, he is the husband of Mary, the husband of whom Jesus was born.*" is intimated in Luke iii. 23, being, *as was supposed of Joseph.*" If we assume a wellknown original words, which *was supposed*, rather referring to this genealogy *legally settled, or found on*

is asked, what purpose served, while giving the name of Jesus Christ, by imputing it to Joseph, if Joseph were not the father of Jesus? We know Joseph was the oldest surname of David's posterity was understood, that by Mary, after he knew the conception of Jesus, he acted for his son, and so to the dignity and privilege of David's heir. Matthew calls Joseph the father of *the husband of his mother* proves the title, which is required to the kingdom through his adoption. It teaches us the *natural design*; that is, he gives us glory by his mother's side. It is undoubtedly *the daughter*. Because she is called *Talmud*; and chiefly we otherwise have no genealogy of Christ, but only the reputed father. But I cannot prove that Jesus is *the seed of Abraham* because of David. The name of Mary's name in this is easily accounted for. The names of women were not under their own names,

but under the names of their husbands. And this account was copied out, according to the custom of the Jews; from their authentick records, under the husband's name.

In Luke iii. 23, the words, *son of Joseph*, applied to Joseph, need not imply any more, than that Joseph was *Joseph's son in law*, or son by marriage with his daughter Mary.

The apparent difficulty, here considered, constitutes one of the objections of deists against the bible; and this is one of the instances, in which their objections spring from a mind, greatly needing instruction.

This genealogy is very important, as it shows that the innumerable prophecies, which speak of Christ as *the seed of the woman, the descendant of Abraham, and the offspring of David*, are all fulfilled in Jesus of Nazareth. CRITO.

For the Panoplist.

OBSERVATIONS ON MYSTERIES.

It has been justly remarked, that "he, who refuses a mystery, because he cannot understand it, will be as ready to slight a precept, because he does not like it." In either case the difficulty exists, not in the object, but in the mind. It is the fruit of human pride and perverseness. It arises from a reluctance to pay homage to superior wisdom and authority, and from a disposition to reduce every thing to the level of our own faculties and inclinations. If any truth is clear, it is this, that a revelation from heaven must be expected to contain many things mysterious and incomprehensible. These attributes are prominent in all the other productions of the Deity. How natural then, that they should constitute a principal

characteristick of his written word ! Especially, when it is considered, that the grand design of revelation is to place before our eyes the INCOMPREHENSIBLE JEHOVAH, and to relieve apostate, guilty creatures in a case, where all their faculties are confounded, all their speculations unsatisfactory, and every resource fails. Humbly and gratefully to receive every discovery of this kind is one of the highest acts of reason. Where we are well assured, that infinite intelligence addresses us, the most *implicit* faith is the most *rational*. Nor are any more distant from the character of true philosophers, than those who presume to try every revealed truth by the standard of their own limited faculties, and believe nothing, which they cannot fully comprehend and explain. This subject has been forcibly illustrated by *Saurin* in his sermon on the omnipresence of God. It will be to consult at once the reader's profit and delight, to present him the remarks of this eloquent writer. To all, who peruse them, the appeal may be safely made, whether they be not equally the dictates of sober reason and sublime piety : equally worthy of the philosopher and the Christian.

"I freely grant," says he, "that had I consulted my own reason only, I could not have discovered some mysteries of the gospel. Nevertheless, when I think on the imminity of God, when I cast my eyes on that vast ocean, when I consider that immense All, nothing astonishes me, nothing stumbles me, nothing seems to me inadmissible, how incomprehensible soever it may be. When the subject is divine, I am ready to believe all, to admit all, to receive all ; provided I be convinced, that

it is God himself, who speaks to me, or any one on his part. After this, I am no more astonished, that there are three distinct persons in one divine essence ; one God, and yet a Father, a Son, and a Holy Ghost. After this, I am no more astonished, that God foresees all without forcing any ; permits sin without forcing the sinner ; ordains free and intelligent creatures to such and such ends, yet without destroying their intelligence, or their liberty. After this, I am no more astonished, that the justice of God required a satisfaction, proportional to his greatness, that his own love hath provided that satisfaction, and that God, from the abundance of his compassion, designed the mystery of an incarnate God ; a mystery, which angels admire, while skepticks oppose ; a mystery, which abhors human reason, but which fills all heaven with songs of praise ; a mystery, which is the *Great MYSTERY*, by excellence, (1 Tim. iii. 16,) but the greatness of which nothing should make us reject, since religion proposes it, as the grand effort of the wisdom of the incomprehensible God, and commands us to receive it on the testimony of the incomprehensible God himself. Either religion must tell us nothing about God, or what it tells us must be beyond our capacities ; and, in discovering even the borders of this immense ocean, it must needs exhibit a vast extent, in which our feeble eyes are lost. But what surprises me, what stumbles me, what frightens me, is to see a diminutive creature, a contemptible man, a little ray of light glimmering through a few feeble organs, controvert a point with the Supreme Being, oppose that Intelligence, who sits at the helm of the world ; question, what he

is; dispute, what he deter-
; appeal from his decisions,
ven after God has given ev-
; reject all doctrines, that
eyond his capacity. Enter
y nothingness, mortal crea-

What madness animates
How darest thou pretend;
who art but a point; thou,
essence is but an atom;
asure thyself with the Su-
Being; with him, who fills
and earth; with Him,
heaven, the heaven of heavens
contain? Canst thou by
ng find out God? Canst thou
t the Almighty to perfection?
u heaven, what canst thou do?
r than hell, what canst thou
do?"

Z.

For the Panoplist.

OF THE ANGEL OF GOD'S PRE-
SENCE.

Angel of his presence saved
them." Isa. lxiii. 9.

THESE words are part of a pas-
sage in which the prophet recalls
and the "great goodness of
toward the house of Israel,"
in redemption and preserva-

They appear to be a key to
interpretation of the divine ap-
pearances, recorded in the old
testament. From a careful ex-
amination of the passages of scrip-
ture relative to the subject, it is
seen that there was a glorious
angel, here called the angel or
messenger of God's presence, who
was the medium of the divine
communications. It is our design
to show, that this glorious person
is CHRIST, by whom all the af-
fairs of the church were ordered
from the beginning, and by whom
the revelations of God the Father
were made, according to what is
said John i. 18. "No man
has seen God at any time; the
only begotten Son, which is in the

bosom of the Father, he hath de-
clared him."

When Jacob blessed the chil-
dren of Joseph, these were his
words: "God, before whom my
fathers, Abraham and Isaac did
walk, the God, which fed me all
my life long unto this day, the An-
gel, which redeemed me from all
evil, bless the lads." Here the
God of Abraham and Isaac is ex-
pressly called the Angel. No one,
it is presumed, will deny, that the
God, here mentioned, is the same,
who appeared to Jacob, and to
his ancestors, and who in several
other places in Genesis is styled
both God and the Angel (or Mes-
senger) of the Lord. To whom
are both these titles applicable ex-
cept Christ, who is called the Mes-
senger of the covenant? (Mal. iii.
1.) "The Lord, whom ye seek
shall suddenly come to his temple,
even the messenger of the cove-
nant, whom ye delight in."

When Manoah asked the name
of the Angel of the Lord, who
appeared to him, he replied,
"Why askest thou thus after my
name, seeing it is secret," or *won-
derful*; the word in the original
being the same, that is translated
Wonderful and applied to Christ
in the remarkable prophecy. (Isa. ix.
6.) "Unto us a child is born, un-
to us a son is given, and the gov-
ernment shall be upon his shoul-
der, and his name shall be called
Wonderful," &c. We may here
remark, that names in the Old
Testament are characteristical of
the persons, to whom they were
given. The answer of the Angel
therefore implies, that he was a
wonderful, or incomprehensible
person. Of whom can this be
said with so much propriety, as of
our blessed Saviour?

In the vii. chap. of Acts, (ver. 34, 38,) Stephen, speaking of Moses, says, that God sent him "to be a ruler and a deliverer by the hand of *the Angel*, which appeared to him in the bush;"—and that "this (i. e. Moses) was he, that was in the church in the wilderness with *the Angel*, which spake to him in the Mount Sinai." In Exod. xiii. 21, it is said, that the Lord, (in the original Jehovah) went before the Israelites "by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light." In the next chapter this same glorious Being is styled "*the Angel of God* which went before the camp." In Exod. xxiii. 20—24, it is written, "Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place, which I have prepared. Mine Angel shall go before thee." If this whole passage be compared with the passages quoted above, with that in Joshua 5, 13, to 6, 3, where the appearance of the glorious person, called the captain of the Lord's host, is recorded, and with the account of the divine appearances to Moses in the bush and on mount Sinai; it must be acknowledged, that it was the same glorious Being who is mentioned in all those passages, and who is called in several places both the *Angel of God* and JEHOVAH. Who can this exalted person be, but CHRIST?

The Israelites were commanded to *beware* of the Angel, who was sent before them, to *obey* his voice, and to *provoked* him not; it is added, "for he will not pardon your transgressions." Did not the Israelites disobey and provoke this glorious person, when they were guilty of idolatry and fornication, and when they repeatedly

murmured against God, and against his servant Moses; and did he not often severely punish them for their transgressions? One instance of punishment was, when fiery serpents were sent among them, and "much people of Israel died." Of this event mention is thus made by the apostle 1 Cor. x. 9. "Neither let us tempt Christ, as some of them also tempted and were destroyed of serpents." This text certainly implies, that it was Christ whom the Israelites tempted in the wilderness.

Light may also be thrown on the subject by considering what is added, as a farther reason, why the children of Israel should beware and not provoke the exalted person, who conducted them their way to the promised land. The reason is this, "for my name is in him." The name of God is nowhere in scripture said to be in men, nor in angels; but his name is in Christ, in a sense which it cannot be in any of his creatures. Christ was called *Immanuel*, God with us; as there is this prophecy of him Jer. xxxiii. 5, 6, "Behold I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth and this is his name, *the Lord* (i. e. the original Jehovah) *our Righteousness*." Our blessed Saviour has expressly declared the intimate, the inseparable union, that is, between himself and the Father. "I and my Father are one. The Father is in me and I in him." (John x. 30, 38.)

It appears from several passages, that the patriarchs and Moses worshipped the glorious person who appeared to them; and

are expressly told that Joshua, when the captain of the Lord's host appeared to him, "fell on his face to the earth and did worship." Does not this prove, that he was superangelick? For angels refuse to receive worship, as appears from the following passages; (Rev. xix. 10.) I [John] fell at his feet to worship him, and he said unto me see thou do it not; worship God." Again (Rev. xxii. 8, 9.) "I John saw these things and heard them; and when I had heard and seen, I fell down to worship at the feet of the angel, which showed me these things; he saith unto me, see thou do it not; worship God."

If we compare the passages, where the Angel of the Lord is said to be worshipped, in the Old Testament with those, where Christ is said to be worshipped in the New, we cannot easily avoid the conclusion, that Christ was the glorious person, who appeared under the title of the Angel or Messenger of the Lord. Beside there seems to be the same wonderful connexion between that glorious person, who was the medium of the divine manifestations, and God in the Old Testament, that there is between Christ and the Father in the New. That exalted Being was frequently called God; so was Christ. He spake with authority, as God; so did Christ. He was worshipped; and so was Christ. If then that glorious person were not Christ, how shall we account for this remarkable similarity of character? On any other supposition what person could he be? If he were simply an angel, would he have received religious worship, or would he have been called JEHOVAH?

R.

To the foregoing the EDITORS
Vol. 1. No. 3.

Q.

subjoin the following pertinent remarks, copied from a manuscript of the late Reverend Dr. JOSEPH BELLAMY.*

THE DIVINITY OF CHRIST.

Gen. xii. 7.

"And the Lord appeared to Abraham, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."

Quest. 1. Who is this Lord that appeared, &c.?

Ans. Some say, it was not God, i. e. the Most High God; for no man hath seen God at any time; John i. 18: But it was another being, inferior to the Most High God, who was sent by the Most High, to appear, to speak, to act, in the name of the Most High; to personate him; and who therefore is called the *Angel of the Lord*. To which it may be objected.

Obj. 1. That, in fact, he speaks in his own name. "Unto thy seed will I give this land," not another God; but I, myself, "I will give."

Obj. 2. Abram believed him to be in his own person, the *Most High God*; for he paid that worship to him which is peculiar to the Most High God. "He builded an altar unto the Lord who appeared unto him." But it is written, Exodus xxii. 20. "He that sacrificeth to any god, save unto the Lord only, he shall be utterly destroyed." Was Abram an idolater? Were not his sacrifices accepted by the *Lord who appeared*?

Obj. 3. This same Jehovah who appeared unto Abram, did afterward appear unto Moses, saying, "Go, tell Pharaoh, Thus saith the Lord God of the Hebrews, Let my people go, that they may

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* See Dr. Estlin's "Sketches and Hints of Church History, and Theological Controversy," Vol. II. p. 193.

serve me;" Exod. ix. 1. And on Mount Sinai, Exod. xx. "I am" (I myself am) "the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me." Was not this expressly to claim to be the Most High God? even the one only true and living God? Was not this claim made expressly in his own name?

Obj. 4. This very same God, who appeared to Abram, was in fact worshipped as the Most High God, by Abram's posterity in all succeeding generations, as is evident from the 9th chapter of Nehemiah, throughout, as well as from a thousand other texts.

Quest. 2. Who was the Angel of the Lord that appeared to Moses in the burning bush? Exod. iii. 3.

Ans. The very same God who had before appeared to Abram, to Isaac, and to Jacob, as is acknowledged by all; and even the Angel of the Lord expressly declares it to be so; Exod. iii. 6—18. See also, Gen. xxviii. 13—22, and xxxi. 13.

Quest. 3. If the Angel of the Lord was the Most High God, who was the Lord of the Angel?

Ans. The Most High God; for it is written, Deut. vi. 4. "Hear, O Israel, the Lord our God is one Lord. Joh. x. 30. "I and my Father are one."

Joh. xiv. 9. "He that hath seen me, hath seen the Father." And because the Father sent the Son, therefore he is called the Angel of the Lord; and because God the Son is God, even one God with the Father, therefore he said, *Thou shalt have no other Gods before me*; and because God the Father is God, even one God with the Son, therefore God the Father is

called the God of Abram, Acts iii. 13.; for according to scripture, there is but one God, Father, Son, and Holy Ghost, in whose name all christians are baptized.

Exod. xxiv. 9, 10. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and they saw the God of Israel."

Quest. 4. If it is true, as is asserted in Joh. i. 18. "No man hath seen God at any time;" what meaneth these words, "And they saw the God of Israel?"

Ans. The only begotten Son appeared, exhibited the invisible Godhead, which no eye hath seen. He appeared then as God, afterward in the likeness of man, Phil. ii. 6, 7.

N. B. The God who (Gen. i. 1.) in the beginning created the heaven and the earth (a careful reading of the following chapters will convince any candid man,) is the same God who appeared to Adam, before the fall, and after the fall; to Cain, before he slew his brother, and after he slew his brother; to Noah, before the flood, and after the flood; to Abram, before he came into the land of Canaan, and after he came into the land of Canaan; and who appeared at all other times to Isaac, to Jacob, to Moses, to Joshua, &c.; and who was known as the God and King of Israel; for, by the only begotten Son of God were all things made that were made; and by him hath the invisible Godhead been revealed to mankind, in all the divine works, since the creation; and perhaps for this reason he is called, the Word of God. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath revealed him."

Gen. xiv. 22. Abram said, I have lift up mine hand unto the Lord, the Most High God, the possessor of heaven and earth.

Quest. 5. Was not this Jehovah, the same Jehovah who appeared to Abram Gen. xii. 7. where we read, that he builded an altar unto the Lord who appeared unto him? Or, did he build an altar to one Jehovah (an inferior God,) and swear by another Jehovah, who was the most HIGH GOD?

N. B. If God the Son was he who appeared to Abram, and who was in fact the God and King of Israel, the Evangelists and other inspired writers of the New Testament, may be justified in apply-

ing to him texts out of the Old Testament, which were originally meant of the God of Israel. Compare Gen. i. 1. with Joh. i. 1, 2, 3, 10.; and Psal. lxxviii. 17, 18, with Eph. iv. 8, 9, 10.; and Psal. xcvi. 1—7, with Heb. i. 6.; and Psal. cii. 26, with Heb. i. 10.; and Isai. vi. 1, 2, 3, 9, 10, with Joh. xiii. 40, 41.; and Is. xl. 3, with Luke i. 76. Luke iii. 4. &c. &c.

Quest. 6. May I lawfully deny the OMNIPRESENCE of God, because I can neither understand nor explain it, nor solve difficulties relative to it?

Ans. By no means. The application is easy."

Selections.

From the Christian Observer.

WHATEVER is injurious to piety, must be a proper subject of animadversion. Those, indeed, who act in open hostility to christianity, are not likely to be checked by any observation, which may come from such a quarter; but the friend of christianity will surely not be offended if it is suggested to him, that he may possibly have injured the cause, which it is his earnest desire to support, by countenancing a practice which, though highly injurious, is not uncommon: I mean the practice of telling anecdotes of mistakes which have been made in reading the scriptures at church. The most solemn parts of the word of God are, by these means, connected with some ludicrous idea; an idea which, perhaps can never be erased from the mind, and which effectually prevents the impression that these passages are calculated to make; for I suppose it will be

granted, that a serious and a ludicrous impression cannot be made at the same time. This being the case, we can hardly imagine that the greatest enemy to religion could have hit upon a better expedient to promote his designs, than the practice here alluded to. In order to perceive its full effect, we have only to suppose that all the most striking parts of scripture, had some ridiculous story connected with them.

I was lately in a large company at a friend's house, when the conversation took the turn in question. Several clergymen were present of great learning and piety, between whom much useful conversation had previously passed. One of them happening to tell a story of a strange blunder made by a parish clerk, it was immediately followed by another, till the whole company catching the contagion, almost every one had some laughable story of the

same sort to relate. Several young persons were present, who seemed so much to enjoy the conversation, that I apprehend they never will read or hear the texts which were mentioned, without associating them with the anecdote that caused so much mirth.

I will likewise take the liberty of mentioning another practice, which I have often witnessed, and which, though not precisely the same, is very similar in its effects: I mean the talking on religious subjects in a manner which has a tendency to excite laughter. Some persons, from their peculiar turn of mind, are much tempted to this. I do not mean to charge them with want of reverence for religion, but whilst they indulge themselves in this way of talking, they are not aware of the impressions which they may be making on the minds of others. All such as have a natural turn for wit and humour should here be on their guard. Religion is not a gloomy, but it is a serious thing.

The subject of this paper may, perhaps, appear strange to some who have never met with any thing of the kind: many, however, I am convinced, will feel its importance. O. R.

It is impossible not to feel the force of O. R's animadversions. No small portion of blame, however, attaches to those clergymen, who, by their careless and incorrect manner of reading, furnish matter for ludicrous anecdote. It is hoped Americans will profit by the above remarks, to whom they are as applicable, as to the English.

THE important and seasonable truths contained in the following extracts from a Fast discourse of

that celebrated divine, the Rev. ROBERT HALL, founded on Jer. viii. 6. entitle them to distinguished notice.

"A lax theology is the natural parent of a lax morality. The peculiar motives, accordingly, by which the inspired writers enforce their moral lessons, the love of God and the Redeemer, concern for the honour of religion, and gratitude for the inestimable benefits of the christian redemption, have no place in the fashionable systems of moral instruction.*

The motives almost exclusively urged, are such as take their rise from the present state, founded on reputation, on honour, on health, or on the tendency of the things recommended to promote, under some form or other, the acquisition of worldly advantages. Thus even morality itself, by dissociating it from religion, is made to cherish the love of the world, and to bar the heart more effectually against the approaches of piety."

p. 34, 35.

"We shall ill consult the true interests of revelation, by distinguishing its peculiarities, in hope of conciliating the approbation of infidels, and of adapting it more to their taste; a mistaken and dangerous policy, by which we run imminent risque of catching their contagion, without imparting the benefit of its truth. Let us not for a moment blench from its mysteries: they are *mysteries of godliness*; and however much they may surpass human reason, bear the distinct impress of a di-

* "If the reader wishes for a further statement and illustration of those melancholy facts, he may find it in Mr. WILBERFORCE's celebrated book on religion, an inestimable work, which has, perhaps, done more than any other to rouse the insensibility and augment the piety of the age." p. 34. NOTE

vice hand. We rejoice that they are *mysteries*, so far from being ashamed of them on that account; since the principal reason why they are, and must ever continue such, is derived from their elevation, from their *unspeakable riches*, and undefinable grandeur. In fine, let us draw our religion and morality entirely from the word

of God, without seeking any deeper foundation for our duties, than the *will* of the Supreme Being, an implicit and perfect acquiescence in which, is the *highest virtue* a creature can attain." p. 63, 64.

☞ We shall gratify our readers with some further extracts from this admirable discourse in our next number.

Miscellaneous.

In testimony of our promise,* we lay before our readers the following interesting account of *The Society in Scotland for propagating Christian Knowledge*! It was drawn up by the late Dr. KERR, their secretary, in the form of an *Address*, and by request was delivered to the company assembled at the Crown and Anchor Tavern in London, May 18, 1803, being the anniversary Festival of this Society in London. The Duke of Atholl in the chair.

BY DR. AND CHURCHMAN,

By the appointment of my constituents, "*The Society in Scotland for propagating Christian Knowledge*," I wait upon you at this time, to give you their best thanks for all your former favours, of which they are impressed with the greatest sense, and to solicit the continuance of your patronage and support.

You have been accustomed annually on the day of the anniversary, to receive an account of that extensive charity, and its immediate pursuits and objects. Had it pleased God to have prolonged the life of him from whom you were wont to hear it, my visit to London on this occasion would have been unnecessary, and would

have been superseded. It falls to my lot, the surviving brother secretary of that gentleman, to supply his place until it shall be filled up by a new election. Had eloquence like his, been mine, I should have rejoiced to employ it in giving to his memory a well-merited tribute of praise; my talents suffice for nothing more than the statement of a few plain well-known facts; but the personal knowledge of many among those whom I have now the honour to address, will supply my deficiencies. You, gentlemen, well know the genius and talents of the late Dr. Hunter, the activity, and comprehensiveness, and benevolence of his mind. Few men ever employed greater exertions or with happier success in promoting the interest of a variety of charitable institutions. To the friends of these charities his memory will long be dear; nor are we, of *the Society in Scotland for propagating Christian Knowledge*, an exception: we feel and acknowledge the obligations, which he laid us under.

At a period when the interest of our institution had declined, and was indeed at a low ebb in London, his vigorous and active mind devised and executed liberal plans for its revival, and procured

* See last No p. 78.

for it many zealous friends; he had the happiness to leave it in a most flourishing condition.

What his powers of eloquence were, I have no occasion to state; for within these walls you, gentlemen, have often heard them called forth in behalf of the charity, on account of which we have this day assembled; and the effects afforded sufficient evidence of their influence.

Bear with me, gentlemen: some of you, I know, will sympathise with me, while I mourn over his loss, not as a publick man only, or as the benefactor of society at large, and of this society in particular, but as a private friend, than whom never one was blest with a kinder heart or warmer affections, more ready to enter into the feelings, or with more active exertion to promote the interest of every man whom he accounted a friend, and stood in need of his assistance. Not a few of you, I am persuaded, will concur in the sentiment, when I say, that I loved him while alive, and mourn over him now that he is gone.

Permit me now to attempt to fulfil that duty of the secretary of the society, which Dr. Hunter was wont to perform.

Accounts of the society in Scotland for propagating christian knowledge have been repeatedly published to the world, and many present are well acquainted with the history of an institution which has subsisted for near a century. But there are probably some present, and these of the highest consideration, who may not have had an opportunity of reading these publications, or having their attention particularly directed to this institution. I shall be forgiven then, I hope, if in this address, I bestow a few sentences upon its

origin, progress, and present objects.

The *Society in Scotland for propagating Christian Knowledge* derived its existence from the benevolence of a few private gentlemen, who in the beginning of the last century had made themselves acquainted with the melancholy condition of the inhabitants of the remote districts of Scotland, and were deeply affected by the profound ignorance and gross barbarism in which they were buried. They found that these poor people were utterly destitute of almost all the means of knowledge and improvement. The few protestant ministers settled among them, were thinly scattered over an immense surface of rugged country; divided indeed into parishes, and each provided with a protestant minister, but these parishes resembling rather shires, or provinces of great extent. Even at this day, when the numbers of ministers is greatly increased, some of these parishes which I have travelled through, are sixty miles in length by forty in breadth. Others of them consist of several islands detached from each other by miles, and in some cases, by leagues of a boisterous sea.

The parishes on the main land of the highlands, are for the most part intersected by arms of the sea reaching far into the country, or by rapid rivers destitute of bridges, and in the winter generally impassable; many of them by high mountains, which for months together are covered with snow; so that all intercourse is prevented between the several parts of the same parish, and of course, between the minister and the people, except in the district in which he happens to reside.

The body of the people were

by these means not only deprived in a great measure of the benefit of the instructions of their ministers, but were almost totally destitute of schools and seminaries for the education of their children.

Few comparatively of the parishes in the highlands and islands at that time enjoyed the benefit of parochial schools (there are too many in the same situation at this day), and of the few which had schools, the benefit, from the causes I have already mentioned, extended but to a small portion of the inhabitants. Add to these unfortunate circumstances, that the language of the people was, and still is the *Gaelic*, in which there were then no books, and though there had, they could have been of no use, for none of the people could read.

From these causes combined, it is certain, nor is it to be wondered, that intellectual darkness, the greatest and most profound, brooded over this unhappy country, that its inhabitants were ignorant of the first principles of the christian system, and that what notions they had of a religious nature were a mixture of popish and pagan superstition.

We may justly add, that these poor people were as ignorant of the arts of civilized, as they were of the principles of the religious life; their minds were fierce, their manners barbarous. The feuds of their clans were endless, and their quarrels bloody. They were plunderers of the loyal and peaceful inhabitants of the low lands of Scotland; and in general (for there were exceptions) they were hostile to the happy constitution of government established at the revolution. Successive rebellions from that era to the year 1745, furnish melancholy proofs of the

justice of this last assertion, and of the then disposition of the highlanders:

It was impossible that cultivated and benevolent minds could contemplate without commiseration, a people, and those their own countrymen, in so unhappy a condition. The generous founders of our society pitied them, and formed a noble plan for their relief. Their personal funds were narrow, but they exerted them to the utmost. They made known their intentions to the publick; they were approved, and numbers entered heartily into the plan which they formed. The General Assembly of the church of Scotland, by repeated acts in successive years, recommended it to the liberality of their people. It was made known to Queen Anne, of pious memory; her majesty's approbation of it was published by a royal proclamation in the year 1708; and in 1709, the Queen was graciously pleased to issue her letters patent, constituting the subscribers a body corporate by the name and designation, which they have ever since borne. The objects of the society are defined in their charter, "—for raising a voluntary contribution towards the farther promotion of christian knowledge, and the increase of piety and virtue within Scotland, especially in the highlands and islands and remote corners thereof, where idolatry, superstition, and ignorance, do mostly abound by reason of the largeness of parishes and scarcity of schools: giving and granting to the society full powers to receive subscriptions and donations of money, and therewith to erect and maintain schools to teach to read, especially the holy scriptures and other good and pious books; as also to teach

writing, arithmetick, and such like degrees of knowledge."

The subscribers and first members of the society were, many of them, of the highest rank and most distinguished characters in Scotland. Permit me to read from an authentick list published by authority, a few of their names — *James, Duke of Queensbury and Dover*; *John, Duke of Atholl*, (the great grand father of our present noble chairman;) *David, Earl of Buchan*; *Thomas, Earl of Haddington*; *John, Earl of Lauderdale*; *James, Earl of Seafield*; *David, Earl of Glasgow*; *Charles, Earl of Hopetoun*; *Archibald, Earl of Ilay*. Beside these noblemen, there occur on the list the names of many gentlemen of rank and fortune; the judges of the supreme court of judicature in Scotland, all the ministers of Edinburgh and its vicinity, and a great number of its most respectable citizens.

Four thousand pounds were raised, and immediately the society began their operations as described in their charter. By establishing schools for the instruction of youth, they wished to rescue their as yet uncorrupted minds from the ignorance and barbarism of their fathers, to imbue them with the first principles of science and religion, and to open to them the channels of farther improvement, by teaching them to speak and to read the English language.

Need I say to well-informed men, acquainted with human nature, that the instruction of youth, is of all methods the most effectual for conveying knowledge and improvement to an ignorant and uncivilized people?

The success which attended the

first beginnings of the plan adopted by the society, soon gave celebrity, and brought a largedition to the list of its patron friends. Its funds rapidly increased, and in exact proportion to their increase, the number of schools upon its establishments augmented.

In the year 1738 they amounted to an hundred and twelve.

At that time, the society, by regretting the idleness and ignorance of the common arts and industry, which generally prevailed in the highlands and islands, being persuaded that idleness and vice commonly go hand in hand, resolved to do what in their power to cure this evil. They applied for, and obtained from his majesty king George II, a patent, authorizing them to establish schools of industry for teaching the youth of both sexes, and particularly females, its most common branches. Upon this patent of their plan, as well as that of the first patent, they have ever since proceeded, and the number of their schools of industry amounts to above an hundred, at which are taught above ten thousand young persons, and girls.

In consequence of these schools, the women of the remote parts of the highlands and islands, as usually happens in rude countries, were chiefly employed in labours of the field, are now employed in employments befitting their sex, in spinning, sewing, knitting and the like appropriate employments, while at the same time they are enabled to read the scriptures, and understand the first principles of religion.

(To be concluded in our next

LAST WORDS OF REV. RICHARD HOOKER, WHO DIED. Nov. 23, 1630. *Age* 47.

.....

"The chamber where the good man meets his fate,

is privileg'd beyond the common walk
Of virtuous life, quite in the verge of heaven.
Fly ye profane! if not, draw near with awe,
Receive the blessing, and adore the chance
That throw in this Bethesda your disease;
If restor'd by this, despair your cure."

Young.

His physician, Dr. Saravia, perceiving that he was in deep contemplation, and not inclined to converse, asked him, what were his present thoughts? Mr. H. replied, "that he was meditating on the number and nature of angels," and their blessed obedience and order, without which, peace could not be in heaven! and Oh! that it might be so on earth!" After which he said, "I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And though I have, by his grace loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him, and to all men; yet if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And therefore where I have failed, Lord, shew mercy unto me, for I plead not my righteousness, but the forgiveness of my unrighteousness, for his merits, who died to purchase a pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time, I submit to it: let not mine, O Lord, but let thy will be done!"

.....

* "The subject which engaged Mr. Hooker's dying thoughts, ought constantly to engage our lives: since by the power, command and favour of his disciples, by our Lord and Saviour, the obedience of the angels is proposed as a pattern to be imitated by us, as the *Gene.* where which we should diligently write."
"Thy will be done on earth as it is in heaven."
Bp. Burn's Sermons.

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R

With which expression, he fell into a dangerous slumber; dangerous as to his recovery, yet he recovered, but it was only to speak these few words: "Good doctor, God hath heard my daily petitions; for I am at peace with all men; and he is at peace with me; and from which blessed assurance, I feel that inward joy, which the world can neither give nor take away from me." More he would have spoken, but his spirits failed him, and after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and so he fell asleep.

The following is his Epitaph, written by Sir William Cowper, who erected a monument to his memory, in Borne Church, and acknowledges Mr. Hooker to have been his spiritual father.

Though nothing can be spoke worthy his fame,
Or the remembrance of that precious name,
Judicious Hooker, though this cost be spent,
On him that hath a lasting monument
In his own books; yet ought we to express,
If not his worth, yet our respectfulness.
Church ceremonies he maintain'd, then why
Without all ceremony, should he die?
Was it because his life and death should be,
Both equal patterns of humility?
Or that perhaps this only glorious one
Was above all, to ask why had he none?
Yet he that lay so long obscurely low,
Doth now prefer'd to greater honours go.
Ambitious men, learn'd hence to be more wise;
Humility is the true way to rise;
And God in me this lesson still inspire,
To bid this humble man—"Friend, sit up higher"

A faithful abridgment of the works of Mr. Hooker, in eight books of *Ecclesiastical polity*, and of all his other treatises, with an account of his life; by a divine of the church of England, was published in London, 1705.

Walton's Lives.

FRAGMENTS.

At Newcastle-upon-Tyne, there is a coal pit, which is an hundred and thirty fathoms (780 feet) in perpendicular depth, and which is

worked, at that depth, *five miles* horizontally, quite across, beneath the Tyne, and under the opposite county of Durham.

In Durham the coal is so near to the surface of the earth, that wheels of the carriages lay it open to the day, in such a quantity, as to be sufficient for the use of the neighbourhood, and to become a valuable branch of income.

At Newcastle-upon-Tyne, Staffordshire, and in some parts of Scotland, the *strata* are chiefly composed of stones fit to be applied to the purposes of building. In Yorkshire, throughout the whole district of Richmond, in Shropshire, and Leicestershire, and in almost the whole of the northern quarter of the island, the coal approaches in its appearance very nearly to bitumen, which has merely suffered induration.

*Parkinson's Organick Remains
of a former World.*

CANDOUR.

With regard to men's principles, we should always put the best construction on dubious cases, and treat those as *friends* to christianity, who are not avowed and declared *enemies*. By so doing, we may perhaps save a person from really apostatizing; his doubts and prejudices may be overcome; and what was wanting in him may be perfected. But if we suppose and treat him as an enemy, we take a ready way to make him one, though he were not such before. Beside the addition of a new name, especially if it be a name of eminence, to the catalogue of infidels strengthens that party, and weakens the faith of many, who build on authority. "He that is not against us, is on our part."

Bp. Horne.

IGNORANCE.

It has been asserted, "Ignorance is the mother of superstition." It is no such thing; it is the mother of super-
bigotry, of fanaticism, of intemperance, of cruelty, and of oppression. These are its legitimate children. It has never yet produced any good; and never will to the world. And we may as well set down as an incontestible truth, that a well informed and liberal people, more particularly people well acquainted with the sacred writings, will be more orderly, more devout, more humane, more virtuous, more religious, more obedient to their superiors, than a people devoid of all instructive education.

Charge of Bp. Lon

It is a fact ascertained by the most diligent and accurate enquiries, that in the most remote parts of Ireland, not a *third* part of the people have any education at all; and throughout the rest of the island, not a *twentieth* part have learnt their alphabet.

For more than *two* centuries past, upward of 300,000 of the poor have been neglected in the various Christian Sunday schools in England.

SUBMISSION.

WHEN Mr. Paschal was asked by any of his friends to resign at seeing the sickness he underwent, he would not be so concerned. Sickness is the natural lot of a christian, because by what we ought always to be in a state of suffering evils, we are delivered from all those passions which

upon us as long as we live, free from ambition or avarice, and in a constant expectation of death. And is it not a great happiness, to be by necessity in the state one ought to be in, and to have nothing else to do but humbly and peaceably to submit to it?" This is a noble, a just, a comfortable speculation.

INTERESTING ANECDOTE OF THE
CELEBRATED BISHOP BUTLER.

WHEN his Lordship lay on his dying bed, he called for his chaplain and said, "Though I have endeavoured to avoid sin and to please God to the utmost of my power, yet, from the consciousness of perpetual infirmities, I am still afraid to die." "My Lord," said the chaplain, "You have

forgotten that Jesus Christ is a Saviour." "True," was the answer, "but how shall I know he is a Saviour for me?" "My Lord," it is written, "*Him that cometh to me I will in no wise cast out.*" "True," said the Bishop; "and I am surprised, that, though I have read that scripture a thousand times over, I never felt its virtue till this moment; and now I die happy.

VOLTAIRE.

Montesquieu said of Voltaire, "Lorsque Voltaire lit un livre, il le fait, puis il écrit contre ce qu'il l'a fait." "When Voltaire reads a book, he makes it what he pleases, and then writes against what he has made it."

Review of New Publications.

Letters to the Rev. THOMAS BELSHAM, on some important subjects of theological discussion, referred to in his discourse on occasion of the death of the Rev. JOSEPH PRIESTLEY, L.L.D. F.R.S. &c. By JOHN PYE SMITH. Printed by Biggs and Co. London, 1804. 131 pp. 8vo.

THE design of these eight letters is very important, and their publication very seasonable. The subjects are altogether controversial. The manner, in which they are treated, displays a rare combination of excellencies. The author shows himself possessed of qualifications, which we always wish, but often wish in vain, to find in the disputant. The reader of these letters is not disgusted with any thing conceited, narrow, or grovelling, nor offended with any

thing supercilious, harsh, or uncivil. The writer is in earnest, and yet unruffled; bold and undaunted, yet modest; learned, without pedantry; faithful to the cause of truth, without sacrificing the cause of love. While he exposes the errors and misrepresentations of Dr. Priestley and his learned disciple, he respectfully acknowledges their eminent abilities. Without the least degree of petulance, he reproves their unfairness; and notices, with christian meekness, their bitter and extravagant reflections upon what he believed eternal truth. Nothing is designed to degrade their characters. While he piously laments their errors, he addresses them in the language of veneration and cordial friendship. How can a candid Socinian peruse this author, without dreading such

an opponent, but wishing for such a friend ?

The first letter is thus introduced.

DEAR SIR,

The discourse, with a copy of which you have politely favoured me, preached on occasion of the death of your venerable friend, the late Rev. Dr. Priestley, must be viewed by the dispassionate and candid, as an effusion of the heart truly honourable to your character and your friendship. With feelings such as the disciples of Socrates possessed when they embalmed the memory of their injured master, and with talents which would have been worthy of them, you have paid the tribute of dignified and affectionate respect to your "*guide, philosopher, and friend.*"

After referring to Dr. Priestley, as one who recommended the seizure of every fair occasion for detecting error and discovering truth, he says ;

Dr. Priestley is dead. May the wrath and rancour of his enemies, for their own sakes, die also, and perish for ever. The prayers and wishes, which purest benevolence has often dictated, for a revolution infinitely desirable in his religious sentiments and feelings, are brought to an awful pause, and their result is a problem to be resolved only when "we all stand before the judgment seat of Christ." But, in the sincere spirit of integrity and candour, to examine his publick character, and to investigate the evidence, the tendency, and the value of his sentiments, is now become a duty more incumbent than ever on the lovers of truth.

The charges against calvinism particularly considered are these ; namely ; *that it is a rigorous, gloomy, horrible, and pernicious system, the extravagance of error, and a mischievous compound of impiety and idolatry.*

Every man, (says our author in reply) who is at all in the habit of attending to controverted questions, must have noticed the facility and promptitude of urging plausible objections, in comparison with the sedate impartiality, the serious candour, and the patient labour, which are necessary for the investigation and establishment of many capital truths.

He applies the remark to Belsham's picture of calvinism

I make no charge of intentions representation. I doubt not the concordance of your language with own conceptions. But I maintain the caricature which you have sketched is not calvinism.

After a few observations on the specific part of the charge he says ;

You, my dear sir, have given us a description of calvinism. But I have yet heard of the calvinist, who adopts your statement as his own. Glorifying in the doctrines of calvinism though submitting to the appellation only as a matter of usage, I entreat your attention to what we ourselves, who are likely to be the best acquainted with our own sentiments, esteem to be scriptural, and important, a doctrine according to godliness.

Such a sketch he gives in his second letter. In this he does not set upon no proofs. His object is to state a set of principles. The clear and well arranged state of principles here made would suffer by a quotation of any part. The whole does honour to the author's understanding and heart, and to the God of truth, and deserves the most serious perusal. In completing his statement of calvinistic principles, he thus concludes the letter ;

These, sir, are the principles, which you yourself and your late learned friend have reprobated as *rigorous and austere, and full of borrowings, a message of wrath, of injustice, of terror and despair, the essence of error, and a mischievous compound of impiety and idolatry.* I need not say that, to myself, these principles are the voice of God, and the perfect harmony, and moral beauty. But whether, even on your own principles, your description is not egregiously overstepping the bounds of reason and justice, I appeal, my dear yourself ; I appeal to every reader. And from a conviction which I hope I can truly say, is not the result of educational prejudice, of dishonesty, or of indolent indifference, I enter a solemn protest against

of your accusations; and, as the whole of your condemnatory appeal to the RIGHTEOUS INTERNAL JUDGE

Letter III. he takes a nearer view of the subject, and invites a more thorough examination. Of calvinism he says;

“the fact of its truth or falsehood is the whole question at issue between us, and neither aspersions nor arguments will stand for evidence. I advocate for calvinism, I invite a more thorough examination. Let it be strict; let it be rigid; only let it be in the true and liberal and judicious criticism, which is of still more radiance, in the spirit of purity and rightness, a spirit influenced by the love of God and holiness, a spirit of prayer, and a spirit of prayer. From a more thorough examination we have nothing

elucidates the strict purity of the calvinistick system in comparison with the unholy and delusory tendency of the opposite. He is not ashamed of confessing, that his system brings no peace to the wicked, and no hopes of salvation, except as are connected with the influence of habitual and moral holiness. This he concedes no small part of its purity and

the king of that fictitious benevolence, to which Socinianism ascribes the holiness, truth, and justice of Deity, he has this preference to Dr. Priestley's arguments.

“It gives me to the heart to reflect on a man as Dr. Priestley, a man of splendid talents and rare endowments, formed a ground of accountability beyond expression awful, in the approaches of death, should linger in this miserable refuge of

Letter IV. he examines three systems against calvinism; impiety, and mischievous tenets: some parts of this examination are excellent.

In letter V. he further vindicates calvinism from misrepresentation. In the course of the letter he notices Dr. Priestley's shocking censure of St. Paul's writings.

In the three last letters, the controversy is treated chiefly on the ground of ecclesiastical history. In these letters he ably exposes the unfairness of Dr. Priestley's reasoning, and brings into view a number of capital mistakes in his publications. We select the following as a striking example.

The doctor has selected Chrysostom as the father whose evidence is most ample in support of the opinion, that (the apostle) John first taught the divinity of Christ. “Chrysostom” says Dr. Priestley, “represents all the preceding writers of the New Testament, as children; who heard, but did not understand things, and who were busy about cheese-cake, and childish sports; but John,” he says, “taught what the angels themselves did not know before he declared it.” At the bottom of the page, Dr. Priestley faithfully transcribes the Greek of this passage; and no one can say, that his translation is materially unfair, so far as it goes. The sentence is exactly thus: “All the rest, like little children, hear indeed, yet do not understand what they hear, but are captivated with cakes and childish sports.” The omission of the clause “all the rest,” (*οἱ ἄλλοι πάντες*) does not appear of much consequence. The insertion of it would only have led the reader to inquire for the antecedent; and Dr. Priestley has provided a ready answer: “All the preceding writers of the New Testament.” Do me the favour, my dear sir, to take down the volume of Chrysostom, and turn to the passage. Will you find the antecedent to this relative clause to be any “writers of the New Testament,” or any person at all connected with the New Testament? No, sir, you will find it to be, *the effeminate and dissipated spectators of athletic games, and the auditors of magicians and oratorical sophists.*”

Though our author candidly acquits Dr. Priestley of “intentional misrepresentation,” yet he thinks himself warranted to say, “that implicit reliance cannot be safe-

by placed on Dr. Priestley's representations, even in cases of the plainest fact."

To determine whether this severe conclusion be well founded, let the candid inquirer carefully attend not only to these letters, but to all which has lately been written on the subject; particularly, to Priestley's history of early opinions, and his letters to Dr. Horsley, together with Dr. Horsley's tracts and disquisitions, and the 2d volume of Jamieson's excellent vindication.

The author concludes his letters by saying, "If I have advanced what is untrue, my ignorance or my wickedness can easily be detected;" and by the following valuable quotation from Dr. Priestley's letters to Dr. Horsley;

"Above all, let TRUTH be our great object. Our readers will easily perceive whether it be so or not: we shall sooner deceive ourselves, than them. And least of all can we impose upon that great Being, who is the God of truth, who secretly guides all our pursuits, and whose excellent purposes will be answered by them, with whatever views we may engage in them."

Κρίνει φάος το μέλλεν. EURIP.

The Principles of Eloquence, containing Hints to Public Speakers, by T. Knox. Also, Jerkingham's Essay on the Eloquence of the Pulpit in England, printed for B. and J. Hoare, No. 50, Marlborough Street, Bolton, 1805. David Carlisle, printer, Cambridge Street.

Is the first part, or principles of eloquence, are the following particulars worthy the attention of public speakers.

OF SPEAKING.

How to make yourself heard without any difficulty; how to strengthen the voice. Faltering; how to get rid of it. Of bellow-

ing, or speaking too loud; to be avoided. Mumbling, or speaking too much to yourself; to be corrected. The voice to be made soft, and agreeable to the ear. Never spit or hem while speaking. Of varying the voice. How to cure yourself of a monotonous tone. Rules for varying the voice. Too great a volubility to be avoided. Speaking too slow. To vary the voice according to the subject—according to the passions. Esteem or admiration, how to express them. Contempt, how to express it by the voice. A grievance complained of, how to be expressed. Exordium, Narration, Confutation, and Peroration, what tone to be used.

FIGURES OF RHETORICK.

What tone to be used in speaking some of them, Exclamation, Swearing, Prosopopœia, Apostrophe, Epimone, Parrhesiæ, Climax, Antithesis. Breath, how to manage it; long breath necessary; how to acquire it. Clauses of a period; how to manage them. Short periods; pauses after them different from those after long ones. Subsequent period lower, than the close of the preceding one. Period that requires great force of voice. How to manage the sentences immediately preceding. Pronunciation. To keep your voice up to the end of a sentence.

ACTION.

Hints respecting action to those, who wish to speak gracefully in public. How to use the hands in action. Use no action at the beginning of your speech. Never clap your hands. Action mostly with the right hand: instances where the left alone may be used. To place the right hand on the breast: if left handed how to manage. Action from the left to the right. When action advises;

begin it when you begin to motion of your hands to thing spoken of. Action the figures used. The form or never higher than

Your arms not to be out sideways from your out a certain distance. in hand in swearing, ex- &c. Not to use too tion. Some actions not tempted by the hands. to talk for another person, on to use. Person; how to be managed. The face; the eyes, how to their motion. How to s from your own, as well auditor's eyes. Of lift- ur eyes, or casting them How to manage the eye- outh, lips, shoulders.

rules are just, and writ- perspicuous and laconick single example may be

that requires great force of ow to manage the sentences ly preceding." "When you riod to pronounce, that re- eat elevation of the tone: you ate and manage your voice with hose periods, that just pre- cede it; ploying the whole force of it you exhaust yourself, and ex- inguidly, which requires more rebemence.

on the Eloquence of the 'ulpit in England.

Essay, written in England, sted to the state of pulpit n that kingdom, may per- some degree of its perti- d force, when read in this . but so similar are the de- christian eloquence in the tries; so just are the opin- e essay, and so persuasive- y expressed, as to render ble to every clergyman in gland. No man we trust the first sentences without ongly impressed.

If terror and pity are the throbbing pulses of christian oratory, as well as of the drama, the powers of the former are certainly in this country feeble, and unimpressive. The form of sacred eloquence appears sickly and inactive; the pulse at her heart beats languidly, no expression flashes from her eye, and her pale lip attests, that no Seraph has touched it with the live coal from the altar.

Sentences as just as they are eloquent. The author's idea of most modern sermons, may be collected from the following quotations.

Many splendid exceptions may be adduced, but I should advise (the younger clergy) not to adhere to the present mode of preaching.

It is said that when Shakespeare was born nature destroyed the mould in which his great mind was formed. I cannot help wishing that some superior genius would break the general mould in which religious discourses are cast.

Nothing would sooner raise the depressed genius of religion, than the recovery of our preachers from that *reasoning malady*, which has so generally infected them.

I am persuaded that chopping logick in the pulpit is not the thing, but that imagination and warmth of expression are in their place there, as much as on the stage, moderated, however, and chastised by the purity and gravity of religion.

The effects produced by the eloquence of Gregory, Nizianzen and others are mentioned; and several methods are suggested to give variety, and interest, and effect to a gospel sermon; as an appropriate text, the introduction of a striking anecdote, seizing some local circumstance, an abrupt diversion of the discourse to another object, clear, concise, and forcible reasoning, addressed to the heart, and instances of fortitude, not stamped with the image of religion, to mark its spurious features.

The author wishes for one re-

form, which we fear will by too many be thought an improper innovation. When the text is long, and adapted to rouse the imagination he would omit "the usual form" of naming the chapter and verse. He likewise disapproves long introductions, and quotes Mr. Gilpin.

Though a *short* opening of a text may often be necessary, there seems no occasion for a long preface. Whatever appertains immediately to the discourse had, perhaps, be better introduced into the body of the subject.

An Italian monk cured of "inflated language," is mentioned in a humorous manner.

He began his discourse in a most exalted strain. Having congratulated the *temple* on the honour of being immediately under the patronage of so great a saint, he proceeded with saying, he knew not where to point out the reliance of a saint of such enlarged and complicated merit! Shall I introduce

him into the society of the martyrs? Shall I associate him with the confessors? Whence shall I place our tutelary saint?

As he pronounced these words suddenly cried out, "Rev. you appear to be at a loss to propose of your saint, you may if you please, in my seat, for me to go away." "This indecorous demand was of more service to the clamatory panegyrist, than to the Quintilian's institutes.

The style of this essay is without some faults; sprightly and entertaining to lovers of orthodoxy more distinguishing; but evidently recommends too much pathetic preaching, which is a valuable part of the *Puritan*. The volume we do not will be useful to all speakers, whose habits are unconquerably fixed.

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

At a numerous and respectable meeting, held at the London Tavern, March 7, 1804, Granville Sharp, Esq. in the chair; a society was formed for the sole and exclusive purpose of *promoting the circulation of the Holy Scriptures in the principal living languages*. The following is an outline of the plan of the society.

"1. A society shall be formed, with this designation: THE BRITISH AND FOREIGN BIBLE SOCIETY; of which the sole object shall be to encourage a wider dispersion of the Holy Scriptures.

"2. This society shall add its endeavours to those employed by other societies for circulating the scriptures through the British dominion; and shall also, according to its ability, extend its influence to other countries, whether christian, mohammedan, or pagan.

"3. Each subscriber of one guinea annually, shall be a member.

"4. Each subscriber of twenty pounds, at one time, shall be a member for life. A subscriber of five guineas per annum, shall be a governor; and a subscriber

of fifty pounds, or upwards, shall be a governor for life.

"5. Governors shall be chosen to attend, and vote at all the meetings of the committee.

"5. An executor, paying a fine of fifty pounds, shall be a member for one hundred pounds, or governor for life.

"6. Each member shall be bound under the direction of the committee to purchase bibles and testaments for the purpose of gratuitous distribution at the society's prices, which shall be as low as possible; but no English bibles and testaments shall be given away in any manner but by the society itself."

We have great pleasure in presenting this society to the knowledge of our readers. And we think it not highly consolatory to every mind to perceive, that while the millions of Great Britain are menaced with destruction, such various exertions are making to diffuse the pure light of christ

is the object proposed by this society, every sincere christian of every name, may cordially and consistently unite. A liberal subscription has already begun, which amounted in a few days to about one thousand pounds.

It gives us much pleasure, say the editors of the *Christian Observer*, (Jan. 1805) to state, that a gentleman well known in the republic of letters, and who has essentially served the cause of religion by his writings, has presented, to *The British and foreign Bible Society*, a very valuable collection of the Holy Scriptures in foreign languages, which he has been employed for many years in forming. We trust that his example will stimulate other gentlemen who may be possessed of copies of the bible in foreign languages to make similar dispositions; a circumstance, which would tend greatly to facilitate the benevolent designs of this important institution.

At a subsequent general meeting, held at the London Tavern, May 2d, 1804, a report of the committee was read, purporting that they had been occupied in opening communications with various persons of influence in different parts of the United Kingdom and of the Continent, for the purpose of obtaining important intelligence, of augmenting the funds of the society, and otherwise promoting its interests. A plan of the society was then unanimously adopted. The chief resolutions, differing from those given above, were the following:

"The committee shall consist of thirty six laymen; of whom twenty four who shall have most frequently attended, shall be eligible for reelection for the ensuing year. Six of the committee shall be foreigners resident in London or its vicinity; half the remainder shall be members of the church of England; and the other half members of other denominations of christians.

"Every clergyman and dissenting minister who is a member of the society, shall be entitled to attend and vote at all meetings of the committee.

"The treasurer and secretaries for the time being, shall be considered as members of the committee.

"No person deriving any emolument or profit from the society, shall be entitled to sit or vote in the committee.

"The committee shall conduct the business of the society; appoint all officers

except the treasurer; have power to call special general meetings; and shall be charged with procuring for the society suitable patronage, both British and foreign.

(Signed)

G. SHARP, Chairman."

President, Right Hon. John Lord Teignmouth.

Treasurer, Henry Thornton Esq. M. P.

Secretaries, Rev. John Owen, M. A. Rev. Joseph Hughes, M. A. Rev. Charles Frederick Steinkofft, M. A.

Assistant Secretaries, Mr. Joseph Tarn, Mr. Thomas Smith.

A committee of 36 respectable gentlemen were appointed to assist in managing the affairs of the society, among whom we observe the name of Wm. WILBERFORCE, M. P.

Extract of a letter from a Clergyman in Ireland.

"I am sorry to mention that there is no part of the United Kingdom in greater want of bibles, than the southern part of Ireland. Not more than one third of the protestant families have bibles; and the papist families, which are at least eight to one, have scarce a bible among them, perhaps not one in 500 families; and no exertions making to distribute them, except by a few clergymen, who do not go beyond their own parishes."

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

THIS society was instituted in the year 1800, by members of the established church, and is conducted in strict conformity to her doctrines and discipline. It was instituted not with the design of interfering with other societies, embarked in the same cause, but of cooperating with them. While, therefore, the society for promoting christian knowledge has confined its missionary exertions to a part of the eastern dominions, where they now employ several excellent Lutheran ministers; and while the society for the propagation of the gospel in foreign parts has extended its labours chiefly to the British plantations in North America, it appeared, that there was abundant room for the present institution, the precise object of which is expressed in the title.

No English clergymen having engaged themselves to the society as missionaries, the committee opened a correspondence with the continent, where they

procured two young men, who, after a course of previous training, having received ordination in the Lutheran church were accepted as missionaries by the society. Their names are Melchior Ben- nier, a German, and Peter Hartwig, a Prussian.

These missionaries resided some time in England, with a view of perfecting themselves in the English language; and acquiring also, by means of some African youths, educating in England, the rudiments of the Soofoo language, which is spoken over a considerable portion of the continent of Africa; and in which, by the exertions of the Rev. Mr. Brunton, the society has already been enabled to print some useful tracts. This last mentioned circumstance, together with the vicinity of the Soofoo country to Sierra Leone, determined the society to appoint the station of these missionaries among the Soofos: in April, 1804, after a suitable address had been delivered to them, they embarked on board a vessel for Sierra Leone. one of them, (Mr. Hartwig) having previously married with the consent of the society.

The society has likewise under its protection, four other students, who are supported and educated at the expense of the society, in the missionary seminary at Berlin, where they are now attending to the study of the English, Arabick, and Soofoo languages, and to such other objects as may qualify them for conducting missions.

LONDON MISSIONARY SOCIETY.

IN the report of the London Missionary Society, for, 1803, we find the following interesting article of intelligence, which will probably be new to some of our readers, and which is worthy to be recorded in this publication.

During the two past years the society has manifested the commendable desire of endeavouring to build, on the ruins of the papacy in France, the divine edifice of pure christianity; and as the most powerful mean for that purpose, within their reach, was the circulation of the Holy Scriptures, they determined to consecrate a part of their fund to this object. Reflecting also on the awful effects of infidelity, they judged it might be of great use to connect with the scriptures a vindication of their di-

vine authority. This important service has been achieved in the most satisfactory manner, by one of their highly respected members.

The treaty of peace between the two countries having renewed the means of personal intercourse, it was concluded, that a deputation to France was of great importance, not only in determining on the best mode of printing and circulating the New Testament and the essay, but also in procuring such information on the state of religion in that country, as would enable the society to form a judgment on the best means of promoting the interests of true religion there. The result of this visit is generally known, and has produced a hope that the protestant cause may soon rise from its ruins. The directors have now the pleasure to announce, that the New Testament, the essay, the assembly's catechism, and some tracts, are printed, and now in circulation in France, and will shortly be so in Italy. The necessity of publishing the scriptures in those countries is proved, from the great difficulty which the deputation found in procuring a single copy of them at Paris; and they are informed that this is equally the case in Italy.

The deputation having fully ascertained that an energetic and evangelical ministry would be likely to be well attended and well supported in France, they conceived that the establishment of a protestant church at Paris would be productive of the most beneficial effects. The Rev. Mr. Tracy, who was then there, was requested to continue on the spot, to superintend the publications, and to make inquiries, respecting a suitable church. Information has been obtained, which proves the almost unlimited extent in which the scriptures and protestant writings may be circulated. At Besencon, in the south, and at Arras, in the north, where till lately, no protestants were to be found, applications for protestant ministers and churches have been made, and signed by 12,000 persons at the former place, and nearly as many at the latter; and although many churches have already been given to the protestants, 900 congregations are still destitute, both of churches and pastors. Even in Belgium, the same disposition appears.

Literary Intelligence.

GERMANY.

The collection of bibles in the library of the Elector of Wurtemberg, augmented in 1804, to more than 4000 different editions, among which are the following, viz.

- 8 of modern Greek
- 28 Arabick
- 13 Ethiopick
- 7 Persian
- 6 Turkish
- 1 Coptick
- 5 Armenian
- 13 Tamulick
- 6 Hindoostapés
- 14 Malay
- 1 Cingalese
- 35 Upper German (Julæa Germanica)
- 28 Portuguese
- 15 Spanish
- 43 Italian
- 290 French
- 1 Rhotiap
- 115 Saxon
- 215 English
- 274 Dutch
- 116 Danish
- 14 Icelandick
- 3 Greenlandick
- 2 Creole
- 1 Fanteick (or Acraick)
- 45 Swedish
- 6 Finnish
- 3 Lapponick
- 8 Russian
- 3 Croatian
- 21 Bohemian
- 10 Wendish
- 20 Polish
- 6 Lithuanian
- 7 Lettonian
- 4 Esthonian
- 7 Hungarian
- 5 Welsh
- 1 Irish
- 1 Cantabrian (or Basc)
- 2 North American Indian.

Since the purchase of this library, the collection of bibles has been considerably augmented; not however with new translations in modern languages, as only with scarce editions in well known western languages, or in the original text. The number above stated

do not all contain an edition of a whole bible; for instance, that of the modern Greek, contains only the new testament.

The translation into the Croatian language was printed, partly in the university of Tubingen, partly in the town of Urach, both of which are in the duchy of Wurtemberg; peculiar types were cast there for this purpose. The imperial general Tilly, seized these types, (during the religious war between the papists and protestants, called the 30 years war,) and made a present of them to Rome; where they came into the possession of the *Propaganda*. From thence they were taken, during the French Revolution, and carried to Paris, where they are now deposited.

Eclectic Rev.

PORTUGAL.

The number of volumes in the Royal Library, is said to amount to 70,000.

Our readers may form an idea of practical books in theology, lately published in Portugal, from the titles of a few which follow. *A diadem of five Stars, or religious exercises for five days: The Mystical Mount of Lebanon: The assistance of the Faithful, at the cries of the holy Souls, (N. B. in purgatory.) Novena Mystica, or a treatise on the ascension to heaven of God's most immaculate mother; extracted from the Revelations of s. Brita and other important works; The instructed Virgin, or the prayers of young Ladies to their Guardian Angels: Special prayers to holy Barbara; The Protestant summoned before the tribunal of God, &c. &c.*

GREAT BRITAIN.

The most important and extensive work in theology, which now engages the British press, is the edition of the septuagint translation of the bible, conducted by Dr. Holmes. This laborious undertaking has been many years in preparation, and is indeed a natural consequence of the Hebrew collations of Dr. Kennicott, who like Origen, well deserved the title of Adamantius. In the progress of his edition, Dr. Holmes has collated, and caused to be collated a great number of MSS. of various ages and authorities; and the result of the whole is submitted to the publick with

as much speed as is consistent with correctness and integrity. Biblical scholars may expect much assistance from this, and other works of a like nature; and it is truly honourable to the British nation, that a portion of its wealth is directed into a channel, so laudable, and so beneficial. We commend also the care taken of the MS copy of this edition, which, after it has answered its purposes at the press, is carefully lodged in the Bodleian library, and reserved for future inspection, whenever circumstances may require it. A complete volume containing the pentateuch, is published, and a second is advancing with steady perseverance.

The late improvements, which have been made, in the invention of Stereotype, have rendered that mode of printing of sufficient consequence to engage the attention of the delegates of the press, at the university of Cambridge.

The same occurrence has furnished an opportunity to that highly honourable institution, The Bible Society, to extend its benevolence to distant regions; and they, no less than this country, may eventually rejoice, in the pious exertions of the present age. We believe this society has various foreign editions in contemplation; nor is even China forgotten.

The Rev. J. Pratt is publishing the whole of Bp. Hall's works, with his life, in ten vols. 8vo.

NEWSPAPERS.

ON an average, not less than 30,000 newspapers per day, or 80,000 weekly, are printed and published in London. For these the public pay about 750l. sterling per day, and for advertisements about 2000l. sterling. Thus newspaper intelligence alone costs the united kingdom about 800,000l. sterling annually. The tax levied upon this favourite article of luxury, swallows up one half of the net amount here stated; and the remaining 400,000l. is paid for the literary information of the newspapers.

A new and valuable work has lately appeared, descriptive of the present state of the British metropolis, under the title of *Modern London*. This work is illustrated with so great a number of copperplates, exquisitely drawn and engraved, that it becomes a fac simile of the metropolis, and conveys to every part of the world the most correct ideas of all those scenes which appertain in a

peculiar manner to the most popular and wealthy city in the world. In a word, this splendid and curious work may be said to transport London out of itself, and to convey to a distance, as correct and complete ideas of the British metropolis as could be obtained by an actual visit.

English Paper.

A new edition of the travels of Mr. Bruce into Abyssinia, with great additions is now publishing in London, containing many papers which it was supposed Mr. Bruce had destroyed. We expect to find in it, among others the complete series of observations made by that celebrated traveller in Syria, and the Holy Land. They refer as well to natural history, as to topography, and we hope they will contribute greatly to explain various passages of Scripture, which are best understood in the country to which they refer. We learn that the plates amount to about 70; but whether there be a correct map of Palestine among them, we have not heard. It is very strange that this interesting country should hitherto want a map, whose authenticity may be depended on.

Lately published; an Essay on the Spirit and Influence of the Reformation of Luther; from the French of C. Villars; with copious notes by the translator. This is the performance which gained the prize, on the question proposed by the National Institute of France.

“What has been the influence of the reformation of Luther on the political situation of the different states of Europe, and on the progress of knowledge?” 1 vol. 8vo.

Some valuable manuscripts of Archbishop Leighton have been lately discovered, particularly a commentary upon the Acts of the Apostles. It is in contemplation to publish in Scotland a new, uniform and complete edition of the works of that bright ornament of religion and of the christian priesthood.

RUSSIA.

A Geographical Dictionary of the Russian Empire, begun at Moscow, is proceeding. Descriptions and maps of the various climates and provinces of this vast empire, cannot fail of being extremely interesting, not to the geographer only, but also to the philosopher and the statesman.

The progress that has already been made in the establishment of seminaries for education throughout Russia, in the few years of the present Emperor's reign, may be judged of by the last report to the minister of public instruction. From this it appears that the schools amount to four hundred and ninety four, the teachers in these to one thousand four hundred and twenty five, and the pupils to thirty three thousand four hundred and eighty four. The maintenance of these seminaries costs annually about 1,727,732 rubles, or 215,966l. sterling. These seminaries are exclusive of various civil and military academies, as well as all seminaries for the education of all females. A variety of institutions of a similar sort are at present establishing in the various provinces.

The sums disbursed in the year 1804, from the royal treasury of Russia, for the support of places of public instruction amounted to 268,650l. beside 8,363l. sterling, given by government to establish an university at Charkow. Private individuals emulate the government in their benefactions for the promotion of public instruction. Counsellor Sudienkow has given 40,000 rubles for the erection of schools in Little Russia. The nobility of Podalia have contributed 65,000 rubles to found a military school in that province. A number of similar donations for the same purpose have been made in various parts of the empire.

ORDINATIONS.

In New York, on Friday, Aug. 2d. the Rev. ASA EATON, of Christ's Church Boston, was ordained priest, by the Rt. Rev. Benjamin Moore, Bishop of that State.

At Gloucester, on Wednesday, Aug. 7th, the Rev. PEREZ LINCOLN, to the pastoral charge of the first parish in that town. The performances were assigned to the following gentlemen, viz. the introductory Prayer by the Rev. Jacob Flint, of Cohasset; the Sermon by the Rev. Peter Whitney, of Quincy. Text Rev. ii. 10. "*Be thou faithful unto death, and I will give thee a crown of life.*" The Consecrating Prayer by the Rev. John Allyne of Duxbury: the Charge by the Rev. Dr. Cut'er, of Hamilton; the Right Hand of Fellowship by the Rev. Abiel Abbot, of Beverly; and the concluding Prayer, by the Rev. N. B. Whitney, of Hingham.

The following was the order of performances at the ordination of the Rev. SAMUEL WALKER, at Danvers, Aug. 14. Introductory Prayer, by Rev. Dr. Morfe, of Charlestown; Sermon from Jer. xxiii. 28. *The prophet that bath a dream, let him tell a dream; and he that bath my word, let him speak my word faithfully; what is the chaff to the wheat? saith the Lord,* by Rev. Mr. Spring, Newburyport; Ordaining Prayer by Rev. Dr. Cut'er, Hamilton; Charge, by Rev. Mr. Hopkins, Salem; Fellowship of the Churches, by Rev. Mr. Wadsworth, Danvers; Concluding Prayer, by Rev. Mr. Worcester, Salem.

List of New Publications.

Sermons of John Baptist Massillon, and Louis Bourdaloue, two celebrated French preachers. Also a spiritual paraphrase of some of the psalms, in the form of devout meditations and prayers. By J. B. Massillon. Translated by Rev. Abel Flint, Pastor of a church in Hartford. Published by Lincoln and Gleason, Hartford, 1 vol. 8vo.

A Description of the Genesee country in the State of New York, in which the situation, dimensions, civil divisions, soil, minerals, produce, lakes and rivers, curiosities, climate, navigation, trade and manufactures, population, and other interesting matters relative to that coun-

try, are impartially described. To which is added an appendix, containing a description of the military lands. By Robert Munro. New York, 1805.

Nature Displayed in her mode of teaching language to man; or a new and infallible method of acquiring a language in the shortest time possible, deduced from the analysis of the human mind, and consequently suited to every capacity. Adapted to the French. By N. G. Dufief, of Philadelphia. Thomas L. Plowman, Philadelphia. 1804.

An Oration, delivered at Byfield, July 4, 1805, before the first regiment in the second brigade of the second divi-

son of militia in the Commonwealth. By Elijah Parish, A. M. Joshua Cushing, Salem. 1805.

An Oration, pronounced July 4, 1805, at the request of the federal republicans

of Charlestown; by Aaron Hamnam. Charlestown. Etheridge.

No. II. of the Monthly Register Review of the United States. Charlestown, S. C. C. M. Bounetheau.

Obituary.

At Sunderland, Eng. Dr. PALEY. This very respectable pillar of the church, and ornament of literature, was archdeacon of Carlisle, subdean of Lincoln, and rector of Bishop Wearmouth. His works on religion and morals are much admired for learning, precision, and elegance.

In Scotland, Aug 1803, JAMES BEATTIE, L. L. D. Professor of Moral Philosophy and Logick, Aberdeen. The following sketch is abridged from Bower's Life of Dr. Beattie.

Dr. B. was born at Laurencekirk, county of Kincardine, in Scotland, on the 5th of November, 1735. His father was a farmer, a man of good sense, and possessing a talent for poetry. He died when Mr. B. was only 7 years of age. Yet he found a second parent in an elder brother, who paid the utmost attention to his education. He had a good schoolmaster in his native village, whom he left in his fifteenth year to go to Aberdeen. He entered as a burser in Marischal college: and after spending the usual time of four years, took his degree of M. A. He then spent five years at the village of Jordoun, near his native place, as a teacher of a school. He next became a teacher in the grammar school in Aberdeen for two years; and in the year 1760 was appointed professor of Marischal college in that city. This situation he enjoyed till his death. In 1761, his first volume of poems appear-

ed. In 1766, he married a lady who survives him. By her he had two amiable and promising sons, whose early deaths seemed to have hastened the fond parent to "the house appointed for all the living." In the year 1773, he received his degree of L. L. D. from King's college, Aberdeen. In 1774, he visited London, and formed an acquaintance with the most eminent characters then in the metropolis. In 1773, he enjoyed the honour of being invited to read lectures to the public and private audiences with their patronage. He obtained a pension from the king. Dr. B. ever after expressed his admiration of the general knowledge which their majesties discovered on every topick upon which they conversed. When Dr. B. was retiring and the king for the honour conferred on him, he replied, "I think I do not deserve for a man who has done so much service to the nation in private, and to the cause of truth."

Dr. B. was always very glad of an opportunity to shew the good opinion I have of the matter and the manner of the instance of literary patronage which he obtained. It is a creditable to the donor and the recipient. During the latter part of his life, Dr. B. withdrew from public life, and sunk gradually into a languor and insensibility till 1803, when he expired.

At Gloucester, JOHN GIBAUT, pastor of that port, aged 38.

Poetry.

Extract from a Poem on the LAST DAY, by MICHAEL BRUCE. Omitted in his works.

NOW, vain is greatness! as the morning clouds,
That, rising, promis'd rain; condensed they
stand;

Till, touch'd by winds, they vanish into air.
The farmer mourns; so mourns the hapless
wretch,

Who, cast by fortune from some envy'd height,
Finds nought within him to support his fall.

High as his hope had raised him, low
Below his fate, in comfortless despair.
Who would not laugh at an attempt to
A lasting structure on the rapid stream
Of foaming Tygris? the foundations lie
Upon the glassy surface; such the hope
Of him whose views are bounded by the
Immur'd in his own labour'd work, he
Himself secure; when, on a sudden, down
Torn from its sandy ground, the fabric

and waking, finds himself undone,
 A man who on religion's base
 His virtue builds. Firm on the rock
 Foundation laid, remains
 Secure of fortune or her smiles,
 The same, the same, the same.
 In the world, and nothing

is.
 With courage, inward strength
 Ign'd to Heaven, he leads a life
 In the common herd of men,
 Connected with the changeful flood
 Of time, ebb and flow with it.
 A chimera: Sure
 Not real. Virtue cannot live,
 In life. As a severed branch,
 It falls and dies. Who loves not GOD,
 His, and preserv'd, may more re-
 nounce.

Can ever gratitude
 In sparks at these most sacred ties?
 In the silent scenes of life
 Can he be a friend?
 Must but feign. The worst of brutes
 For brutes acknowledge GOD.
 In the terrors of his mouth,
 He to his Maker; the grim wolf,
 Howling, seeks his meat from
 his.

THE PRAYER OF JACOB.

From *LOGAN*.

Abraham! by whose hand
 I still am fed;
 In this weary pilgrimage,
 By fathers led.

Our prayers, we now present
 Thy throne of grace;
 O fathers, be the GOD
 Who sendest rain.

Thy perplexing path of life
 Thy ring footsteps guide,
 Give us our daily bread,
 That fit provide!

Thy covering wings around,
 Thy wanderings cease;
 Father's lov'd abode
 Give us in peace!

Thy humble voice of prayer,
 Thy we implore;
 Thy grateful voice of praise
 Give us we'll adore.

COMPLAINT OF NATURE.

Abridg'd from *LOGAN*.

My days and full of woe,
 My woman born!
 I'm written, dust thou art,
 To dust return.

My little day of life
 Is less than a span;
 My thousand hidden ills
 Bewail the man.

My morning, flattering hope
 My hateful step attends;

But soon the tempest howls behind,
 And the dark night descends.

Before its splendid hour the cloud
 Comes o'er the beam of light;
 A pilgrim in a weary land,
 Man tarrys but a night.

Behold! sad emblem of thy state,
 The flowers that paint the field;
 Or trees that crown the mountain's brow,
 And boughs and blossoms yield.

When chill the blast of winter blows,
 Away the summer flies,
 The flowers resign their sunny robes,
 And all their beauty dies.

Nipt by the year the forest fades;
 And shaking to the wind,
 The leaves toss to and fro, and streak
 The wilderness behind.

The winter past, reviving flowers
 Anew shall paint the plain,
 The woods shall hear the voice of spring,
 And flourish green again.

But man departs this earthly scene,
 Ah! never to return!
 No second spring shall e'er revive
 The ashes of the urn.

Th' inexorable doors of death,
 What hand can e'er unfold?
 Who from the carments of the tomb
 Can raise the human mould?

The days, the years, the ages, dark
 Descending down to night,
 Can never, never be redeem'd
 Back to the gates of light.

So man departs the living scene,
 To night's perpetual gloom;
 The voice of morning ne'er shall break
 The slumbers of the tomb.

Where are our fathers! whither gone
 The mighty men of old?

"The patriarchs, prophets, princes, kings
 In sacred books enroll'd?"

"Gone to the resting place of man
 The everlasting home,
 Where ages past have gone before,
 Where future ages come."

Thus nature pour'd the wail of woe,
 And urg'd her earnest cry;
 Her voice in agony extreme
 Ascended to the sky.

Th' Almighty heard: Then from his throne
 In majesty He rose;
 And from the Heaven, that open'd wide,
 His voice in mercy flows.

"When mortal man resigns his breath,
 And falls a clod of clay,
 The soul immortal wings its flight,
 To never setting day."

"Prepar'd of old for wicked men
 The bed of torment lies;

"The just shall enter into bliss
 Immortal in the skies."

TO CORRESPONDENTS.

REFLECTIONS on prayer, by *Asaph*, are received and approved. They shall appear in subsequent numbers. In these communications we recognise the hand of a respected friend, from whom we hope frequently to hear.

We have received the remarks of *Philalethes*. One of his subjects would not be interesting at the present day. The other might answer a good purpose in the form of a pamphlet.

Sketches of *Professor Tappan*, No. 5. will appear the next month.

Christophilus should be readily gratified with the insertion of his sensible remarks, in the *Panoplist*, (though we cannot subscribe to the correctness of his theological sentiments,) could we be assured they would not lead on to discussions, incompatible with the design and usefulness of this publication.

Communications from *Phi Beta*, and from *Petros* shall receive due attention.

The third Letter of *Constans*, came too late for this number. Our readers shall be gratified with it in our next.

Zuinglius will accept our thanks for his serious and pertinent observations, inserted in this number.

Crito is requested to continue his biblical criticisms.

The Anecdotes sent by *Anicus* were evidently collected with a very pious design, and may, in certain circumstances, be related with good effect. They are not exactly suited to the nature of the *Panoplist*.

We are much obliged to the *Friend*, who sent us the account of a charitable institution in St. Christophers. We shall be happy to make so excellent an institution, as extensively known, as possible.

We thank *H.* for his valuable communication, which shall have an early insertion.

Poetry. "The Widow's God," and "My Jesus," are under consideration.

* * THE Editors, with much satisfaction, inform their patrons and the publick, that their list of subscribers is already so large and so fast increasing, that they have determined to give forty-eight pages in future numbers, instead of forty, as promised in their proposals, without adding to the price.

* * DELAYS and irregularities in delivering the numbers, complained of in some cases, have been unavoidable. Care will be taken to remedy them in future.

† † SUBSCRIBERS will please to recollect that payment is to be made for their numbers quarterly, to ASHUR ADAMS, of Charlestown, Agent for the Editors. Punctuality in the payments is respectfully solicited.

ERRATUM.—Page 116, col. 2. l. 20 for *distinguishing*, read *disguising*.

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THE PANOPLIST,

OR,

THE CHRISTIAN'S ARMORY.

1.]

SEPTEMBER, 1805.

[VOL. I.

Biography.

CHARACTER OF THE LIFE AND CHARACTER OF PROFESSOR TAPPAN.

[Continued from page 3.]

June, 1792, the corporation of Harvard University harmoniously invited doctor Tappan to the office of Professor of Divinity. This professorship was first founded by Mr. Hollis, merchant, of London, A. D. 1722. In 1747, an addition was made to the fund for supporting the office of Professor of Divinity, by a bequest of Daniel Henchman, Esq. of Boston. The election of doctor Tappan evidently accorded to the design of the generous benefactors. His character was publicly acknowledged to be such, as their statutes required. He was a well known friend and advocate of those evangelical doctrines, which constituted the faith of our excellent forefathers, and which had been received, as the truths of the reformed churches in America. His learning, his piety, and his aptness to teach abundantly justified his appointment to this important station. To dissuade the motives, which induced him to accept the appointment, is considered quite unnecessary. It is very unusual for a good man to be distinguished talents to rise, in answer to the call of Providence, to a more elevated sphere of action, than that which he first occupied. But doctor Tappan's

A. I. No. 4.

7

attachment to his people was so strong, and he esteemed his relation to them so intimate and sacred, that he did not determine upon a separation, without long and serious reflection, and such advice, as deserved his confidence. The question was finally submitted to a very respectable ecclesiastical council, of which the late Lieutenant Governor PHILLIPS was a very active member. The council unanimously voted, that duty and the general interest of religion required his removal. On the 26th of December, 1792, he was inaugurated, as Hollis Professor of Divinity in Harvard College.

To say that he was very useful in that office would be only repeating the common observation. But an attempt to show, in what his usefulness consisted, and by what means it was promoted, may not be wholly uninteresting.

When he was introduced into the Professor's office, the religious character of the university was uncommonly dissolute. For some time the students had received no regular instruction in theology. Books, containing the poison of deism, were eagerly read, and the minds of many were corrupted. The tide of fashionable opinion began to run in the channel of infidelity. Few dared to be serious advocates for the cause of christian truth. The great object of

the pious founders of the college was forgotten. The glory of the gospel was neglected, or treated with profane ridicule. The sabbath was generally devoted to science, to vanity, or to indolence. Immorality and disorder, in various shapes, had become prevalent, and mocked the power of persuasion and the arm of authority. Such was the moral and religious state of the university, when doctor Tappan entered on the duties of his office. The great object, which he pursued in his publick and private lectures, was to defend the principles of natural and revealed religion, and to lead the students to the knowledge of their Maker and Redeemer. He uniformly appeared to be deeply concerned for the religious interests of the university. His whole official conduct was calculated to conciliate affection, to excite serious regard to religious truth, and to impress the importance of religious duty. He had a just conception of the movements of the juvenile mind. Not expecting youth to overlook their pleasure in their love of improvement, he aimed, in his publick lectures, to unite entertainment with information. He happily combined brevity with fulness, and animation with exactness. He was didactic, yet persuasive; profound, and yet pathetic. It was impossible for young men of liberal minds to hear his publick lectures with the well adapted and fervent prayers, which introduced and followed them, without a conviction, that religious truth could be vindicated by argument, and that christian piety ennobled the soul and yielded the best enjoyments. So singular was the assemblage of excellent qualities, which appeared in his publick performances at the university, that the nicest crit-

icism could discover nothing inelegant in the style; the most metaphysical mind could point out nothing unfair or inconclusive in the argument; the warmest piety was sensible of nothing indecous; and the coldest philosophy could bring no charge of weakness or enthusiasm.

It must not be omitted, that doctor Tappan's evangelical sentiments and pious morals were directly conducive to his religious influence. How opposite soever the gospel of Christ is to the natural taste of men; it is a truth, confirmed by scripture and experience, that a strict adherence to gospel doctrines and precepts will render a christian teacher the most respectable in the view of mankind at large, and give him the greatest moral influence over their minds. The remark has been frequently made by the most enlightened and judicious men in the commonwealth, that, in point of sentiment and manners, doctor Tappan was that, which the interest of the university required. Now it is well known, that his views of the most important subjects, such as Christ's character and atonement, God's eternal scheme and all-directing providence, depravity and regeneration, the distinguishing nature of religion, and future retribution, were conformed to the views, which the founders of the college and the fathers of New England entertained. They were such, as are exhibited in the renowned Assembly's Catechism, which, for the sake of distinction, has been generally called the orthodox or calvinistic scheme. Such a theological character in the Professor was fitted to produce the best effects on the moral and religious state of the institution. Had the

students, so generally unsettled in their religious principles, discovered in him, who was seated in the divinity chair, a laxness of sentiment, and a freedom of manners, which did not forbid dissipation; how injurious would have been the effect? It is easy to conceive that such a character, instead of checking, would have increased existing evils. It would have still more unhinged the religious principles of the students. It would have annihilated in their view the importance of christian truth, and confounded the difference between religion and impiety. Had a Professor been introduced, bearing the stamp of modern liberality, it would have alienated from our university the affection of a great part of the clergy and people of New England, and the confidence of our most respectable and exemplary churches. Serious, promising young men, seeking an education with a view to the gospel ministry, would have frequently, if not generally, preferred some other college, more favourable to their ultimate object. These, and other evils, so earnestly deprecated by every friend of the university and the christian cause, were in a good measure prevented by the influence of doctor Tappan. Among the students infidelity was gradually confounded, profanity and dissipation were awed and restrained, open irreligion was put to shame, and the science of God was studied with more seriousness and delight. In the course of a few years the triumphant air of infidelity disappeared, and it became customary in all public performances, to speak of christianity in terms of respect and veneration. Christian parents, feeling confidence in the University, commit-

ted their sons to its care with satisfaction. The religious publick extensively manifested a growing attachment to that most important literary institution, and cherished the pleasing hope, that the youth, educated there, would not only be instructed in human science, but guarded against irreligious opinions, and initiated into the true principles of the oracles of God.

The high esteem and ardent love, which he commanded, added much to his salutary influence on the internal state of the university. So much of the father appeared in him, and so remarkably inoffensive was he in all his intercourse with the members of college, that a stigma would have been fixed upon any one, who should have reproached him. To reproach *him* would have been a rude assault upon that sacred affection, with which he was cherished and honoured at the university.

It is with regret, that any circumstance is mentioned, which lessened his usefulness. But the reader must not expect to see in these pages the portrait of a man, free from imperfection. For the writer to draw such a portrait, even in the present case, would not be consistent with integrity. And for any to suppose that the cause of God would be served by the suppression of truth would not favour of wisdom.

It was an order of Mr. Hollis, whose generosity founded the professorship, and who had an unquestionable right to prescribe its duties, "That the Professor set apart two or three hours one afternoon in the week, to answer such questions of the students, who shall apply to him, as refer to the system or controversies of religion, or cases of conscience, or the seeming contradictions in scripture."

The great utility of such a practice would show the wisdom of the appointment. It would excite attention in the students, and engage them to assiduity in their inquiries after divine truth. It would form in them habits of free conversation, and of profound, connected reasoning on the most important subjects. Such an opportunity, modestly and diligently employed, would introduce them to some parts of knowledge, to which they can have access in no other way, and furnish them with some qualifications for the ministry better, than any other mode of instruction. It would lead them to that candid and thorough investigation of every subject, which is necessary to the full discovery of truth, and to the exposure and confusion of error. In this way the Professor would obtain a clear insight into the religious as well, as the intellectual state of the students, and thus be under advantages to give them the most useful instruction and advice. For what reason the judicious order of Mr. Hoelis, above-mentioned, was disregarded during doctor Tappan's professorship, we know not. It admits no doubt, that a divine, possessing his extensive acquaintance with theological subjects, his readiness of conception and utterance, his candid judgment and condescending disposition, might in that way have contributed exceedingly to the improvement of the students, and ultimately to the edification of our churches.

A Professor of his abilities and popularity had advantages to be, in many respects, peculiarly useful to students in divinity. It belonged to his office to direct their studies, and aid their preparation for the ministry. It is not to be

expected, that young men, who contemplate that profession, will readily obtain a due comprehension of its sacred nature and vast importance. It is not reasonable to expect, that they will sufficiently consider the indescribable advantage of method in their studies, or be able, without assistance, to adopt the method, which experience has proved to be the best. Through inattention to the nature and importance of the ministry, and to the proper method of study, many have precipitately entered upon it without the moral, or without the literary and theological qualifications, which are requisite. They who ought to magnify the sacred office, frequently show by their practice, that they judge it the meanest of all professions. A long course of study, and much exactness and readiness are deemed necessary to the professions of law and physic. Nay, "every mechanical art requires a course of many years, before one can be master in it." But the noblest and most important of all professions, that which comes from heaven, and leads thither again, that which is employed in the sublimest exercises, and is most highly honoured by God, is esteemed so low a thing in the eyes of many, that they think they can reach it with much less previous study and preparation, than are necessary for the most sordid of all trades.* Even they, who have time and inclination for preparatory studies, have often made such an injudicious choice of books, have observed so little order in their studies, have been so superficial in their inquiries, and so partial in their investigations, that their time has been

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* See Burnet's Pastoral Care, chap. 2.

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in the ministry great-
ented. This is an evil
, and of such extensive
hat it calls for the at-
very man, who has any
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t no man could do so
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s a learned and pious
of Divinity. Connect-
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minds are most pliable,
r most ingenuous, and
ity most easily excited,
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el ministry, and the ne-
lifications. He might
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BRANET.

divine truth, it is thought, might,
in some instances, have been pro-
moted by a higher degree of reso-
lution, and by measures more de-
cisive. It is doubted, whether he
uniformly showed in what high es-
timation he held the distinguishing
doctrines of the gospel. The sen-
sibilities of his nature made him
very reluctant to adopt a measure,
or suggest an opinion, which did
not meet the approbation of oth-
ers. And, if he ever gave occa-
sion to say, that he did not express
the truths, which he embraced,
with sufficient perspicuity and ful-
ness; if he ever left room to ques-
tion, what his sentiments, on any
important subjects were; if, in
some instances, he was too careful
to accommodate himself to opin-
ions, which he disapproved, and
to prejudices, which he believed
pernicious; it was no greater
failing, than has, alas, been found
in the best of mortals.

During his professorship he was
frequently invited to preach in the
neighbouring societies, and some-
times in distant places. Wherever
he preached, he was remarka-
bly popular. There was not
wanting in his performances
something to command the re-
spect of the immoral, to please the
taste of the polished, and to re-
fresh the souls of the pious. He
willingly laboured in the ministry,
even above his strength. It was
his highest wish to serve God in
the kingdom of his Son. He
gladly embraced every opportuni-
ty to preach the unsearchable
riches of Christ, and to spread the
favour of pure religion. He was
indeed a burning and shining
light.

But that shining light is extin-
guished. When his amiable char-
acter had become generally
known; when his prospect of use-

Irenæus had no difficulties to contend with. On the contrary, the dangers which threatened to undermine the church from within, were scarcely less formidable, than those which had assaulted her from without. Heresies of various descriptions, and of the most pestilent kind, had early begun to disfigure the fair proportions of the christian church; and in the time of Irenæus, fostered perhaps by the tranquillity that prevailed, they had reached a height which excited the fears of the faithful for her safety. Irenæus perceived that little would be gained to the church by immunity from external violence, if she should be betrayed by her own sons. He therefore applied himself, with zeal and assiduity, to defeat the machinations of her internal enemies, employing the utmost circumspection and vigilance in detecting their designs and confuting their errors, till their folly and wickedness were made fully manifest. To the unwearied exertions of this holy man, in exposing the complicated absurdity and blasphemy of the different systems by which hereticks and schismatics attempted to disturb the unity of the church, it may doubtless in part be ascribed, under God, that none of those systems, though some of them were afterward revived with various modifications, obtained at that time a permanent footing, but either entirely disappeared, or gave place to other forms of erroneous doctrine.

The heresies which have arisen in the christian church, and the various sects to which these have given birth, have, in every age, furnished the careless with an excuse for their indifference, and infidels with a fruitful topick of declamation or ridicule. The

unreasonableness of the arguments which such persons employ would be very evident, if we were only to consider, that the multiplication and diversity of error, instead of detracting from the importance of truth, ought rather to enhance its value, and to excite them to diligence in its pursuit, and to care and candour in its investigation. But a blinded and deceived heart turns men aside; otherwise they would discover, in the very fact which arms them against the belief or the influence of christianity, a satisfactory confirmation of its divine original. "It must needs be," said our blessed Lord, "that offences come;"* evidently meaning thereby those impediments which are thrown in the way of men's salvation, either by the doctrinal errors, or the unholy lives, of his professed followers. And with this saying of our Lord, the declaration of St. Paul perfectly harmonizes, "For there must be also heresies (or, as it is in the margin, sects) among you, that they which are approved may be made manifest among you."† The prediction of St. Peter is still more explicit and particular. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them,‡ and

* Matt. xviii. 7.

† 1 Cor. xi. 19. See also 1 Tim. iv. 1. and 2 Tim. iii. 1—9. A comparison of this last passage, particularly verse the sixth with the ninth chapter of the First Book of the Treatise of Irenæus against heresies, will furnish the reader with a striking instance of the literal fulfilment of St. Paul's predictions on this subject.

‡ This expression is peculiarly descriptive of some of the heresies which prevailed in the time of Irenæus, as well as:

upon themselves swift de-
 t. And many shall follow
 ernicious ways, by rea-
 whom the way of truth
 evil spoken of."* But
 such passages sufficiently
 the perverseness of those,
 could derive, from the dis-
 subsisting in the christian
 an argument against the
 christianity; they no less
 point out the criminality,
 traces to the authors of
 visions. May this confid-
 have its due weight, and
 , who call themselves by
 me of Christ feel, more
 ily than ever, the obliga-
 der which they are laid to
 the faith," as our excel-
 lency expresses it, "in uni-
 rit, in the bond of peace,
 ighteousness of life."

length of this digression
 is hoped, be pardoned, on
 : of the importance of the
 m which it involves, and
 seemed to arise naturally
 the narration. It is time
 : should now advert to the
 which Irenæus employed
 se the prevailing heresies.
 said to have convened a
 ial synod at Lyons, for
 sponse of authoritatively
 ming them; but the truth
 statement, though highly
 le in itself, rests on too
 vidence to be admitted.
 ant testimony, however, re-
 of the zeal with which he
 ed, both by word and writ-
 : preserve the purity of
 n doctrine from the influx
 esy and schism. These
 ed made their way into his
 ourhood and infected even

.....

which have corrupted the faith
 in more modern times.

* 2 Peter ii. 1, 2.

his own flock. The opportunity,
 which he thus enjoyed of con-
 versing with the leaders of differ-
 ent sects, of perusing their works,
 and of carefully examining such
 individuals as having been seduced
 by them from the faith were af-
 terward brought back to the bos-
 om of the church, enabled him to
 acquire a minute acquaintance
 with the precise nature and effects
 of the prevailing corruptions, and
 qualified him for the task, which
 he was induced to undertake of
 writing a treatise against heresies.
 This elaborate work, the only
 work of Irenæus, which is now ex-
 tant, sufficiently proves him to
 have been a diligent inquirer, and
 an acute reasoner, as well as a
 faithful servant of Christ, and a
 zealous defender of evangelical
 truth. It was written between
 the years 180 and 192.

The heresies, which Irenæus
 chiefly opposes in this volume are
 those of Valentinus, Basilides,
 Marcion, the Gnosticks, &c. In
 reading it, one is almost tempted
 to regret, that he should have be-
 stowed so much time and labour
 on the exposure and confutation
 of opinions, those particularly re-
 specting the nature of God and the
 person of Christ, so absurd and
 monstrous, that they seem to re-
 quire only to be stated, in order
 to their being rejected, as utterly
 irreconcilable to reason and scrip-
 ture. We are very incompetent
 judges, however, of the effect,
 which even such extravagant no-
 tions, as were then industriously
 propagated, were calculated to
 produce, on minds prepared for
 their reception by the debasing
 superstition of pagan worship,
 and the wild reveries of pagan
 mythology. Nor do we perhaps,
 in estimating the value of Irenæ-
 us's labours, sufficiently appre-

ciate the advantages, which we enjoy, in this age and nation, from the diffusion of true science, and the general circulation of the Holy Scriptures. Such, it must also be admitted, is the vitiating influence of false and corrupt principles, that, unless the impediments, which they present to the reception of the truth are removed, little or no hope can be entertained of progress in the divine life. However unpleasant, therefore, may be the task of pursuing error through all its windings, yet, when that task is performed in a christian spirit, it is unquestionably a most important labour of love. The volumes, which were written two or three centuries ago, to refute the doctrine of indulgencies, transubstantiation, and the other absurdities of popery, now lie neglected on our shelves and interest us as little as some of the discussions of Irenæus. But it must be acknowledged at the same time, that they served a most valuable though a temporary purpose, and that they conducted, in no small degree, to the purity, which distinguishes the doctrinal articles of the church of England.

In the year 196, Victor, Bishop of Rome, who had succeeded Eleutherius about four years before, and who was remarkable for his temerity and violence, revived the controversy respecting the celebration of Easter, and endeavoured, in a very imperious manner, to impose on the churches of Lesser Asia, the custom of keeping it on the next Lord's day after the Jewish passover, although these churches had uniformly, though almost exclusively maintained that it ought to be observed on the fourteenth day of the moon, whatever that day

might happen to be. The Asiatic bishops refused to submit to this imposition; on which Victor, with as much arrogance as has since been manifested by any of his successors in the see of Rome, attempted to cut them off from the communion of the church, and circulated letters, in which he pronounced all, who adhered to their error to be excommunicated. The eastern churches were little moved, however, by the threatenings of Victor, and they firmly but temperately justified their conduct, alleging that they ought to obey God rather than man. Even those bishops, who agreed with Victor on the point at issue disapproved of his rashness; and, anxious to preserve the peace and unity of the church, they assembled in different places and wrote to Victor, strongly censuring his conduct, and exhorting him to pursue a more moderate and conciliatory course. Among the rest, Irenæus wrote a letter in the name of his Gallick brethren over whom he presided, in which, though he acknowledges that the mystery of our Lord's resurrection ought to be observed only on Sunday, he yet strongly advises Victor not to excommunicate whole churches for observing an ancient custom, which had come to them by tradition. The great diversity, which existed in the manner of keeping the fast before Easter, he argues, had not been permitted to disturb the peace of the church; neither had the difference respecting Easter itself tended to prevent those of one party from freely communicating with those of the other. In proof of this statement he adduces the example of Anicetus, the Bishop of Rome, who allowed Polycarp, while on a vis-

it to that city, though differing from him on this point, to consecrate the sacrament in his own church.* Irenæus, adds Eusebius, being truly answerable to his name, thus became a peacemaker, labouring to assert and maintain the unity of the church. And it appears, from the same authority, that he wrote not only to Victor, but to several other bishops, in the hope of allaying the controversy, which had been thus unhappily raised. When the undue importance attached to this ceremonial observance is considered, we are led to suspect that the power of vital christianity must, at this period, have greatly declined: a suspicion, which gathers strength from other circumstances.

The external tranquillity which the church had for twenty two years enjoyed was at length interrupted. The emperor Severus, who had hitherto acted with great lenity toward the christians, began, in the year 202, a most furious persecution against them. It was at Alexandria that the storm fell with the greatest weight; but it was severely felt in other parts of the empire, and particularly, if we may believe Gregory of Tours, at Lyons, to which place the attention of the emperor was the more likely to be drawn, as he had probably been governor of that province during the persecution, which raged in the time of Marcus Aurelius. The only account we have of the transactions, which took place at Lyons, in the course of this new persecution, is given by the author just mentioned; and, as it is not contradicted by any more ancient writers, it may be regarded as in the main authentick. He states that Irenæus having undergone several

courses of preparatory torture was at length put to death, and with him a vast number of his flock. His body was obtained by Zacharias his presbyter, and buried in a vault between two christians, who had suffered martyrdom on a former occasion.

Thus died Irenæus according to some, in the year 202, according to others, in the year 208; a man eminently distinguished by his love to God, and by his solicitude for the salvation of his fellow men. In the prosecution of this object he made light of dangers and difficulties, and was neither moved by the fury of pagan persecutors, nor by the malignant opposition of false brethren. Though accustomed in his youth to the polished manners and luxurious softnesses of an Asiatick life, he scrupled not to leave his own country at his Master's call; and to fix his abode among the rough and uncivilized inhabitants of Gaul, cheerfully conforming himself to their rude habits. Nor was it the least satisfactory proof of his humility and self denial, of his love to the souls of men, and of his zeal in the service of Christ, that, though versed in the elegant literature of Greece, he should take pains to acquire the barbarous dialect of the people among whom he was appointed to labour, and to divest himself, as it were, of those refinements, which might hinder the success of his ministry. Rare fruit of christian charity, exclaims a pious historian of the church of Christ,* and highly worthy the attention of pastors in an age like this, in which so many undertake to preach christianity, who yet distinguish themselves in any thing rather than in what peculiarly belongs to their office! Q.

* See *Christ. Observer* for 1804, p. 522.

* *M. M. 1802.*

Religious Communications.

For the Panoplist.

LETTER III.

ON THE ARTS OF ERROR.

Dear Brother,

WHETHER the immutability of religion was proved in the two letters, which I lately sent you, is left to your determination. The manner, in which you speak of the letters, shows not only your friendship to me, but your diligent attention to the subject, and the candour of your disposition. Your remaining doubts and inquiries concerning the nature of religion shall not be overlooked. I hope much from your inclination to examine. I hope still more from the apparent seriousness and tenderness of your heart. I hope most of all from the fervent parental prayers, which have been offered up for you, and from that *Spirit which guideth into all the truth.*

For the present, I think you will excuse me for deferring the consideration of your particular inquiries, and suggesting a few precautions. Unless we are in some measure aware of the subtle and dishonest methods, by which the cause of error is defended, we may be fatally misguided. I intreat you, therefore, in all your inquiries, to guard against the imposing arts of error. Be not ensnared by its wiles.

Beware, my brother, of the mutability of error. The apostle gives us this salutary caution; "that we be no more children tossed to and fro, and carried about with every *wind of doctrine* by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." Here the apostle mentions, as one of the character-

istic qualities of error, that *mutability*, which you ascribed to religion. He compares error with the *wind*, which is, proverbially, inconstant. From the course of the wind today, we cannot determine its course tomorrow. Nay, it frequently undergoes great changes in a few minutes. In like manner, error has no invariable shape. Though its nature and tendency are always the same, its form often changes. By this mutability, error obtains vast influence. If it continued in one state, its nature would be discovered, and its baseness exposed. But, by its variability, it eludes discovery. When the friends of God, after scrutinizing error, become able to show the world its shameful dishonesty, its inconsistency, and impiety; suddenly it changes its ground, and defends itself under a new form. In consequence of this, the successful opposition, made against it on its former ground, is of no avail. There must be a new arrangement. The saints must trace the operations of error under its new form, and furnish themselves with new weapons to oppose it. But before they are ready for the combat, it generally makes alarming progress, and perpetrates the destruction of many souls. And by the time they are able to come forward to advantage against its powerful influence, it veers about again, and so avoids fair and open contest.

To find the proof of these observations, look, my dear brother, into the history of religion. The friends of truth have constantly struggled with the difficulties just mentioned. Error has sometimes dared to come forward under the

monstrous form of atheism. But when occasion has required, it has readily cast off that form, and taken the less frightful one of deism. When the weapons of truth have been forcibly directed against deism; error has not been reluctant, for the sake of avoiding suspicion and more easily accomplishing its design, to assume the name of christianity. Retaining this name it has appeared under various forms. And this is one remarkable trait of every false theory, which bears the christian name; that, while it is erroneous, as a *system*, it maintains some important truths. This world, depraved as it is, could not sustain a system of unmingled falsehood. Every heretical system, therefore, in order to give itself a fair appearance, and to mislead unwary souls, carries some truths upon its surface. But, having sufficient internally to destroy the influence of the truths, which it seems to contain, it has, in a measure, the effect of unmingled error. The schemes of the most erroneous sects show some important truths on their outside. They pretend great respect for revelation, and hang out many fair colours. But when thoroughly examined by the light of scripture, and considered, as schemes of religion, they evidently deny the perfection and stain the glory of God, befriend the cause of sin, and lead men to perdition. The spirit of error cares not how often it changes its mode of operation, nor how many names it takes, nor how many truths seem to hang upon its surface; if it can only counteract the cause of truth, spread its own delusions, and bear sway over enslaved and ruined immortals.

Now the changeable character of error is suited to catch the

fickle temper of mankind; while the many forms, which it bears, give it influence with people of different ranks and circumstances. With only one shape, it could never prevail. But by means of its constant mutability, and the endless variety of its shapes, it has power over mankind in every condition, and strangely draws them into its dangerous snares.

Let me, therefore, warn you, beloved brother, not to imagine yourself safe, because you have escaped any particular form of error. Though you abhor the wickedness of atheism and deism; though you reject the socinian and antinomian schemes, and a hundred other forms of error; you may be captivated by it in some other shape. Let this friendly alarm excite you to persevering diligence in research, and to unceasing watchfulness against the arts of error.

Beware of the "cunning craftiness," and secrecy of error. If we can see the approach of the enemy, and observe his motions and designs, we can prepare ourselves for defence. But when he comes unseen and tries to take us by secret stratagems, our danger is great.

Beware of the force of error. The wind, though invisible, has great power. It carries about clouds fraught with rain, and wafts the largest vessels over the ocean. It tears up sturdy oaks, and levels the proudest buildings with the dust. Like this is the power of error. It not only enslaves the untaught multitude, but holds in subjection the most profound understandings. What prodigies of genius and learning have fallen before it.

Beware of the misrepresentations of error. While on the one hand,

it gives itself the face of truth, and sets off itself by advantages stolen from the cause, which it aims to overthrow; on the other hand, it puts a false colouring upon the doctrines of eternal truth, and surrounds them with appendages, which partake of its own deformity.

While you allow me to use this freedom in warning you against the arts and delusions of error; permit me to recommend, most earnestly to recommend to you that holy book, which contains truth unmixed with falsehood. Turn away from the false lights, which allure you, and take heed to the BIBLE, from which shines forth *the true light*. The Bible can solve all your doubts, answer all your inquiries, relieve all your difficulties, and guide your feet, which have hitherto greatly wandered, in the way to glory. These, my dearly beloved brother, were often the instructions of our worthy parents, who now sleep in dust; and are now brought to your remembrance by your ever affectionate

CONSTANS.

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For the Panoplist.

PROOFS OF A UNIVERSAL DELUGE.

No. 4.

[Continued from page 146.]

APOLLONORUS relates that Jupiter determined to drown a part of the world. Deucalion made an ark, stored it with provisions, and entered with his wife. It rained, and almost the whole of Greece was drowned; all the people perished, excepting a few on the highest mountains. As the flood abated, Deucalion landed on Parnassus. He immediately offered sacrifices, and Jupiter sent Mercury to inquire what he

desired. Deucalion prayed he might be the restorer of kind.

This is one of numerous traditions respecting the flood, supposed to be confined to the country where they were told. The story was related by the ancients to their posterity, who, acquainted with other countries, supposed only their own to be by the event. In this way it happened, not only in Greece, Armenia, but in China and America, that there are traditions that the country was once deluged by a deluge.

Notwithstanding many favourable circumstances in the history of the Argonautic expedition, there is no good reason to conclude that the whole legend was invented in Egypt or any other country. Traditions of this celebrated voyage are found in almost every quarter of the globe. This will be accounted for, if we suppose that the Argonauts were the ark; but if we suppose that the expedition to Colchi be admitted as authentic, no satisfactory reason can be given for its fame being extended through nations so widely separated.

Pindar brings the Argonauts to Libya through the Straits of Sicily, which laves the shores of Italy and Sicily. Accordingly, we find a tradition of the Argonauts having served among the Hindoos. Strabo disputably proves it to have been the ark of Noah.* The summit of one of their mountains, Saghbar, is always covered with snow,† in the midst of which are seen several streaks of a blue hue, supposed by pilgrims to be the impressions made by the feet of the dove, which Noah used to send from the ark. It is the unific

* Faber. † Wilford

country, that Noah
 on the summit of
 n, that when the flood
 summit first appeared,
 resting place of the
 ark itself, say they,
 ray up the mountain,
 ng plain of small ex-

anicks insist, that as it
 n their sacred books,
 rata, or Noah, made
 to the famous peak,
 Bandha, from Nau, a
 andha, to make fast,
 ore, he must have
 the adjacent country.
 s peak is in Cashmir,
 uryney to the north-
 the Purganats of Lar.
 ort of pilgrims from
 India, who *climb up*
 a cavern, the limit
 ent. A few doves,
 ith the noise, fly from
 ; these the pilgrims
 e their guides to the
 and that they are the
 cendants of the dove
 t out of the ark.

mountains of Coh-Sulei-
 erimes by the natives
 ountains of the dove.
 range as far as Gazni
 Ptolemy the Parueto
 probably from Parva-
 vat, which signifies a
 rding to the Pauran-
 e followers of Buddha,
 ed on the mountain
 a name not unlike the
 ripture.* A tomb
 i, the Bandhills sup-
 ns the bones of Budd-
 a, or Buddah dwelling
 ers; but the Hindoos
 the person Mach'ho-
 r the sovereign prince
 of the fish. This re-

Researches.

fers to Noah; by the belly of the
 fish, says Wilford, they understand
 the cavity or inside of the ark.
 In China we find the same evi-
 dence of the flood. Near Pekin
 is a temple called Maha-Cala-My-
 au, from its chief deity Maha-Ca-
 la, or the great arkite cavity.

Plato gives a particular account
 of Atlantis. He says it was peo-
 pled by one pair, who were form-
 ed from the earth; that the island
 was divided into ten parts, the
 number of their posterity. These
 were at first remarkable for their
 piety, and were the favourites of
 heaven. Afterward they were
 guilty of all kinds of violence and
 impurity. Jupiter overwhelmed
 the island with the waves of the
 sea, and destroyed the people:
 Cosmas Indico Pleustes relates
 that when the island was buried
 in the waters, Noah escaped to
 the continent in an ark. The
 first pair, formed from the ground,
 were doubtless Adam and Eve.
 The ten descendants were doubt-
 less the ten generations preceding
 the flood.

As the deluge was universal,
 the story of the Atlantians is un-
 versal. Hence we find an Atlas
 in Phenicia, and in Arcadia, as
 well as in the island Atlantis.
 The widely extending traditions
 of this island prove that a remem-
 brance of the flood was preserved
 in every quarter of the globe.

As the sinking of the Phleggy-
 an isle, and the submersion of At-
 lantis, relate to the deluge; so
 the Chinese have preserved a simi-
 lar tradition respecting the pious
 Peiruun, and the island Mauriga-
 sima.

Maurigasima, says Kempfer,
 was anciently famous for its fer-
 tility. The inhabitants became
 rich; this produced luxury and
 contempt of religion. The gods

were angry and determined to destroy the whole island. But Peiruun the king of the island, being upright and godly, the decree of the gods was revealed to him in a dream; and he was commanded to flee to his ships, and leave the island, as soon as the faces of the two idols in the temple should become red. Immediately he published an account of the ruin coming on the island, and the signs of its approach, by which they might save themselves. His subjects ridiculed him for his superstitious belief; by his zeal he became contemptible. Sometime after, to make sport for his companions and to ridicule the king, a vain and impious fellow went in the night, and painted the faces of the idols red. In the morning news was carried to the king, who, supposing it a miracle, went on board his ships with all his family, and sailed for China. Soon after his departure, the island sunk, and the scoffer, little thinking his frolick would cost him so dear, with all the remaining inhabitants, was overwhelmed by the waves of the sea. The king and his friends reached the shore of China in safety, where the memory of his arrival is now celebrated by a yearly festival. In the maritime provinces the people divert themselves on the water, rowing up and down in their boats, as if they were preparing for flight, and sometimes crying, *Peiruun* with a loud voice. The same festival has been introduced into Japan, where it is now celebrated. Thus while the Greeks and Phenicians worshipped the great patriarch Noah, under the name of Atlas, the Chinese revered him under the title of Peiruun, or P'Arun, *the arkite*.

By Apollodorus we are inform-

ed, that Jupiter on every oath taken by his daughter of Oceanus inviolable. If any swore falsely by this his divinity for a hurt. This honour was put on cause she had assisted children in the war with the Titans. The Titans have been the whole of the kind living at the time of the flood; one of them is Styx.* Styx then deluge, personified. The inviolable oath must refer to the oath that he would no more be king of the world. Accordingly Hesioid referred to the oath over the ocean when Jupiter was taken. The rainbow. Here then minute coincidence between the Jewish history and the flood. Moses informs us that the phenomenon of the rainbow appeared only after the deluge, a sign, as a special *sign* of the covenant of God to perpetuate the memory of the awful event, the title given to a fountain or *the land of the divine*

* Faber.

For the

ON THE OLD DI

[From Doddridge's MS Lect from page 105.

LECTURE II

Dissenting Teachers of age.

EVANS. His style plain, manly, and ner heads are always disti arranged; scripture collected, and though in the application, etc

together. His sermons to young people are scarce and valuable, and his "Christian Temper" is one of the best practical pieces in our language.

WRIGHT, has great simplicity, and awful solemnity. His writings compose the thoughts, and gradually elevate them. His heads are distinct, and his sentences comprehensive. His words are elegant and well chosen, but cadence is little regarded. He is always master of himself. He gives plain intimation of many thoughts suppressed. His sentiments are candid and rational. His "*Book of Regeneration*," is remarkably acceptable, and one of the most useful publications of the age. His "Deceitfulness of Sin" shews great knowledge of mankind, and is admirably adapted to prevent the ruin of young people, many instances of which were before his eyes. His "Great Concern" is very comprehensive, and much preferable to the "Whole duty of Man." His subsequent treatises are not so valuable, nor his collection of scripture so judicious as was expected.

WATTS, is exceedingly different from Wright. His style is harmonious, florid, poetical and pathetic; yet too diffuse. He has too many words, especially in his last works, and his former are rather overloaded with epithets, yet on the whole they are excellent. All his writings are worth reading, but I most admire his first volume of sermons, "*Death and Heaven*," "*The Love of G. d.*" and "*Humble Attempt*," not to mention his incomparable "*Lyrick Poems*," and "*Hymns*."

GROVE resembles Watts, but is not equally poetical. He has many judicious and new thoughts,

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great seriousness, and, in former pieces, sweetness; but his latter pieces are soured by his excessive aversion to calvinism. His "Friendly Monitor," "Book on Secret Prayer," and several sermons are very valuable; and also his book on the "Sacrament," though much exceeded by Henry and Earl, for common use.

HENRY, is very peculiar; his style is concise and pointed, he has many antitheses and little faucies, his heads beginning with the same letters, or chiming words, yet sometimes naturally. His has great seriousness, and many sprightly thoughts, digested in very good order. His "Commentary" is excellent, though rather too large, and his interpretations, though judicious, have too much of the typical and allegorical. His "*Notes on History*," and the "*Import of original Words*," are the most entertaining things, taken from Patrick, Pool, Josephus, Calvin, and many more; despised by those only, who do not know them. His discourses on "Meekness," "The Sacrament," and "Early Piety," are very good. His style is formed on scripture, to which he has many allusions.

EARL. Judicious and pathetic, and his style laconick. He wrote little, excepting a treatise on the sacrament, which is excellent. In the margin of his other pieces, he has many classick quotations.

BRADBURY. His method is by no means accurate; but with many weak arguments, he has sprightly turns of wit, and numberless allusions to scripture. His "*Christian's Joy in finishing his Course*," and "*Sermon on the 5th Nov.*" are his best performances.

BOYSE, is the dissenting Sect,

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but much more polite. His language is plain and more nervous, than Evans, else greatly resembling him. His matter is excellently digested, and he has a vast number of thoughts. His sermons seem a contraction of some judicious treatise, and often are so. The second volume of his sermons, and his discourse on the "Four last things" are his chief practical works, and all deserve attentive and repeated reading.

BENNET is plain, serious, and spiritual, but flat. His "*Quotations from Modern Writers*," are good; his "*Christian Orator*" is almost his only piece, which had been better had it been less.

HARRIS was reckoned the greatest master of the English tongue among the dissenters. His style is plain and easy, his thoughts substantial, but seldom uncommon; he has nothing to blame nor very much to admire. See his "*Discourses on the Messiah*."

JENNINGS, is methodical, plain, and serious, has some pretty turns of thought, and is very evangelical. On the whole he is the *Flavel* of the present age, only much more polite, and in a great measure free from Flavel's faults; see his "*Sermons to young people*," and also those in the "*Berry Street Lectures*," which are the glory of the book, and very much to the honour of the author.

GROVENER, was a most popular preacher, in whose compositions there is a strange mixture of the pathetick and familiar, with many strong figures of speech, especially dialogisms beyond any writer of the age; see his sermon on "*The Temper and Name of Jesus*," his "*Mourner*," and "*Essay on Health*."

To the above authors the transcriber adds,

DODDINGE; An author, who for justness and sprightliness of thought, clearness of method, propriety and beauty of style is equal, if not superior, to any of the foregoing. His writings bespeak him to be a gentleman, a scholar, and a lively christian. His free thoughts, written in a genteel and handsome manner, are a fine specimen of purity, and elegance of language. He is remarkably happy in the introduction of his pieces; his sermons on *education*, and that on *persecution*, are the best on those subjects; those on the *evidences of christianity* give an admirable, though compendious view of the argument; those *On Regeneration* are excellent, but his "*Reason and Progress*" is most admired, and is indeed one of the best and most useful books, that this or perhaps any age has produced. His great work is the "*Family Expositor*," in which both the scholar and christian will find the richest entertainment. All his works have met with a most remarkable acceptance, many of them have been translated into several languages, and will doubtless be held in the highest estimation, while good sense, candour or religion have any esteem among us.

(To be continued.)

For the *Pamphlist*.

ON THE DANGER OF BEING HARDENED THRO' THE DECEITFULNESS OF SIN.

SIN is the opposite of holiness; and, as the latter is often described under the figure of light, the former is fitly represented by darkness. The deceitfulness of sin was made to appear, as soon as it was introduced into the

The tempter, the father, said to our first parents, shall not surely die." They had no sooner did they eat, they experienced the deceitfulness of sin. The alluring bait, before them, effected their fall. In the moment of transgression, they lost, what all the angels could not make up to them, the joyment of God. Instead of possessing uprightness of intention they were brought under the influence of a "deceived heart." This deceived heart led them away from the light, and to resort to the use of lies.

When we view sin as that, which enters the mind, it is easy to conclude that it has a direct tendency to destroy our happiness in this world and to make us wretched in the life to come. Our minds are inclined to be continually progressing either in sin or holiness. If we are illuminated by the spirit of God, we grow in grace and in knowledge of divine things; but if they are under the influence of the sensual lusts, we are continually regressing and advancing in wickedness, growing more and more involved in the way of destruction.

While we are in a state of unbelief, unbelief is always gaining strength, and our hearts are gathering hardness, like the clay, which is exposed to the penetrating rays of the summer's sun. In respect to our characters, they are never stationary. We are progressing, every day of our lives, to the solemn account, which we shortly render to Him, who has been dealing out mercies to us from the commencement of our existence, and whose faithfulness has been expressed to us in innumerable warnings and corrections. With whatever scenes we are conversant, with whatever

company we associate, and whatever are the exercises of our minds, our characters are continually forming. How great the danger of living only to fill up the measure of our iniquity, and of suffering ourselves to be hardened through the deceitfulness of sin!

It may here be observed,

1. There is danger, through the deceitfulness of sin, of our becoming hardened in opposition to the essential doctrines of the gospel.

Although the depravity of men has its seat in the heart, and not in the reasoning powers, yet, through the corruption of the heart, their understanding becomes darkened. Whatever they are unwilling to believe, they are easily persuaded to reject. They will boldly reprobate, as unworthy of their belief, truths, which are infinitely interesting to them, merely because they are not congenial to their selfish hearts. It is owing to the deceitfulness of sin, that so many of the present inhabitants of the earth are living in the belief of gross errors. Light has been exhibited to the world; but, depraved men have loved darkness rather than light. Nations, which have been favoured with the pure and sublime truths of God's word, have exchanged them for errors, and plunged into the darkness of heathenism. The truth of this observation is strikingly evinced by the history of the descendants of Noah. This preacher of righteousness was in possession of divine truth, and he faithfully proclaimed it to his children; but, they, at least the most of his immediate descendants, suffered themselves to be hardened, through the deceitful-

ness of sin. Of course, idolatrous nations soon sprang from his loins. This event is recorded on the pages of the inspired volume, as a monument of the unteachableness of men. We may learn from it what blindness sin infuses into the mind.

Blinded by sin, men are now putting darkness for light, and light for darkness. While they profess to receive the bible, as being a revelation from God, they explode many of its distinguishing doctrines, and labour to modify others, until they make it contain little or nothing, which condemns the natural pride and selfishness of their hearts. The thought of departing from the truth may, at first, be alarming to them, and may subject them to many painful upbraidings of conscience; but, through the deceitfulness of sin, they soon become hardened in opposition to all the soul humbling doctrines of the gospel. It is surprising to think with what greediness depraved men drink in errors, and how artfully and perseveringly they labour to extinguish the light of divine truth. When they venture to take one step in the path of error, they are insensibly led to take others; until it becomes manifest, that the essential doctrines of christianity no longer have a place in their creed.

2. Men are liable, through the deceitfulness of sin, to be hardened in the neglect of plain and positive duties.

The influence of a religious education, on the conscience, is not commonly destroyed at once. But, though it may, at first, give the wicked some pain to neglect a plain and positive duty; yet, through the deceitfulness of sin, all this pain will soon be removed,

and the heart will become nearly as hard and unimpressible as the flinty rock; though *all* duties are neglected. Those truths, which deeply affected the minds of the wicked, when they were young, are often heard, in their more advanced years, with few or no feelings of anxiety. They, who have grown old in sin, will sit and hear the most powerful preaching, without any apparent perturbation; while children and youth, under the same instruction, will tremble and burst into tears. This is an evidence of the increasing hardness of men's hearts. Sinners, who have passed through the periods of childhood and youth, and whose heads, by reason of age, begin to incline toward the grave, have long been *accustomed* to hear the strictness of God's law, and the greatness of its penalty; they have long been *accustomed* to hear the plain and positive duties of the gospel stated, and, through the deceitfulness of sin, they now hear them stated, without any special emotions. These duties, which were inculcated upon them in the houses of their education, and which they, at first, neglected with pain, are dispensed with, as they grow old in sin, without much remorse. Corresponding with this idea, affecting as it is, are the words of the divine Saviour to the unbelieving and hardened Jews. "For judgment am I come into this world: that they, which see not might see; and that they, which see, might be made blind."

3. Through the deceitfulness of sin, there is danger of being hardened under the solemn warnings of Providence.

On all minds afflictions have one of two effects, they either harden or soften. Under the rod

of correction, persons of humbled hearts are made more humble, while the wicked increase in stupidity. Children and youth are often much more sensibly impressed on funeral occasions, and at the houses of the dying, than those, who are old in sin. The former, after attending the solemnities of a funeral, or witnessing the dying agonies of a fellow mortal, are often so affected, as to have many serious hours and sleepless nights. As they advance in years, and become more conversant with such scenes, impressions of this kind, through the deceitfulness of sin, are more faintly made. Hence there is great danger of living in the world, of seeing much, and of having much done for us, only to be hardened in sin.

4. Through the deceitfulness of sin, men are prone to be hardened in the practice of vice.

Sin, unless subdued by the special power and grace of God, is continually gaining strength, as we advance in life. No sooner do persons begin to indulge in vice, than they begin to see it lose its frightful appearance. In the first instances of yielding to temptation, they experience the severe upbraidings of conscience, and feel the force of many restraints; but, by persisting in vicious practices, they gradually stifle their consciences, and become more and more blind to their characters, and to the danger, to which they are exposed. They become so hardened, that they can deliberately do things, the thought of which would once have made them shudder. How hardened, for instance, the intemperate man appears, after he has, for some time, practised the sin of excessive drinking. When he first broke over

restraints, he had to struggle against many distressing feelings, occasioned by his folly, and he was tender and affected, when seriously addressed on the subject; but, by the repetition of the crime, he has become so hardened, that nothing appears to touch his heart. The same observations might be made in regard to all vicious practices; the longer they are indulged, the more blindness appears to be on the minds of those, who suffer themselves to fall under their influence.

5. Through the deceitfulness of sin, there is danger of becoming hardened in view of the awful realities of a future day of judgment.

Few persons in this land of gospel instruction, pass through the season of youth, without having their moments and hours of sober reflection. Their consciences are tender, and often greatly awakened. To think seriously of death, judgment, and eternity makes them feel solemn; but, as they grow into years, though they may possibly have more frequent seasons of meditating on these things, yet, if they remain under the dominion of sin, they generally meditate on them with less feeling. It is the nature of sin to make the heart more callous, and more *unimpressible*. Therefore, unnatural as it may appear, as sinners draw nearer to the judgment seat of Christ, their hearts, through the deceitfulness of sin, are gathering hardness.

The attentive and candid reader of this paper will, it is presumed, call to mind, and feel the force of, the following words of the apostle Paul in his epistle to the Hebrews. "But exhort one another daily, while it is called today; lest any of you be hardened

through the deceitfulness of sin." If a life of sin is attended with so much danger, we ought to be vigilant in guarding against its influence in ourselves and others. It is the advice, yea more, it is a solemn and positive command of our Saviour, "*Watch and pray, lest ye enter into temptation.*" H.

For the Panoplist.

ON COVENANTING WITH GOD.

THE word covenant has originally a general meaning. Berith, Diatheke, and Fedus, the Hebrew, Greek, and Latin words, which are translated *covenant*, often signify, *testamentum*, or *a will*; but in general, any regulation, appointment, or declaration of the mind.* The word sometimes signifies a *law*; hence the Pythagoreans denominated the rules given their pupils, Diathekai.† But covenant in general signifies, engagement or agreement.

The Hebrews say, "to strike a covenant," *serire fedus*. This doubtless took its rise from the ancient ceremony of striking or slaying an animal to ratify the covenant. Probably God taught this rite to the first inhabitants of the world; hence we find it early in different nations. "The Cyrentheses over the slaughtered victims took a solemn oath, and plighted faith to each other."‡ Scripture speaks of such a ceremony; "Those that have made a covenant with me by sacrifice." The cutting of the animal asunder denoted that, in the same manner, he who broke the covenant, should be cut asunder by the divine vengeance.

* Leigh, Witius, Budeus, Isocrates, Fichines, and Demosthenes.

† Grotius.

‡ Polybius.

In Num. xviii. 19. we "a covenant of salt." ii. 13. we read, "with offerings thou shalt offer." This implied, that the c was sure and *perpetual*, as wife was turned into a salt to be a *perpetual* monument of divine wrath.* All salt melts; the Arabs build their houses with blocks of salt.† is a species of salt used in Egypt.‡ In the kingdom of is a mountain of purple salt as stone. The custom of salt with their sacrifices prevails among the Greeks and Romans as well as Israelites.

Homer calls salt *divine*, and repeatedly mentions the rite "The sacred offerings of salt cake," and "sacred salt fired urns." Plato says* that according to human laws, is most agreeable to the gods, and Pliny says that, "the essence of salt is thought greatest in sacrifices, since it is performed without salted." According to Virgil, salt was offered with the sacrifice treaty between Latinus and Turnus, "They strow the salt or meal."

Among the ancients, salt is an emblem of fidelity and friendship, and on this account all their covenants and sacrifices were made with salt. Even barbarians, after eating their enemies, keep peace with them, "remembering the salt." Baron De Tott mentions a man, who, having broken his house, stumbled on a piece of salt, which was this symbol of hospitality to him.

* Rivet, Augustine, Witius.

† Pliny.

‡ Bruce.

* Parkhurst's Hebrew Lexicon.

† Theodoret.

ed him, that he instantly retired, leaving his booty.

Doctor Doddridge says, that people entering into covenant with God engage, that they will make it their care and endeavour to render sincere and universal obedience to all the intimations and discoveries of his will, not making a reserve in favour of any sin whatever.

Thus Abram forsook his country, his kindred, his father's house, his *all*. Thus when God afterward renewed covenant with him, he said, "I am the Almighty God, walk before me and be thou *perfect*."

From these brief remarks we see what is professed in entering into covenant with God. There is an engagement to be the Lord's. It is devoting one's self, unreservedly to God. A direct appeal is made to God. Omniscience is called to witness the sincerity of the soul. To affect the person, to rouse his attention, to impress and penetrate his heart, there was in the Jewish mode of covenanting, ceremony, pomp, and solemnity. Signs and symbols were used. A harmless beast was killed; blood and death were invoked as witnesses of the august scene. This

was the custom even with the heathen; who had never heard of the gospel, or the Saviour, or Holy Ghost. More was done. The victim was not only slain, but cut, and torn asunder. The language was, as has been observed, "If I am not *sincere*, may I, like this bleeding lamb, or mangled dove, be separated and torn asunder by the judgments of God." This was not all. "Every sacrifice was salted with salt." A token, a pledge of inviolable love, of eternal friendship, was employed. A covenant was an oath of fidelity. Every thing was done to express cordiality, to give weight and importance to the transaction. The customs of men, and the rites of God were united; heaven and earth lent their aid to render a covenant valid, binding, and solemn. Blood and salt, types of the atonement of Christ, and the saving faith of the gospel, were used. When we enter into covenant we do, therefore, declare by the Saviour's blood, that we are the Lord's. In sealing this covenant we virtually eat the body and drink the blood of the Son of God; if unworthy, we eat and drink judgment to ourselves.

PHILO.

Selections.

THE MISCHIEVOUS DOCTRINE OF EXPEDIENCY EXPOSED.

[From the Rev. B. Hall's Fast Sermon of Oct. 1803. p. 42, 51.]

Mr. Hall enters into a full consideration of that fashionable system of *expediency*, by which "religion is degraded from its pre-eminence into the mere handmaid of social morality; social morality into an instrument of advancing

the welfare of society; and the world is all in all."

The following passage, with which the discussion on the subject of expediency closes, and in which Mr. Hall expresses with uncommon strength and precision, views, which we ourselves have long entertained, would do honour to the pen, even of a Burke.

"As this fashion of reducing

every moral question to a calculation of expedience is a most important innovation, it would be strange if it had not produced a change in the manners of society. In fact, it *has* produced an entirely new cast of character, equally remote from the licentious gaiety of high life, and the low profligacy which falls under the lash of the law: a race of men distinguished by a calm and terrible ferocity, resembling Cæsar in this only, that as it was said of him, they have come with sobriety to the ruin of their country. The greatest crimes no longer issue from the strongest passions, but from the coolest head. Vice and impiety have made a new conquest, and have added the regions of speculation to their dominion. The patrons of impurity and licentiousness have put on the cloak of the philosopher; maxims the most licentious have found their way into books of pretended morality, and have been inculcated with the airs of a moral sage.*

"A callous indifference to all moral distinctions is an almost inseparable effect of the familiar application of this theory." "Crimes and virtues are equally *candidates* for approbation, nor must the heart betray the least preference, which would be to prejudge the cause; but must maintain a sacred neutrality, till expedience, whose hand never trembles in the midst of the greatest horrors, has weighed in her impartial balance their consequences and effects. In the mean time they are equally *candidates*, we repeat it, for our approbation, and equally entitled to it, provided the passions can be deceived into an opinion, and this is not difficult, that they will come

* The unholy speculations of Mr. Godwin are founded entirely on this basis.

to the same thing at the foot of the account. Hence that intrepidity in guilt, which has cased the hearts of the greatest adepts in this system as with triple brass. Its seeds were sown by some of these, with an unsparing hand, in France, a congenial soil, where they produced a quick vegetation. The consequences were soon felt. The fabric of society tottered to its base; the earth shook under their feet; the heavens were involved in darkness, and a voice, more audible than thunder, called upon them to desist. But unmoved amidst the uproar of elements, undismayed by that voice, which astonishes nature and appals the guilty, these men continued absorbed in their calculations. Instead of revering the judgments, or confessing the finger of God, they only made more haste, (still on the principle of expediency) to desolate his works, and destroy his image, as if they were apprehensive the shades of a premature night might fall and cover their victims!

"But it is time to conclude this discussion, which has perhaps, already fatigued by its length. I cannot help expressing my apprehension, that this desecration of virtue, this incessant domination of physical over moral ideas, of ideas of expedience over those of right, having already dethroned religion, and displaced virtue from her ancient basis, will, if it be suffered to proceed, ere long shake the foundation of states, and endanger the existence of the civilized world. Should it ever become popular, should it ever descend from speculation into common life, and become the practical morality of the age, we may apply to such a period the awful words of Balaam; *Who shall live when God doth this?* No imagin-

tion can portray, no mind can grasp its horrors." "If the apparent simplicity of this system be alleged in its favour, I would say, it is the simplicity of meanness, a simplicity which is its shame; a daylight which reveals its beggary. If an air of obscurity, on the contrary, is objected against that of better times, let it be remembered, that every science has its *ultimate questions*, boundaries which cannot be passed, and that if these occur earlier in morals, than in any other inquiries, it is the natural result of the immensity of the subject, which, touching human nature in every point, and surrounding it on all sides, renders it difficult, or rather impossible, to trace it in all its relations, and view it in all its extent. Meanwhile the shades, which envelope, and will perhaps in some measure, always envelope it, are not without their use, since they teach the two most important lessons we can learn, the vanity of our reason, and the grandeur of our destination.

"It is not improbable that some may be offended at the warmth and freedom of these remarks: my apology, however, rests on the infinite importance of the subject, my extreme solicitude to impress what appear to me right sentiments respecting it, together with the consideration, that the confidence which ill becomes the innovators of yesterday, however able,

"This passage, indeed the whole of the preceding discussion, is well worthy of the attentive consideration of all who, in their laudable efforts to check the progress of vice, may have been led to countenance the dangerous principle of general expediency, a principle, which, pretending to enter into the designs of the Almighty, makes his laws of secondary authority, and supersedes the force of the most sacred injunctions." *Christ. Observer.*

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may be pardoned in the defenders, however weak, of a system which has stood the test and sustained the virtue of two thousand years. Let us return, then, to the safe and sober paths of our ancestors; adhering, in all moral questions, to the dictates of conscience, regulated and informed by the divine word; happy to enjoy, instead of sparks of our own kindling, the benefit of those luminaries, which, placed in the moral firmament by a potent hand, have guided the church from the beginning in her mysterious sojourn to eternity. *Stand in the way, and see and ask for the old path, which is the good way, and walk therein, and ye shall find rest for your souls.*

"Instead of demolishing the temple of christian virtue, from a presumptuous curiosity to inspect its foundations, let us rejoice they are laid too deep for our scrutiny. Let us *worship* in it; and with the nations of them that are saved, walk in its light."

THE OBLIGATION OF BELIEVERS TO CONFESS CHRIST.

From the Religious Monitor.

MUCH is implied in confessing Christ before men. If we would confess our Saviour, we must not only say nothing *against* christianity, but we must plead in its *favour*; we must not only *allow* that Jesus is the Christ, but also glory in his cross and honour his laws. To confess Christ, is to shew a sacred regard to his holy and strict precepts; to attend regularly on the ordinances of his appointment; to explain and inculcate the principles of his religion on those over whom we have influence; to countenance and encourage those who appear to be his sincere followers, and with

firmness and meekness to defend his cause when attacked by his enemies.

Opposed to the *confession* of Christ, is, *denying* him before men. And we deny Christ, not only when we openly renounce our baptismal vows, and say to every person we meet, "I am an unbeliever," we deny him by *silence* as well as by *words*; by not observing his institutions, as well as by *openly* throwing contempt upon them, by servilely following the opinions and maxims of the world as well as by saying in so many words, "We will not have this man to reign over us." Some of this description may be surprised to hear themselves ranked with avowed enemies of Christ, and represented as "deniers of the Lord who bought them." They may say, "we never speak a word against the Saviour; we never deny his divinity, nor in any way oppose him." Let such consider that by *actions* no less plainly than by words, we may shew disrespect to any character; and that by transgressing one of the least of Christ's commandments, we virtually deny him; we say more strongly than language can express, "Let us break his bands asunder, and cast his cords from us." Let not then such deceive themselves with false hopes, because they zealously protest against infidels and unbelievers; for their *own* inconsistency is greater, who, allowing in so many words, that Christ is the Saviour, yet in *works* they deny him, being disobedient and to every good work reprobate.

The object of this essay is to point out the obligation lying upon every christian to confess Christ in the manner described above.

1. *Sincerity* requires it.

Sincerity and uprightness not only require that we never, in any instance, profess what we do not believe; but also, in certain cases, that we plainly and openly avow our sentiments.

When the principles or character of a friend are attacked; when we hear misrepresentations made use of, in order to hold him up as an object of ridicule; when the laugh of the company is raised at his expense, we are guilty of hypocrisy if we seem to join in the entertainment; nay, unless we testify our disapprobation by words, or by withdrawing. This observation is plainly applicable to the case before us. If we hear Christ or his words blasphemed, and instead of testifying displeasure, seem well enough satisfied, we are certainly chargeable with dissimulation, and it is unnecessary to add, how much meanness as well as immorality this implies. "Yet if Christ and his religion are not maligned, is there any occasion of shewing our allegiance to him?" We answer, That whatever a man reckons important or valuable, he very naturally makes sometimes the subject of conversation. Out of the abundance of the heart the mouth speaketh. Why then in religious matters alone should the privilege be denied, of testifying what we do know; of commending what we esteem? Why should a profound silence be observed upon religious matters, when we speak our opinions freely upon other topics?

There is, it must be owned, such a thing as giving what is holy to the dogs, and casting pearls before swine; this is carefully to be avoided. To introduce the more sublime and spiritual parts of

christianity in the course of common conversation with those who are plainly worldly and irreligious, or to detail matters of christian experience to those who have no apparent sense of the importance of religion at all, would certainly be highly imprudent, however good the intention might be. Yet we contend for the liberty which the christian has, regulated by prudence and by a due regard to time and place, to "bring forth out of the treasure of the heart good things." Nay, a christian's conversation, if he would act consistently, will often differ even upon common topics, from that of the world, lying in wickedness. He will not make the same references to *custom*, to *fashion*, or to the way of the world, as if these could justify any thing which the law of God and the religion of Jesus Christ condemned. If he has not for the time lost sight of his principles and rules, and unless he is unluckily betrayed into temporary conformity to the world, he will not be heard uttering this pernicious sentiment, which we hear so often from the mouths of nominal christians; namely, that such and such things *may*, nay *must* be complied with, because they are commonly practised, and it would be thought *strange* if we did not conform, although the *spirit* of christianity, and the practice of the best and most exemplary christians, are plainly against them. The christian, in short, can never be justified, or even *excused*, in making *mean* compliances, that he may appear to the unprincipled, what is termed a man of *liberality of sentiment*. By this base conduct he may indeed, for a time, keep in terms with the irreligious and profane, perhaps, procure from

them the *honourable title* of a *liberal man*; but he will never thus be able to convince gamblers, or win them over to the Saviour; because the *difference* betwixt him and those, whom he flatters himself he may be successful in reclaiming, appears in this way, to be *very insignificant*.

Still it may be said, Is not religion a matter betwixt God and our own souls, in which the world is not at all concerned; and does not our Saviour himself command us to pray to our Father in *secret*, condemning the Pharisees for ostentatious devotions? It is true indeed, that the devotional feelings are to be exercised chiefly in *secret*, that the life of the christian, in its spring, and also in many of its exercises, is hid with Christ in God, and that a stranger does not intermeddle with the communion he enjoys with the Father and with his son Christ Jesus. Yet still true piety has its proper *outward* expressions, inseparable from its existence in the heart and its operations in *secret*. A good tree bringeth forth good fruit. He who is *inwardly* pious, will never be, to *appearance*, *careless and indelicate*. He who walks with God in *secret* devotion, will also have his conversation ordered aright. He who fears God will always speak reverently of his name, and will also reverence his sanctuary. He will live soberly, righteously, and godly in the world. His light will so shine before men, that they seeing his good works, may glorify his Father in heaven.

2d. Regard to Christ Jesus as his Lord and Master, will lead a christian to confess him before men.

Many enlightened and illustrious persons have appeared at different periods in the world, whose

characters we still revere, and whose discoveries have been highly valuable. There is no occasion however to confess any of them before men, to call ourselves by any of their names, or to suffer any thing in defence of their opinions or reputation. The reason is obvious. They do not hold any relation to us; and while we profit by their discoveries, we do not reckon ourselves bound to stand up for all that they said or did. Their writings and discoveries have little or no connection with their own personal conduct. The case is altogether different with respect to Jesus Christ. He appeared not as an ordinary human teacher. He did not merely require mankind to receive his doctrines as true; but "This (said he) is the work of God, that ye believe on him whom he hath sent." He assumed the character and authority, not merely of a wise teacher, but of a divine person, and claims our allegiance as our Master and Lord. Christians then are concerned, not merely in the truths which the gospel contains, but are also intimately connected with Christ himself. The honour of his doctrines, and that of his *personal character*, are closely connected. As christians, then, we are deeply interested in the honour of our Master; we must openly avow our allegiance to him, and never be *ashamed* either of *himself* or of his words.

3d. It is, beside, the express command of Christ that we should confess him before men.

He does not give his followers permission to deny him when danger threatens, that when the danger is over, they may again stand forth as the advocates of his cause. He does not permit any such *time serving*. "When they persecute

you in one city flee to another," said he to his disciples, thus, giving them full permission, by all prudent means, consistent with duty, to avoid danger. Yet when they should be brought before councils, before governours, and kings, they were not permitted to say, we know not Christ, that they might be set at liberty. They were holdly to testify concerning him, to declare the important facts relating to him; and in that way of well doing to commit themselves into the hands of that God whose cause they served. Christians are still called to follow their Master, though it should be to suffering; to hold fast the profession of their faith without wavering, to make no unlawful concessions, in order to preserve liberty of life.

Jesus foretold that one of his chosen disciples, should deny him; he *predicted* it to make it the more observed; and it serves as a solemn warning to believers in all succeeding times. Simon Peter actually denied his master to avoid suffering along with him. Afterward, however, he saw his sin; he repented, wept bitterly, never repeated the offence, nay, discovered such boldness, that the Jewish rulers took knowledge of him that he had been with Jesus. Let us imitate Peter, not in denying, but in confessing our Master; and say with becoming zeal, trusting in divine grace, "Lord, I will never forsake thee."

4th. To the duty of confessing Christ, love and gratitude will naturally lead all the true disciples of Jesus.

We are naturally led to speak in terms of commendation of the person to whom we are strongly attached, and for whom we feel a lively esteem. A grateful sense

rs received, naturally in-
to describe to others the
f the benefit, and the gen-
ner in which it was con-

If then we love the Sav-
shall dwell with pleasure
unmerited kindness, and
the riches of his grace.
is will prompt us to keep
onour of his name, to ob-
equently, and with pleas-
: memorial of his dying
d to make no secret of it,
glory in his cross. Any
love and gratitude, we
fess his religion, not mere-
it is accounted honoura-
When it exposes to con-
md persecution ; we will
Jesus not only through
rt, but also through *bad*
we will go forth as his
not only in the sunshine,
in the dark and cloudy
or only when all is quiet
e, but even when danger
is, and the enemy advan-

only add, that by confes-
rist, we promote the ad-
ent of the gospel and the
of mankind, which are
connected. If we are
is at all, we must be con-
that the gospel is indeed
lings, and the most prec-
t of God to men ; and
ey are happy who hear its
ound. We shall be desir-
t men may be blessed in
nd partake of the noble
es of his kingdom. Now,
this to be accomplished
christians confessing Christ
men ? The treasure of the
is in earthen vessels.
nity is to be propagated
instrumentality of human
Angels are not to be ex-

pected to come down from heav-
en to explain and recommend the
religion of Christ : but those
must do it in their respective
spheres, who have themselves ex-
perienced its power and been
made partakers of its blessings.
If the first believers had kept their
faith to themselves, had concealed
their principles to avoid suffering,
the glorious truth must have been
lost. We could not have heard
its glad tidings. The memory of
what Jesus Christ hath done must
in this case have perished.

To us, however, the word of
salvation hath been sent. For us
Paul counted not his life dear un-
to himself, that he might testify
the good news of the grace of
God. For our benefit, many have
confessed Christ in troublesome
times, and have not denied their
Lord. Let us not conceal from
our posterity the praises of the
Lord and his strength, and the won-
derful works he hath done. While
we live, let us give thanks unto him
who hath wrought out for us a
great salvation. Having received
by the instrumentality of men, the
blessing of a *pure* and heavenly re-
ligion ; equity and generosity
seem to conspire in prompting us
to use every means for imparting
the same blessing to those who are
at present destitute of it. We
must own ourselves debtors both
to the Greek and the barbarian,
both to the wife and to the unwife.
We must hail the auspicious peri-
od, and use our endeavours for
hastening it, "when the earth
shall be filled with the knowledge
of the Lord ; when in the wil-
derness water shall spring up, and
streams in the desert ; and the
ends of the earth shall see the sal-
vation of our God."

W. B. D.

Miscellaneous.

INTERESTING ACCOUNT OF
THE SOCIETY IN SCOTLAND
FOR PROPAGATING CHRISTIAN
KNOWLEDGE.

[Continued from page 120.]

It would be tedious and occupy too much of your time to trace the history of the society through its successive stages, the enlargement of its funds, and consequent increase of its schools to the present time. Suffice it in general to state that there are now maintained upon its establishment above three hundred teachers of schools beside missionary ministers, catechists, and pensionary students of divinity having the Gaelick language, and that the expense of their salaries amounts to the average sum of about £3600 per annum. The whole of the society's annual revenue is but about £4000; so that only £400 per annum remains for supplying their schools with books, (*Bibles, New Testaments, Spelling Books, &c.*) and for the necessary unavoidable expense of carrying on the business of so large an establishment.

The economy with which the business is conducted, is great beyond what can easily be conceived by strangers. *Three* salaries only are paid to the officers of the society; the *Treasurer*; the *Bookholder*, and *Clerk*; each of them having departments of great importance and labour, and the sum allowed to each of them is but £25 per annum. These salaries were fixed many years ago, and have never been increased. The *Secretary, Librarian, Comptroller, and Accountant* have no salary, nor pecuniary emolument whatever; theirs are labours of love.

But still in spite of all our econ-

omy, the unavoidable expense of such an establishment far exceeds our income were it not for the occasional annual subscriptions and donations of the charitable and benevolent, among whom a deepest sense of gratitude number the gentlemen who have now the honour to it were impossible to me and the number of our must of necessity be reduced.

But in making up the of our schools, &c. for excessive year, and proportion it to our ways and means accustomed to count upon long experienced liberality we have never been disappointed.

A taste for literature and intellectual improvement has gradually diffused itself even to the most remote districts of the Highlands and Islands of Scotland. Petitions for more schools annually poured in upon us. Few have been transmitted since I came to London. With deep regret, we find ourselves obliged to refuse, because our funds do not enable us to grant their desire.

Our schoolmasters are the objects of our sincerest veneration. Though I know a class of men more meritoriously deserving of their salary, than they as a body (I know them all,) yet their salaries, (almost their sole dependence, their school fees being nothing,) are by far too small to enable them to live with a degree of comfort. They exceed at an average £13 per annum. Even this sum, small as it is, in remote and cheap countries, was in former times inadequate to the expense of

every body knows and they have undergone a change. The necessities have advanced to a degree in every part of the country excepting the most remote. Earnestly do we desire to increase the salaries of our schoolmasters: but we cannot do so, without either increasing their number or decreasing our funds. We desire to increase the number of our members so many more are desired. I earnestly petitioned the Government which no friend of the cause, or to his country, or to the people would wish to see put to rest. Much depends upon the Government, to whom God has given the means, and, I trust, will give wisdom to prevent its neces-

Another object, which at the present matter of great solicitude to the Society, I beg leave to call the attention of the large and most respectable and most respectable; and that is, a new edition of the Bible in the Gaelic language. I will not enter into a dispute, how far the present ancient dialect of the Highlands, the language of our primitive inhabitants of the Island, is an object of

earnest wish of many good men, that the inhabitants of Great Britain and Ireland should speak in the same language, and be perfectly understood by one another in their intercourse; my sentiment on this point differs not from theirs. But surely while we live, whether in the Irish, Gaelic dialects, is the language of great bodies of ignorant people, no good man will refuse to the means of instruc-

tion in the only language in which they are capable of receiving it. And of all the means and modes of conveying instruction and improvement, in religion, in morals, and civilization, the scriptures are without doubt, the best and most effectual.

Proceeding upon this idea, our society as soon as publick and private benevolence enabled them to do so, translated and published the Holy Scriptures in the Gaelic language. But this they could not do at once; the work was great and expensive. They published the Bible at different periods and in detached portions: in the year 1767, the *New Testament* in Gaelic by itself; and in various successive years, and in separate volumes, the several books of the *Old Testament*.

In 1796, the first edition of the New Testament being exhausted, they published another, consisting of *twenty thousand* copies. And now, some of the first printed volumes of the Old Testament are so much reduced in number, that they will scarcely supply the urgent demands of the Highlands in general, and of our own schools in particular, till a new edition can be printed.

The society have it much at heart to furnish to their countrymen in the Highlands this much desired work: but their own funds, as may easily be collected from what I have already said, are utterly inadequate to the expense. The new impression, it is proposed, shall consist of *twenty thousand* copies: the calculation of the expense, of which in printing and paper given in by the Printer, amounts to 2284*l.* 16*s.* The members and officers of the society have contributed according to their ability, and were their subscriptions to be made known, there are few who would not

deem them liberal. Many among the opulent and well disposed of their countrymen have joined them in this good work. Near one half of the sum required, is now subscribed for, but above eleven hundred pounds are still wanting. Yet notwithstanding, the society with that trust in Providence and in the benevolence of the publick, in which they have never been deceived, have begun the work. They feel the importance of hastening it forward for the accommodation of no less than *three hundred and thirty five thousand persons*, of whom it is computed that *three hundred thousand* understand no other language than the Gaelick, or at least cannot comprehend a book written, or a continued discourse spoken in any other.

Gentlemen, I speak not upon mere information : I have travelled in the service of the society through every part of the Highlands and Islands, and have preached to congregations consisting of many hundreds who from curiosity flocked together to see and hear a strange minister : but of whom perhaps not above a dozen in each, understood what he said.

What benevolent heart would not rejoice to be instrumental in sending to so numerous a people, and these our fellow citizens, the word of God in their native language and at such a rate, as the poorest among them can afford ? Who that is guided by a spark of humanity, would not wish to convey to successive generations of many thousands of children, this best and most effectual means of instruction and improvement in every thing valuable and important, whether regarding man as a member of human society, or a being destined for immortality ?

One circumstance calls particular attention at present a variety of combined circumstances necessary to be enumerated for emigration to have for some years through the Highlands and Islands. Instead of diminishing continues to increase. Imputed by those who have access to information, that twenty thousand people gaged to cross the Atlantic during the course of the season. Should this diminish remain, these countries in many years elapse, be of their native inhabitants surely the climate and retain few attractions to induce to come to supply the want. A few solitary shepherds and their dogs will constitute the inhabitants of the Highland Islands. The mischief from this unhappy change result to the empire at once obvious to every man of reflection.

Are not the Highland Islands the nursery of our countrymen ? From their heath covered mountains, have not a multitude of most gallant defenders of our country, Men, who in every field of every climate have covered themselves with glory ? And our country stand less in need of their assistance now, than of a proud and violent foe that have invaded our coasts and despoiled of every thing dear and valuable to us as men and as Christians as citizens of the happy country, blessed with the noblest constitution of any on the face of the earth ?

Gentlemen, is not this when such a people shall be soothed, and by every means encouraged in their native and well known attachment to their native country ?

trust, the wisdom of government will see it necessary for *them* to do, for this most important purpose. And ought not *we* in our several stations, to do all in our power to promote the same valuable end? And I affirm from a thorough knowledge of these people, that we can do nothing more grateful to them than to send to them the scriptures in their native language, and schools to teach their children to read them.

Gentlemen, to be sensible of the value and importance of these schools, think only of what the Highlanders *were*, and what they *now are*. I will not resume the sad description of what they formerly were; but I assert from personal knowledge and experience, that there is not *now* upon the face of the earth a people more peaceable, more honest, or more attached to the king and constitution of their country.

Compare their character with that of the peasantry of a *neighbouring island*. It is needless to descend into particulars: the broad facts which constitute the difference are well known, and the contrast is distressing. What is the cause? Is it not, that the inhabitants of the one country are blessed with the means of education and instruction, while those of the other, uneducated and uninstructed are left to all the dismal effects, which ignorance and superstition combined, produce upon the mind and character of man?

From the schools of the society, beside their happy effects upon the civilization and improvement of the inhabitants at large, have issued numbers qualified by their knowledge of letters, and still more by their good principles and sober and regular habits, to rise in the army through all sub-

ordinate gradations to even the highest ranks, as many of them have actually done.

From the schools of the society have issued many, who in consequence of the first principles of literature imbibed in them, have been enabled to prosecute their studies and to become qualified for the places of trust and consequence in civil life, which they now occupy. There are present some, who from their own experience can bear testimony to the truth of these observations. And there are now in heaven thousands who give glory to God in the highest, that by the society, schools were erected in the Highlands and Islands of Scotland.

Need I say more, gentlemen, to prove the importance of these seminaries to individuals and to the publick at large? I appeal to the understanding of every man who hears me, whether there can be a better directed charity, than to contribute to their support and to the increase of their number?

I have spoken perhaps too long and with too much earnestness, but your good nature will find an apology for me in the interesting nature of the subject; in this perhaps too, that with me it is in some measure a personal cause, because during the best part of my life I have been intimately connected with this society: for ten years as a director, and for fourteen more as its secretary; that I have travelled much and laboured much in its service, and that still the largest portion of my time and attention is devoted to it.

Though my services are gratuitous, they are amply rewarded by the consciousness of endeavouring through this channel to promote the best interests of a very large proportion of my countrymen. This will be a source of

pleasant reflection to me during the progress of my life. I trust that on my bed of death, it will not desert me; and it is my wish, that on my tomb my constituents may find cause to inscribe;

“HERE LIES AN ACTIVE AND USEFUL SECRETARY OF THE SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE.”

FRAGMENTS.

MOUNT TABOR.

Mount Tabor is a lofty conical mountain standing in the plain where the Turks formed an encampment. On its elevated summit is a very fertile spot, about half a mile in circumference, almost covered with beautiful oak trees, which bear extremely large acorns. The ancient remains of walls, trenches, and other fortifications, are also still visible on the top of the mount. The surrounding prospect is delightful. The mount of the Beatitudes appears to the north, and on the northwest the Mediterranean sea presents itself; to the east are the lakes of Tiberias, and mount Hermon; and to the south, are the mountains of Gilboa.

Mount Lebanon is seen from sundry places on the sea coast; and its *white slate* colour appears well to justify its name, which is derived from the Hebrew *leben*, signifying whiteness.

JERUSALEM.

THE number of houses at present in Jerusalem is between 3 and 4,000: its inhabitants are estimated at, Turks 10,000; Greeks 1,000; Franks 1,000; Armenians 1,000; Jews 3,500. Sir Sidney Smith is said to be the first christian, who, since the Turks have had possession of Jerusalem, has been allowed to enter it in the dress of a Frank, or to carry arms

within the city. The same privilege was extended to his officers.

PREACHING.

To preach practical sermons, as they are called, i. e. sermons upon virtues and vices, without inculcating those great scripture truths of redemption, grace, &c. which alone can incite and enable us to forsake sin, and follow after righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the *spring*, which is to make them all go?

Aft. to Bp. Horne's Life.

Singular and authentick instance of fidelity and grateful attachment in a negro.

A gentleman of respectability, Dr. L. was lately confined for some time in the King's Bench prison, while his fortune, involved in a chancery suit, was unjustly withheld from him. During this distressing period, he was obliged by poverty to tell his negro servant that, however repugnant to his feelings, they must part: his pecuniary difficulties being now such that he was unable to provide himself with the necessaries of life. The negro well known in the King's Bench prison by the name of Bob, replied with affectionate warmth, "No massa, we will never part! many a year have you kept me, and now I will keep you." Accordingly, Bob went out to work as a day labourer, and, at the end of every week, faithfully brought his earnings to his master. These proved sufficient for their support until the recent decision of the chancery suit by which Dr. L. obtained an award of 30,000*l.* It ought to be added to the doctor's honour that he has settled a handsome annuity for life on this faithful negro.

Review of New Publications.

A Discourse, delivered at the Ordination of the Rev. Joseph S. Buckminster, to the pastoral charge of the Church in Brattle Street, Boston. By Joseph Buckminster, a. a. Pastor of the North Church, Portsmouth. N. H. Boston. Young and Minns. 1805.

To guard the text* from misconstruction, the preacher first gives a clear and concise exposition of it, and then proceeds to enforce the apostolical charge. The considerations, by which he inculcates it, are "the dignity of a minister's office, the elevation of his station, and the design and influence of the christian ministry." Under the last of these topics, the following observations furnish a specimen of the author's manner of writing; and, at the same time, merit attention for their intrinsic truth and importance.

The time forbids my enlarging upon the mighty influence, and astonishing effect of the gospel ministry, upon the manners, habits, and state of the world, in the first preaching of the apostles. Oracles were silenced; idols were deserted, and their temples demolished; superstition, ignorance, and error fled; the ferocious passions of men were tamed; and pride, malice, and discord, yielded to order, benevolence, and piety. These omitted; where, in later times, has any nation obtained a just knowledge of God, or of moral, relative, and social obligation? Where has any people been favoured with a reformation of life and manners, or formed to social order and happiness, and the christian ministry has not been the principal instrument? Where has liberty been enjoyed without licentiousness, or government been maintained without despotism, in the general neglect of religious institutions, or contempt of those, who are appointed to

administer them? But God hath reserved the highest honour to the christian ministry, in its personal and individual influence. When a Roman centurion was an object of special mercy, though angels were on the wing ministering to him, yet he must send men to Joppa, and call for Simons, that the grace and truth, by which he and his house should be saved, might be breathed through the lips of a minister of Christ. And when the great apostle of the Gentiles was to be called into the gospel of God's dear Son, neither the light from heaven, which was above the brightness of the sun, nor the accents of Jesus, which accompanied that splendour, superseded the necessity of a minister of peace to complete the work so miraculously begun.

On the subject of *language* proper for the pulpit, the following remarks deserve the serious regard of candidates for the ministry, at the present day.

May not the sons of the prophets, by directing their principal attention to the science of words, and their principal energies to the beauties of style, and the elegancies of composition, be in some danger of leaving their discourses empty of sentiment, destitute of solid doctrinal, practical, and experimental instruction? Will such discourses, though they may please the ear, and provoke applause, minister food to the mind, or comfort to the heart? and in the hour of reflection, when the hearer attempts to recollect and review what he has heard, will not his successive attempts, like those of the Trojan hero, embrace a shadow? Such exhibitions, in the view of the pious and discerning, convert the sacred desk, designed for dispensing the word of life and delivering the whole counsel of God, into a theatre for displaying the talents of the preacher, and sounding his own praise.

With studied design to reject the language of scripture in our devotional or didactic exercises, to fritter down its sublime and mysterious doctrines, or to explain away, by subtile and forced interpretations, their obvious import, though with the plausible pretext of rendering them more level to human

* Titus ii. 15. *Let no man despise thee.*

comprehension, or in the charitable hope of conciliating the esteem of the boasters in human reason, is too manifest a declaration, that we are ashamed of the mysteries of the gospel, and that we would compound with God in our subjection to his revealed authority. Such courtly deference to the wisdom of this world may, indeed, conciliate its professed esteem, but it is only, as we administer strength to its infidelity, and relax the restraints upon its ruling passions. A studied neglect of scripture language, or an apparent contempt of its plainness and simplicity in performing the offices of our sacred function, so that while the bible furnishes us with a text, Plato, Seneca, or Aristotle fills up the page, is matter of grief to the pious, and of banter to the profane. It is to "begin in the Spirit, and to be perfect in the flesh."

A discourse, replete with rich, evangelical sentiments; pertinent to the occasion; impressively pathetic; and in a style, becoming the simplicity and dignity of a primitive teacher of christianity, disposes us to overlook trivial blemishes.

"Ubi plura nitent—non ego paucis
Offendar maculis."

But, if there be errors, the benevolent and pious author, we are sure, would regret to have them copied by *young divines*. Perspicuity is so essential to every discourse addressed to a promiscuous assembly, that phrases, not thoroughly incorporated with the English language, or allusions to what is not commonly known, are hardly admissible. "A utopian expectation" (p. 7.), we apprehend, would not be generally understood. We doubt, whether a popular assembly would understand "Scylla and Charybdis" (p. 15), as denoting two opposite sources of danger. Another allusion to a passage in the *Æneid* of Virgil (*ibid.*) might have a happy effect on a *classical* auditory; but, even in an "age of philological improvement," and in a "re-

gion of literary polish and refinement," many persons would as much require an explanation of "The Trojan hero, embracing a shadow," as they would need a translation of the very beautiful original:

"Ter conatus ibi collo dare brachia
circum;
Ter frustra compressa manus effugit
imago,
Par levibus ventis, volucrique simillima
somno."

The CHARGE, by the Rev. Mr. Cushing of Waltham, though short, is pertinent. It inculcates an attention to the proper means of improving the dispositions and abilities, requisite for the ministerial office; and fidelity in the discharge of pastoral duties. It also reminds the candidate of the prevailing spirit of the age, and charges him to counteract it.

You are set for the defence of the gospel, in a day, in which the peculiar doctrines of christianity are denied and opposed, and a tender, circumspect behaviour ridiculed by some, who value themselves as standards of genius or politeness. In such a day, you will exert your courage and strength to stem that torrent of vice and infidelity that is spreading far and wide. *Contend earnestly for the faith once delivered to the saints.*

The RIGHT HAND OF FELLOWSHIP, by the Rev. Mr. Emerson of Boston, is happily introduced by a contrast of the kingdom of Jesus Christ with the kingdoms of this world. "The basis of the christian religion," it is remarked in the introductory part, "is humility, and its superstructure is love." The observation of Christ on the lordly domination of gentile rulers, with his injunction of humility and fraternal regard, is appositely cited, in confirmation of the sentiment. The pertinency of the subsequent remark is not so readily discerned:

The nature of christianity, and the

his of christians are here
 it; nor could the folios
 St. Augustines display
 rectly.
 son, who believes the
 on of HIM, who *speak*
 AN *speak*, must con-
 ce of his sentences is
 more weight, than the
 plios of all the primi-
 ls, with the addition
 ighter productions of
 sons of the church.
 is St. Augustine se-
 the long list of the vo-
 thers? If it was from
 iple epithet, at least,
 : shown that intention.
 ; surely, because he
 tones against here-
 : because he is styl-
 of *grace*; but sim-
 : he wrote ten folios.

The illustration then is allowed to be sprightly; but we cannot help thinking the manner of it to be neither dignified, nor delicate.

When the candidate is told, "we do think you obliged to be fair and manly in controverting our opinions," there seems an implication of apprehended controversy, which, it is presumed, was not meant to be implied.

The address to the church and congregation is very appropriate and impressive; the concluding passage however, originally descriptive of the joy of the prophet, on the foresight of the advent of the divine Person, who was to be a light, to lighten the gentiles, is, we think, too boldly applied to an ordination solemnity:

Religious Intelligence.

LETTER OF MR. KICHERER'S ACCOUNT.

Issued from page 2n.1

in time, several Corannas at, or Orange river, arrived next, repeating their invites to visit their country, at 300 miles distant. Al- with our old people, who follow us, we set out in

We found the country, as we passed, more popu- lated. Proceeding on we were joined by Corne- lius, who was soon stricken down. His natural carriage was as soon as the grace of al his heart, the lion was a lamb, his haughty deport- ment aside, and he appeared a humble spirit, which is al- most sign of grace in the whole conversation now becomes the gospel, and a pattern of godliness. In addition, among other devout words said to me, "I am so poor and not how to provide for

my family; I would gladly clothe my children, were it only in sheep skins; but alas, I have no supplies; for my few sheep are all gone: yet I had rather starve here where Jesus is preached, than return to serve those christians, who never told me of God, or of Jesus, or of the way of salvation."

Every day would he walk forth, three, four, or five times into the solitude of the wilderness to hold converse with Jesus in prayer. Many times have I followed, and seen him at a distance wrestling with God. It was his custom about sunset to take with him two of his children, whom he tenderly loved, to be present at his solitary devotions. Often had I the pleasure to observe numbers of my poor people, one here behind a rock, another there under a bush, earnestly engaged in private prayer. Seldom did Cornelius fail to appear with his two little ones in his arms, or led by his hands, whom he

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* How does this reprove and condemn those nominal christians, who remove from a powerful gospel ministry to a place destitute, only to promote their interest. Editor.

taught to bow with him on their little knees before the Lord. Arriving at the Great River, we rejoiced to find a great hunger for the bread of life; some wept and others taintid under the preaching of the word. While we were engaged with about twenty Hottentots in clearing a piece of land for cultivation at Reed Fountain, the Corannas brought us every day three sheep, and three hollow bamboo canes full of milk as a present.

Sleeping one night with Mr. Scholtz and my Hottentots, the barking of our dog gave me much disturbance; but the Hottentots understanding the creature better than I did, looked round and discovered a lion, creeping near us like a cat. They snatched their guns, which he perceiving instantly fled. As brother Scholtz and I lay on the side next to him, and must in a few moments have been the victims of his rage, and not the dog alarmed us, we felt peculiar gratitude for this new deliverance.

Being comfortably settled, we found ourselves surrounded by people of different tribes, Corannas, Namaquas, and Hottentots, Bastard Hottentots, i. e. those Hottentots, one of whose parents is of some other nation, and Boschemen. The Corannas and Namaquas were in servitude to the Bastard Hottentots, being subdued by a bloody chieftain, called the AFRICAN. This man having murdered his master, collected a band of robbers, with whom he made incursions into the Namaqua and Corunna countries. Some of these timid people repented that he would restore a small part of the property he had taken one cow for a family, that they might save their starving children. The wretch promised to comply, if they would cross the river to fetch the cows themselves. When they came he treacherously seized them, tied them to trees, maimed them, cut out their tongues, or shot them dead. The remnant were glad to be his servants, for the sake of a wretched subsistence, being allowed little more than the milk of their sheep. These people attached themselves to us in hopes of protection. Our labours were soon attended with success; the tears shed by these people cannot be numbered; and though all these strong impressions might not end in a sound conversion, yet we have reason to believe that in many instances they did.

Returning from Great River on back with only one Hottentot, we obliged to sleep one night in the field. Being waked by the noise of horses, we discovered a lion, 20 yards distant, his eyes burning like fire. The Hottentot preparing his piece, desired me to set the powder on a blaze. In a moment we had the view of the huge animal, his mane just in the act of leaping upon us. My companion fired, and the lion fell. In the morning, we could trace his steps on the ground. This providence more conspicuous, he wounded *scilicet* retreats till he bled his blood. It was the man who shut the mouth of this fiend on our return home, we found that he had destroyed eighteen of our oxen.

I now received intelligence that Stephanos, after leaving us at Zaib, had gone to a horde of Bastard Hottentots, and set up for a missionary prophet, and had established ungodly authority among them. He was allowed in brutal crimes, and if they objected, they were put into the fire and beaten unmercifully. Stephanos built a temple, resting on pillars, raised an altar, on which he offered sacrifices. A number of his followers like himself, lay in trances many hours; they saw visions, and when they awoke, they pretended to messages from Gabriel or from himself. Did Stephanos wish to satisfy his covetousness, his revengeful lust, he pretended to receive a vision from heaven. If any of his hearers became dissatisfied or could not be ruled with the judgments of the law, he threatened them with the judgments of heaven, with the conflagration of the world. He preached against us, and we feared his influence would be great. It was, therefore, determined that we should go out to stop his diabolical proceedings. As the measure was now taken, I took all our armed men, and Stephanos hearing of our approach called his followers together; and I told them this was the moment to show their attachment to God and his word; but if they were unfaithful, they would instantly fall from heaven and be consumed.

We drew near them; they were all sparkled with rage; Stephanos stepped forward, and offered me his

he, but asked him to walk with us a tree, and we would decide. Our people followed. I left him four hours. He insisted on the prophecy of Joel, concerning the dreams and visions of the sky, and on some passages in Isaiah. My people were satisfied. His followers were not convinced by arguments. They were more and seemed disposed to violence. Stephanos conveyed an idea of hell; his eyes rolled and his tongue moved incessantly, and he endeavoured to justify his crimes from scripture. Knowing he was a fugitive from justice, I thought it my duty to seize him, that he might be returned to the Cape for punishment. My people instantly obeyed my order, and made him a prisoner. At that moment his crest fell, and in such language, which his people did not understand, he requested to be left at liberty, and promised to leave the country. I replied that I was convinced of his guilt, and might perhaps release him. He then spoke to the people in a crying tone, acknowledging that he had imposed on them, that if they went on in that way they would certainly go to hell, and that they ought to thank God, who had sent them teachers of the

gospel. His confession had a wonderful effect on the multitude; they crowded round me, and thanked me for what I had said, and expressed the greatest joy at their deliverance from the shackles of sin. They now wished to send me into the desert; but I intended to be furnished with provisions, and a guide to direct him into the interior country. On his journey, an Amulibia recognized him, and attempted to arrest him; but Stephanos, armed with a razor, he had concealed in his book, and fled, and joined the Amulibias, the robber, who has been long known; with whom he now roams about.

When we continued at Great River about six months, we found the land too dry to support our cattle. It was necessary to separate, and in 1802, the river being low we were obliged to pass the desert; therefore we had to buy oxen for a temporary

residence, till we should return to the Zak river. About this time, General Dundas, the British governor of the Cape, made me a present of £100, and offered me the parish of Rodezand. To his offer I declined.

Some of the Boschemen about Zak river, who expressed a desire for our return, mischievously told us that considerable rain had fallen in the desert. We commenced our journey, but soon found that they had been false. We travelled till the third day, without a drop of water. The cattle were in great distress; their looks were expressive of anguish, and their piteous howling seemed to forebode our destruction. At length we found a small spring; just as we were going to drink, we discovered to our amazement, that the water had been poisoned by the Boschemen. We knew not what course to take. I deliberated whether I should call the people together for a public prayer-meeting; but concluded to address the throne of grace in a private manner, being supported by brother Schultz. The Lord graciously heard our supplications, and in a few hours, showers of rain gave us relief. We praised the name of Christ, and rested two days to recruit our cattle. The night preceding our departure, the Boschemen stole 80 of our oxen, but we recovered 73 of them. Soon after I left my flock to the care of brother Scholtz, and hastened forward myself with three companions to the nearest farmers, partly that I might gratify my extreme longings for bread, not having had any for half a year. The sight of the first house gave me inexpressible joy. My first request was for a piece of bread, which I instantly devoured. Soon after I reached my home near Zak river. My dear Cornelius was overjoyed. "Oh, Sir," said he, "what happy times we formerly had here! This house, could it speak, would tell what thousands of gracious words have been spoken here, and how good the Lord has been to us poor Hottentots."

Making a journey to Cape Town I was again offered the church at Rodezand; on my return, I assured my people I would never leave them if they would be more diligent; but told them that if they should grieve me, as they had done by their idleness, I must leave them. They promised every thing,

and began a more commodious church; but their indolence again soon prevailed. I repeated my declaration, adding that in *eight* days I would leave them, unless they increased their diligence. A most affecting scene followed. They began to weep, and entreat me so importunately, that my heart melted within me. I gave them my word I would not leave them. Their joy was now excessive. Many of them clasped their arms round my neck, and I was convinced they loved me more than I had imagined. In ten months I formed here a regular settlement. Our church will hold 800 people; we have a good dwelling house, and garden; the baptized Hottentots have built them decent dwellings in the farmer's style; the heathen have small huts. We have a yard for our cattle enclosed with a high wall, and fields of corn. While we were labouring to civilize these people, the work of the Lord prospered in our hands; some obtained a full assurance of their adoption. On the 3d of Oct. 1803, I baptized four Hottentot men and two women. They had the preceding day, given a satisfactory confession of our calvinistick creed, and that they had found consolation in the truth. In the evening we celebrated the Lord's supper. Our new brethren and sisters from the heathen partook with us, and we felt perfectly united with them. When leaving the chapel, it was affecting to see how the Hottentots congratulated the new brethren, how they encouraged them to live entirely to Christ. One exclaimed, embracing his new baptized friend, "Ah, my dear brother, let go the world, and its allurements; they are crucified to thee by the death of Christ; live and suffer for him, keeping in remembrance your vows, and the holy Tri-une God will make good his promise to you; now you have nothing to do, but ask, and he will give you all you need."

At the close of this, and all sacred days, it was affecting to see the whole congregation, immediately after service, dispersed over the fields and hills to meditate, and pray over what they had heard. Wherever I went, I saw persons engaged in solitary meditation, or lying on the ground, or behind the bushes, or between the clefts of the rocks, pouring out their souls to God in prayer. On Lord's day no business is done; no vict-

nals is dressed till after the public service: no persons are seen loitering about; there is but one business that business the service of God.

On the 22d of December, a number of christians and heathen arrived from various parts to be present at a general solemnity. On the 24th, there were to be baptized were examined. There were four men, and twelve women. Some questions were put to the candidates. One little girl between 8 and 9 years of age, spoke for half an hour with propriety. On the 25th, I baptized 16 adults and 27 children. It was a blessed season. On the 15th of January, 1803, I baptized three men, and twenty four women. This was two days before I left the river for Europe. I left 83 people in the settlement; the population was about 600.

In the course of the year 1803, a visit from brother John Kock with three of his Bootsuannas, and several families had travelled to Cape Town. He related to me a curious story which he preached to the Bootsuannas, more intelligent than the Hottentots, but for some time without any success. One rainy night, a Bootsuanna was in the field, and not succeeding in kindling a fire in the usual way by rubbing two sticks together, it came into his mind that he would pray to whom he had heard could answer the prayers of his people. To his surprise, the next attempt was successful. This induced him to be more diligent in preaching the gospel to the Bootsuannas, a more hopeful convert. One of the Bootsuannas attended Kock, was a chief, and asked me many pertinent questions, and whether the baptismal waters differ from the rivers of Caffraria; whether it was the favour of Caffraria that made the Hottentots; how he could be baptized, and man. He urged me to return to my country, promised to prepare for me, and assured me that it would be the happiest day of his life should see me at his Kraal. He offered to go with me over the water.

About the same time I had an agreeable visit from brother Anderson, who informed me that the work of the Lord prospered at Great River.

On the 17th of January, I t

affectionate people at Zak
my passage for Europe.†

*“ account of the commencement
of an Institution (founded
1703) for the relief of poor and def-
erent, throughout the Island of St.
,” drawn up by Mr. CLEM-
as, cannot fail to interest and
best feelings of our readers.
happy in exhibiting so valuable a
an example so worthy the imi-
e friends of piety and humanity.*

of affecting incidents about
ago directed the attention
munity to the helplessness
gs of children, who were
death of their parents with-
friends.

stitute and wretched condi-
the subject of general con-
d general pity. The com-
ch it excited, influenced the
of the day, and in conse-
quents communicated in the
eting was proposed, at which
and charitable might con-
assistance, and digest a plan
relief of indigent children
the island.

the offices of humanity,
n, who undertakes their dis-
every incident, which fur-
completion, it is delightful
The signature, which con-
friends of infancy and indit-
that of William Thomson.
t which they first assembled
Doctor Armstrong. There
lent dispositions of the in-
St. Christopher became man-
this source may be traced
as streams of charity, which
themselves over the island;
use to diffuse relief and hap-
the directions they have as-
through the whole extent,
they flow.

.....
ree's parting was very affecting.
le wept bitterly. They laid hold
and said they could not let him
They would pray to God to bring
; they thought they must die if
turn. They apprehended their
ing his ministry occasioned his
gentleman who saw them after
departure, said that no person
his name to them, and if any
ld be afflicted and weep much,
hen to return if possible. He left
st, for Holland, expecting a pas-
the City very soon.

No. 4.

Z

Pecuniary contributions were in the
first instance suggested and resorted to
as a means of procuring for the insti-
tution sufficient funds to establish and
support it. A number of benevolent
and respectable individuals adopted this
idea, and subscribed liberally in conse-
quence of it. The Mount Olive Lodge
of Freemasons caught the charitable
sympathy. Governed by and revealing
their principles, which scorn the nar-
row selfish policy of associations and
orders, they set an example of general
benevolence, no less honourable to them-
selves, than important to the institution.
The Parochial Vestries of the colony
recognized the same impulse, and appli-
ed to the relief of poor and destitute
children a part of the sums, which were
levied for indigence, whatever might be
its claims upon charity or its abuse of
her benefactions. Lord Lavington, the
governour of the leeward islands, being
apprised of the plan, which was in agi-
tation to relieve the poorest and most
helpless description of subjects to be
met with in his government, manifested
his respect for their claims by the liber-
ality of his donation. Actuated by
similar sentiments the Council and As-
sembly of the island of Saint Christo-
pher voted for the furtherance of the
establishment the sum of three hundred
pounds.

The plattick hand of charity moulds
every thing to its purposes. Not pecu-
niary contributions alone but whatever
it possesses, whatever it can procure,
becomes a fund for the furtherance of
its views and the accomplishment of its
darling object. The physician's skill,
the mechanic's labour, the consolations
of the divine, are mixed and multiplied
blessings, of which she avails herself to
mitigate the sufferings of the distressed.

In aid of the institution for relieving
poor and destitute children, their coin-
cidence was no less striking, than im-
portant and praiseworthy. Although
it has been said, that to relinquish our
expectations is more painful than to
bestow, what we have acquired; yet
this sacrifice was made by the profes-
sion of physick for the furtherance of
charity. The characters most eminent
in their profession, engaged gratuitously
and in rotation to prescribe and furnish
medicine for any of the children, who
might be afflicted with sickness. Ner
was the more important object, this

souls of the poor infants neglected, while their bodies were shielded against the consequences of disease. Scarce a clergyman in the island omitted to add to his pecuniary subscriptions the more valuable donation of his time, his anxiety, and his personal exertions. Several tradesmen of note made a tender of their skill and services. A master carpenter offered to superintend, without any charge to the institution, the buildings, that might be necessary to furnish the children with a commodious dwelling, and appendant offices. A worthy and benevolent mason took upon himself the trouble of erecting their oven. And the printer of the *Saint Christopher Advertiser* requested, that the amount of his charge for publication on account of the establishment would be accepted as his mite toward its support.

Upon the second meeting of the contributors to this benevolent and laudable institution, a house for the reception of the children became a subject of consideration; and the hiring of it, as well as the procuring of proper instructors and suitable attendants, was undertaken by Mr. Hobson the chairman.

To the same benevolent character the institution was indebted for the scheme of a publick oven, from which the children would be provided with bread of an increased weight and improved quality without any addition to the price. The saving to the institution upon this article was considerable, and it was augmented by other profits, which equally resulted from the sensible and benevolent contrivance of Mr. Hobson. A baker was set up in his business with the funds of the establishment, and recommended to customers by the patronage of its friends. In return for their countenance and support, he divided with the children of the institution the gains of his calling. This source of income, added to the reduction of the price upon the article of bread, was considered as tantamount to a simple donation of three hundred pounds per annum.

What a scene to reflecting and delighted humanity does this judicious and lucrative scheme unfold! It presents to her the hope, that out of a provision made for the hungry, the naked, the shelterless and the destitute, an income

would offer itself sufficient to relieve their wants, calculated to provide and wholesome necessaries for them and to obviate the fatal practice of those who deal in articles of indispensible necessity.

From the bakers of every island similar to that established in St. Christopher, might be obtained bread of quality, at a reduced price, that outweigh the established assize. The butchers might be obtained with an equal superiority in quantity and goodness. From its woollen and drapers clothing recommended same advantages. A corresponding saving would be the condition which they gave their custom to other class of their tradesmen a participation in the profits of business would be stipulated to be established in consideration of their patronage, and in return for being supported by the funds of the institution.

All the baleful practices of which prey upon and poison the people, would be abolished. The fraudulent baker, with his loaves of stony flour, lime and sand, would forfeit the trade which he had duped and ruined. The butcher with his stinking and blown up veal, would see his natural aliment grow putrid and shambles. While the moderate working tradesman would insure subsistence for his family during an illness, and an asylum for them at his death by dividing the profits of his business with an institution, that had the power to undertake it with advantage and prosecute it with success.

Ostentatiously to display the extensive patronage of elevated character, the common artifice of trade to the common people, and yet the protegee so worthless, that to realize his ambition is an encouragement to imposture and dishonesty. And the patron is not had a judge of merit, that to imitate the example is an affront to discernment and taste. But the man, who gives custom to the baker of a charitable institution, half the profits of which are allotted to the support of destitute children, this benevolent character consecrates an offering to withevery farthing he lays out, as if he lishes a claim to the blessing of

with every morsel he puts into his own mouth, or provides for the mouths of his family.

If pompous titles are to be adopted as bays for custom, let the splendid character, which points out an alliance with virtue, be assumed by the tradesmen who are connected with charitable institutions and can boast of their patronage. Could it be inferred from the inscription over his shop, that a baker contributed to the support of poor and destitute children three hundred pounds a year out of the profits of his business in a small and not very populous West Indian Island, every passenger as he went by would bless the man and invoke blessings on his trade. The heart of every purchaser while he contemplated the loaf which he had bought would overflow with virtuous sensibility. "L. even I," the poor widow would as hundred times repeat to herself, as she surveyed her daily bread, "have contributed to the feeding of a multitude of little ones, whose parents left them as destitute as mine would be were I to die tomorrow. As mine would be, if this humane establishment were not open for their reception, when deprived of the day, which my feeble age and trifling earnings afford them."

Establishments, upon the plan of the institution for the relief of poor and destitute children, often moulder away from the indifference and neglect of those, who undertake or are appointed to their superintendence. Officious intermeddling is little to be apprehended. Maligant interference less. Caution therefore in the nomination of regulators is a superfluous in fact as specious in opinion. It is an imposing term that never applies to the subject. The material consideration is to ensure a sufficient number of zealous, active members, who will invariably devote to its support their time and their anxiety. To accomplish this object every barrier to assistance or even advice should be removed, and the certainty of obtaining a sufficient number of benevolent co-operators ought to be ensured by the acceptance, nay invitation of all. If some assist themselves others will attend. If some are negligent others will be assiduous.

That no one who had the ability or inclination to be useful might be excluded from taking a part in the wel-

fare of the children, every subscriber to the establishment became a member of it by the mere act of contribution. However trifling what he bestowed; yet his donation was received as an earnest of good will, that gave him a right to interfere in the concerns of the institution. Although his pecuniary aid was inconsiderable, his zeal and activity might be of importance; or his talents might suggest to the liberality and opulence of others, what the narrowness of his own income forbid him to attempt.

All the branches of the insular legislation were particularly nominated members of the institution, and many of them, individually as well as collectively, afforded it the most essential service.

The commander in chief of the leeward islands shed a lustre on the establishment by accepting the office of its president. But the brilliant acquisition of a governor's name and rank was soon forgot in the private patronage and personal feelings of Lord Lavington. To these a debt is owing that acknowledgments can never pay nor humanity ever forget.

While rank was solicited, and patronage obtained, the important and singular service, which could be rendered to the institution by the female part of the community, was not neglected. The ladies of the island were requested to direct toward it their attention, and to bestow on it a portion of the animated perseverance, with which they prosecute whatever they undertake. This has been granted. And to the ladies of Saint Christopher the children of the institution are indebted for a number of conveniences, which the coarser talents of men are little adapted to contrive or procure.

Although the number of persons entitled to take a part in transacting the business of an institution, that has for its object the support and education of children, cannot be too studiously enlarged: yet it is necessary that particular superintendants and instructors should be carefully selected. In conformity with this principle, twenty four superintendants were appointed to inspect the treatment and tuition of the children. This task they performed in rotation and for a stated period. Six undertook it for the first month. The same number succeeded them for the

same time, until the whole twenty four had discharged their duty in turn. There was in this manner kept up a regular series of select guardians, who without interruption watched over and provided for the welfare and instruction of the children.

In all cases where business is to be transacted, the object of which is permanent, it will be found necessary to fix upon stated periods for its consideration and arrangement. To meet this necessity it was laid down as a rule by the institution, that the subscribers to its support should assemble on the first Monday of every month to suggest and establish whatever changes, or additional regulations the lapse of time or an alteration of circumstances might have made requisite. And as occasional business, not admitting of delay, might occur during the course of the month, it was on emergencies permissible for any three of the subscribers to convoke a general meeting, by inserting for that purpose a notice in the publick paper four days before the meeting assembled.

The grand desideratum in this and every similar institution remained however still to be sought for. No person had yet presented himself, who would be answerable for the general, constant, and uninterrupted care of the children. The superintendants were occasional visitors and inspectors; but there was required a fixed, residentiary guardian and instructor, who would dedicate to them the whole of his time, rendered more precious by his anxiety. Who would consecrate his talents and solicitude to their improvement in virtue, knowledge and behaviour. This was an obstacle to the completion of the plan that seemed insurmountable. Nor would it have been surmounted, but for the boundless philanthropy of Doctor Blyth. He devoted himself to the task. Here therefore perhaps occurs the fittest occasion for recapitulating and acknowledging the multiplied services, which Dr. Blyth has rendered the institution.

To his literary communications and ap-

peals it was in great measure owing that the attention of the publick became attracted toward the objects of the charity. In the progress of the establishment, his attendance and assiduity were unremitting. His communications and hints frequent and valuable. But upon the reception of the children into the house provided for their residence, the interest, which he took in their welfare, consummated the humane and virtuous task in which he had engaged. He assumed the office of a guardian, and submitted to the duties of a schoolmaster. While he watched over the morals and trained the hearts of the children to virtue, he instructed them in the humblest rudiments of science; taught them their letters and their alphabet; and singularly contrived to render the art of writing an amusing preliminary and necessary vehicle to the art of reading. No less than thirty pupils are at this instant reaping the fruit of his benevolence and instruction.

Such is the number of destitute children, who are already admitted to every privilege that humanity could desire for her favourites, or wisdom suggest in conformity with her views. They are all of them lodged and clothed, fed, taught and treated, with greater attention to health, comfort, safety, morals and learning, than falls to the lot of most of those, whose parents pay dearest for the education of their offspring. Content and happiness appear in every face. Docility and obedience are allied with cheerfulness and pleasure. A few days have wrought a visible improvement in the manners, seemingly in the dispositions, of the children. The foundations of morality are already laid. A proficiency in useful literature and in the habits of useful industry is begun, and promise soon to complete every object of a plan, equally judicious and charitable. Of a plan that has been instituted for the relief of the destitute and helpless, the information of the ignorant, and the amendment of the dissolute and mischievous.

(To be concluded in our next.)

Literary Intelligence.

GREAT BRITAIN.

A LINE OF TELEGRAPHS, it is said, will be established, at the expense of individuals, from Liverpool to Holyhead,

for the purpose of announcing the arrival of ships bound to Liverpool, and of procuring pilots. Another line has been suggested from Liverpool to Hull,

after and Leeds; and Liverpool to London, and Birmingham. These would not cost, it is said, £15,000; and it is supposed that the number of messages sent would be paid for at the rate of eight words per hundred to the undertakers at three hundred per cent. The advantages of this scheme are, by private adventure, to have it taken up and carried on, for domestick purposes, to the whole

of the papers laid before the Commons, that the total of the Poor's Rate, and Rates, within the year 1803, was £4,952,421: which sum was expended in Removal of Paupers, Officers, &c. £187,904.

Rates raised in Wales, 24. 18s. 8½d. Of which 10s. 10½d. for Law and Removal of Paupers, &c. The total for England and Wales, as returned, 38,887 returns received, 38. 7½d.

The sum levied for the Poor's Rate is 4s. 6d. in the pound.

Second Report of THE SOCIETY FOR BETTERING THE CONDITION OF THE POOR, has been recently published: we shall briefly notice its contents.

From an Account of the Labors of the Society for promoting the Education of the Female Poor. By MRS. WAKEFIELD, Esq. This committee has the honor to inform the Ladies, who subscribe to the purposes of the Society, of the objects of its attention. The forming of similar societies in the several provincial towns and in the several parishes.

2. The promoting of religious education of the poor; by endeavouring to improve the industry of female schools already established; by encouraging and assisting the establishment of them, where not already provided; by procuring proper books, and by the best mode of teaching and of managing the same; and by the supply of healthful employment for the female

poor. In order to the attainment of this important object, influence and example are to be employed to promote the use of those articles which may be manufactured by the female poor at home; and to prevent men from being employed in occupations which might be more properly conducted by females, viz. milliners, haberdashers, stay makers, ladies' shoemakers, teachers of writing, reading, musick, drawing, dancing, and languages in female boarding schools, &c. It is also proposed to form a feminary for the purpose of educating the unprovided daughters of clergymen, officers, &c. for governesses, &c. A still more useful object, we apprehend, would be the formation of an institution for the education of mistresses for charity schools; and we hope that it will not be overlooked by this excellent society.

2. *Extract from an Account of a Lying-in Charity at Woolwich.* By JOHN ROLLO, M. D. This charity was formed in 1794, for the relief of indigent wives of soldiers of the royal artillery; the object being to supply them with a midwife, and with a pound of meat, a pound of bread, and a pint of porter per day for the first fortnight. In 1803 relief was given to 96 women at the expense of £58. 14s. 7d. The whole number relieved since 1794 is five hundred and forty six.

3. *Extract from an Account of the Provision made for the Poor of Wymondham.* By the Rev. R. A. INGRAM, B. D. A plan has been adopted by which most of the poor of the parish are enabled to keep cows. The consequence has been an increase of their comforts, and a diminution of the parish rates.

4. *Extract from an Account of a Charitable Bank at Tottenham, for the savings of the Poor.* By Mrs. WAKEFIELD. This bank is guaranteed by six trustees, gentlemen of fortune, most of them possessing considerable landed property. It is open for receipts or payments only on the first Monday of every month. Any sum is received above one shilling; and five per cent is given for all that lies twelve months: but every person may recall his money any day the bank is open. The poor are thus enabled to make a little hoard for sickness or old age without danger or inconvenience.

5. *Extract from the Parochial Returns lately made with regard to the State of Education in Ireland.* By THOMAS BAR-

WARD, Esq. By returns from 202 parishes it appears that *above two-thirds* of the poor children in Ireland are entirely without instruction or the means of education: and that in some places these are entirely wanting. The impediments to the instruction of the poor are, the want of schoolhouses and proper schoolmasters, the poverty of the parents, and the want of proper books. **WHOLE PARISHES ARE STATED TO BE WITHOUT A BIBLE OR ANY OTHER RELIGIOUS BOOK;** (a fact, which we hope will catch the eye of some of the managers of the *British and Foreign Bible Society*.) It appears, that the Irish poor were never so anxious as at the present time that their children should have the benefit of instruction. So strong is their wish on this point, that the children of papists attend protestant schools, and the children of protestants, catholic schools, "whenever education, not conversion, is the object." In the latter case, the children are instructed in the scriptures, and the catechism of the church of England. The New Testament is now read in many catholic schools: and an opinion is expressed, even in the most ignorant and bigotted parts of Ireland, that "if proper protestant masters were appointed, and no works of controversy taught, the children of catholics would attend them." This statement is followed by some suggestions for improving the condition of the Irish, which we earnestly hope may meet with attention from government.

6 *Extract from an Account of a School in the Borough Road.* By JOHN WALKER, Esq. Of this school we have already given some account. The teach-

er, Mr. Lancaster, has, at under his tuition, upwards of hundred boys, and he intends to his establishment to 1000. The sisters have set on foot a school on a similar plan.

7. *Extract from an Account of a Refuge at Dublin.* By the GUINNESS. The House of Relief established on the 1st of Feb. for the relief of destitute young women under twenty years of age, who are orphans or whose parents can give them no shelter from vice and No one is admitted till the candidate having left her last place is afforded satisfactory proof has been given of her previous modesty, and sobriety. In that case, she is sheltered from poverty and vice in a suitable place can be provided. The young women are directed by some of the governesses, to peruse their instruction, and to derive lively pleasure in marking the progress of amendment in their several circumstances. From the opening of the house thirty one young women were received; of whom fifteen were educated for bad behaviour, three by friends, and eleven then returned.

8. It appears from the Account that a commission warehouse was opened in the 4th of June, 1804, at the request of the society, by Messrs. and Shackle, Ludgate-hill, for the sale of Straw Platt, manufactured either by cottagers or others, who have advantageous means of doing it.

Obituary.

At Copenhagen, the chamberlain and knight BERNT ANKER. His commercial connexions extended to all parts of the world.

In France, Baron HEMPESCH, formerly Grand Master of Malta.

In Fleet Prison, Eng Miss ELIZABETH FRANCES ROBINSON, a notorious swindler, who formerly lived in great splendour, and obtruded herself into the most fashionable circles.

The Rev. JOHN DARWIN, M. A. brother to the celebrated author of "The Loves of the Plants," "Zoonomia," &c.

In Canton, Mr. BENJAMIN WORTH. He arrived at Canton Saturday evening from Boston, within two hours after his arrival. Only twenty two hours elapsed the time he passed in Canton place, in apparent health, till he was interred therein.

At Hillsborough, Rev. JOSEPH BARNES, late pastor of the church congregation in that place.

In Keene, (N. H.) much beloved Maj. GEORGE INGERSOLL, aged of the United States army.

Poetry.

SOMETH FORTH, LIKE A FLOW.
ER, AND IS CUT DOWN.

Woe is inscrib'd on all things here below;
 sprouting, oft in tears we sow.
 'n shown the seed, no shoots arise;
 'n forsake the plant, it droops and dies.
 as the forming fruit cannot ensure;
 summer's crop, nor autumn's is secure.
 propitious Heav'n our labour bless,
 when harvest every fear suppress;
 winter comes, fair nature's charms are fled;
 rare, slumb'ring, to the eye is dead.
 spring returning, all her powers revive,
 shining beauty shows her still alive.
 when sighs, when we life's prospect
 low;
 which may promise, little may be true.
 spring infancy the parent cheers,
 summer's reason in the babe appears;
 when the youth in blooming beauty drest,
 kindly cruel, calls the child to rest.
 when he lives, and youthful age attains,
 when he wishes, health and pleasure gains;
 when he pleases, acts with nobler views,
 when his joys with steady course pursues;
 when he enters to manhood, faith beyond the skies,
 when angels guard his pillow, so, he dies.
 when he life's meridian he arrive,
 when he bless the world and virtue strive;
 when he declining, like the evening sun,
 when he conducts him to the cheerless tomb.
 when he nor piety can life detain,
 when he premature, if Christ we gain,
 when he weeps; "the good man is" no
 we;
 when he sons a father's loss deplore;
 when he, and friendship, and religion mourn;
 when he when patrons bend o'er WILLARD'S
 a.
 when he in Jesus, wipe the falling tear;
 when he in glory, strive to meet him there.
 when he with to guide, Lord, soon Elisha call!
 when he Elijah's mantle on him fall!

FILIUS.

ALAS! MY JANE!

was delighted with the work of his own
 he saw it beautiful. He made it good,
 it to himself."
 D a daughter sweetly fair
 the eye and auburn hair;
 too in either cheek,
 ery lips; she could not speak
 so young; yet she could look
 as if she'd spoke.
 ' eyes I us'd to gaze,
 l with her infant ways,
 'd, and look'd, and play'd again;
 ful never to give pain,
 was pleas'd and seldom cry'd,
 when something was deny'd,

Which sterner duty order'd so,
 And this, forsooth, would cause her woe;
 But then it went so soon away,
 That we did little else but play;
 She just could run; I think I see
 Her infant for an approaching me
 A bunch of flowers in either hand;
 Like little sylph from fairy land;
 She rooted was within my heart,
 So that I thought I could not part
 From little Jane, I lov'd her so;
 But yet a journey I must go,
 And leave my little child behind
 To nurse's care; it griev'd my mind,
 For I had fears, foreboding fears,
 Which forc'd away the silver tears,
 And made me tremble: yes, and sigh,
 Though I could give no reason why.
 Oh! ye, who know a parent's cares,
 Whose every wish some darling shares,
 Though absent long, and far away,
 You cling to that auspicious day
 When you again shall eager kiss
 The sweet controller of your bliss.
 And so did I: the day was come,
 And I had fondly journey'd home:
 Alas, my Jane! she was not dead,
 She still could lift her sickly head;
 And still could smile; and still would try
 To run, because papa was nigh;
 And when she could not, seem'd to say,
 Papa be cheerful; perhaps I may;
 Then turns, and give me such a look,
 As all the parent in me shook;
 I saw the struggles in her heart;
 For well she knew that we must part.

* * * * *
 * * * * *
 My little infant now is gone;
 And why should I her loss bemoan?
 Through glass of faith I plainly see
 That she is happier far than me.
 Her golden harp she tunes so sweet,
 When sitting at her Saviour's feet,
 That I could like to go and hear
 I sometimes think; and shed a tear,
 (No tear of sorrow but of joy)
 The hymns that now my child employ:
 Far from the wars which roar so near
 She's lauded safe and free from fear:
 No ruffian rude shall ever stain
 The innocence of little Jane;
 Angels do sit and listen round,
 I make no doubt, on heavenly ground;
 And every voice in chorus raise
 To sing the lov'd Redeemer's praise.

AN ODE.

The sentiment from the divine Herbert.
 SWEET day, so cool so calm so bright,
 Bridal of earth and sky,
 The dew shall weep thy fall to night;
 For thou, alas! must die.

Sweet rose, in air whose odours wave,
 And colour charms the eye,
 Thy root is ever in its grave,
 And thou, alas ! must die.
 Sweet spring, of days and roses made,
 Whose charms for beauty vie,
 Thy days depart, thy roses fade,
 Thou too, alas ! must die.
 Be wise then, Christian, while you may,
 For swiftly time is flying;
 The thoughtless man, that laughs to-day,
 Tomorrow will be dying.

By HORNE.

AN EPITAPH IN OLNEY CHURCH YARD.

BLAME not the monumental stone we raise,
 'Tis to the Saviour's, not the sinner's praise:
 Sin was the whole that she could call her own,
 Her good was all deriv'd from him alone;
 To sin, her conflicts, pains, and griefs she
 ow'd,
 Her conqu'ring faith, and patience He be-
 stow'd,
 Reader, may'st thou obtain like precious faith
 To smile in anguish, and rejoice in death.

TO CORRESPONDENTS.

Communications from *Asaph*, and *Phi Beta* are unavoidably omitted, but shall have a place in the next number.

X has our thanks for his serious reflections.

The paraphrase of bishop Horne is interesting, and will appear in a future number.

The concise and useful criticism of *Eusebius on Diamoon and Demonian* is approved, and shall have an early insertion.

We hope that *Constans*, *Patmos*, and *Philo* will continue to favour us with their communications.

We thank Z for his judicious observations on *Mysteries*, and R for his illustration of *Isaiah lxxviii. 9*.

AGENTS FOR THE PANOPLIST.

REV. MICHAEL BLOOD, Buckstownd ;—MR. E. GOODALE, Hallowell ;—
 THOMAS CLARK, bookseller, Portland ;—W. & D TREADWELL, do. Ports-
 mouth ;—THOMAS & WHEPPLE, do. Newburyport ;—CUSHING & APPLETON, do.
 Salem ;—EDWARD COTTON, do. Boston ;—ISAIAH THOMAS, do. Worcester ;—WIL-
 LIAM BUTLER, do. Northampton ;—WHITING, BACKUS & WHITING, do. Albany ;—
 T. & J. SWORDS, do. New York ;—WM. P. FARRAND, do. Philadelphia ;—WM.
 WILKINSON, do. Providence ;—ISAAC BEERS & Co. do. New Haven ;—O. D. COOK,
 do. Hartford ;—MR. BENJAMIN CUMMINGS, Windsor, Ver. ;—MR. LEE, Bath, Me.

THE PANOPLIST,

OR,

THE CHRISTIAN'S ARMORY.

OCTOBER, 1805.

[Vol. I.]

Biography.

THE LIFE AND CHARACTER OF PROFESSOR TAPPAN.

(Continued from page 142.)

HE professedly giving
acter of a celebrated
of the gospel and pro-
f divinity, we cannot
pricty omit an inquiry
religious sentiments.
most approved christ-
aphers, the inquiry has
l worthy of attention.
n of different and op-
timents all prove, by
nth of their feelings,
he vigour and resolu-
their efforts, that, what-
y pretend, they really
he question respecting
opinion of great con-
s. It is, therefore, ap-
ed, that the theolog-
em, which Doctor Tap-
raced, is a subject high-
esting to every one ;
, as facts are, the full
ment of that system
o some, be very un-
Let it be, however,
ered, that his opinion
lduced as proof, that
em which he receiv-
rue. Our object is,
aithful use of advanta-
ur hands, to ascertain
of fact. In the Doc-
n words, cited in their
onnection, we shall ex-
l. No. 5. A a

hibit his theological sentiments ;
hoping at the same time to ad-
minister valuable religious in-
struction and entertainment to
readers.

That clear and distinct in-
formation may be given, quo-
tations are introduced respect-
ing several particular subjects.

I. *The character, purposes,
and ways of God.*

In answer to the objection
against the divine goodness
from the sin and misery of man,
he says ; " In the view of an
infinitely wise and comprehen-
sive benevolence, a creature so
formed and circumstanced, as
man, might be necessary to
complete the scale of universal
being, and to increase the stock
of general felicity. And this rea-
soning will be greatly strength-
ened by considering, that e-
ven the existence of moral and
afflictive evil will probably be
overruled to purposes of exten-
sive good. For besides the
private advantages of natural
evil, we may suppose that the
present and future sufferings
annexed to human transgres-
sion, may be of eminent utility
to intelligent virtuous specta-
tors, not only of our own, but

of other systems of being, to give them more striking impressions of the governing justice, wisdom, and holiness of God, and more effectually to guard them against every tendency to vice, and secure their inviolable attachment to virtue. And even sin itself, though in its native tendency and the design of the agent, it be a malignant and destructive evil, yet may be, and in fact has been overruled, as an occasion of the more various and glorious display of the perfect purity, justice, and even benevolence of God; it has, under the administration of infinite wisdom, given occasion to the plan of redemption, and to all those astonishing manifestations of divine mercy, patience, long suffering, and of rich, triumphant grace, which are shown to our rebellious world. And as for the misery of incorrigible sinners hereafter, we may be assured it will be no greater than their own demerit, and the general order and happiness of the universe require."

That passage in Ezekiel, *As I live, saith the Lord, I have no pleasure in the death of the wicked*, he thus explains; "God has no pleasure in the death of the sinner, *in itself considered*. It is no pleasure to him to punish, merely for the sake of making or seeing his creatures miserable. It does not gratify his nature to inflict pain; and he never does it, but to answer some great and benevolent purpose. It is not the nature of God to measure out pain to his

creatures, unless he can advance the good of the

From the following we learn what his intentions were on a very varied subject.

"*The will of God*, regard to the manifestation to us, or our finite concern of it, is distinguished in branches; viz. his *secret* and his *revealed* will. His *secret* will means the same thing as his eternal counsels, which he laid the plan of all future events from everlasting; most wise, free, absolute, immutable and infallible in so that those things which we see to us the effects of natural causes, or merely casual attending events, are entirely subservient to the secret purposes of the infinite, eternal and are so many instruments of fulfilling his pleasure; quoting the passage which God says; *My will shall stand, and I will do my pleasure*, he thus proceeds: "Even those various, and free volitions and determinations of the human mind, which seem to contradict all order, and to be without any government or order, but that of itself, are yet exactly ordered and overruled by God to accomplish the purposes of his own will. Herein, as an excellent observer observes, we may observe a profound and unsearchable wisdom, power and purity of that while man worketh yet therein and thereby worketh powerfully; and man worketh sinfully;

purely and justly. The will of man is not ed by the infallibility of counsel, nor can it, (that is, the divine will) interrupt or dis- it, (that is, the divine will.) And on the other e sinfulness of the will of man is not justifi- excused by the infalli- d purity of the counsel

Now this will of God's or decrees is called se- cause it lay hid in his om eternity, and can- known by us until he n his works, or declare word." He then men- od's revealed will, by his pleasure is made ous; first, by his com- which discover our du- lsecondly, by his prov- by which he accom- and so discovers what posed in his own mind- erlasting. "It is of nportance, that these :views of the will of ould be kept distinct in ds. God's secret will :ason and rule of his duct; but his reveal- s the great rule of ours. ld, that God's revealed at all men should obey , and be holy and hap- yet it is evident from t this is not his secret g will; that is, he does the great disposer of will, or determine to out the universal ho- d salvation of our fal- ." The distinction he , in short, between the od, which points out

our duty, and the purpose of God respecting events; a distinction obvious to every considerate man. But the expedience, and even the propriety of using the terms, *secret* and *revealed*, in the sense above-mentioned, is seriously doubt- ed.

II. *The natural character and state of mankind.*

"The love of Christ was exercised towards objects, which had nothing in them to attract love, but every thing to provoke hatred; for his love to his people originally respected them, as rebellious sinners, creatures in ruins, ruined by their own guilt; creatures who had stripped themselves of moral beauty, and become *wholly unlike and contrary to their Maker*, and consequently had no disposition to love the Lover, or, so much as to accept of his free mercy."—"The love of Christ stooped, in some respects, to the very depths of hell, into which sinners had fallen *in the temper of their hearts*, the desert of their crimes, and the sentence of a broken law."

Speaking of sinners, who are given up to strong delusion, to believe a lie, he says; "On the preaching of christianity, the evidence of the truth soon overpowered their assent; but the pure, selfdenying, spiritual nature and tendency of its doctrines and precepts, being contrary to all their dearest lusts and interests, soon produced in their hearts a secret dislike, and by degrees a direct open

hatred of those truths, as the great enemies and disturbers of their idol lusts and pleasures. And this is an exact description of thousands in every age. Their understanding is compelled to believe such and such doctrines to be true; but their wills and affections rise up with fury against them, as severe and disagreeable to their prevailing taste. They do not like the pure, humble, lowly, benevolent, forgiving spirit, which the gospel requires.— Hence they reject these rigid doctrines and laws, not because their understandings have no evidence of their truth and equity, but because their inclinations are opposed to them. Thus the contrariety of the things which the gospel reports to the vitiated tempers of sinners makes them angry with the truth of the reports, and sometimes with the very persons of those who report them.”*

III. *The character of Jesus Christ.*

“The love of Christ is unchangeable. It exists the same

* It is well known that Doctor Tappan's views of the character and works of unrenewed sinners differed, in some respects, from the views of many Calvinists. The controverted question chiefly respects *the nature of means, and the outward, visible acts of obedience, which sinners perform.* This question, which has an important relation to gospel preaching, and to experimental religion, was investigated with great labour and ability in the controversy between the Doctor and the Rev. Mr. Spring. Impartial and close examination of what was written on both sides is earnestly recommended to all who wish to understand the subject clearly, and to judge according to truth.

unvaried affection in his heart *from everlasting to everlasting.* All these things, (that is, the sins of his people,) were perfectly foreseen by him from eternity. If we view him in his *divine nature*, we at once behold infinite majesty and infinitely condescending love blending their glories in him, illustrating and commending each other. If we view him as man, &c.” making his character to consist of godhead and humanity.

“The love of Christ is the love of an *infinite, eternal Being*, and so has no conceivable limits either in degree, or duration.”

“It was the pure benevolence of Christ, which *gave existence* to universal nature; for *all things were made by him, and without him was not any thing made, that was made.* He was as glorious and happy as he could be from everlasting; happy in the enjoyment of his own perfection, and his Father's love. It was, therefore, from mere selfmoved goodness that he *created* all ranks of beings, and particularly angels and men.”

“The love of Christ is as high as the most High God himself; for, it is the love of him, who is **THE TRUE AND SUPREME GOD.**”

In a discourse on the words of Thomas, *my Lord and my God*, he says; “The words contain an ample and excellent confession of his faith, that—*Jesus is the Lord and God; that absolute, super-*

on belong to him ; that not only by office Lord Christ, but *by nature God*. The dignity of his mediatorial character he infers and as to the dignity of his *essence*, which is presupposed and required in every office ; which office not be discharged to any other end and saving purpose, were not *true God*, as well

man. Nor otherwise the apostle have given the title of God, nor would he have received it. For nothing could be more provoking to a great and jealous God, to ascribe divinity to a creature. And therefore had he been a mere created Being would have severely rebuked Thomas, for addressing him in this manner ; which he does not, but on the contrary commends and blesses him

We hence deduce an ample proof of the *proper deity* of our Lord Jesus."

Respect of personal beauty and amiableness, the chief ground of love, he "Christ *infinitely* surmounts the loveliest of creatures for all the glories of heaven are wrapt up in his wondrous person. All the beauties we behold and admire in the world are but faint traces, feeble emanations and imitations of the *uncreated Original*. In Christ, the charms of Christ are *infinite, immutable, eternal*, and do not wane or diminish with time."

more passage on this subject is subjoined.

It is taken from the last ordination sermon which the beloved Doctor preached.

"*The unsearchable riches of Christ* may denote his personal excellencies. Thus understood, they point us to the wonderful assemblage of *divine and human perfections* in that mysterious person, whose name is Immanuel, who is the image and effulgence of his Father's glory, in whom dwells all the fulness of the Godhead, to whom the titles and attributes, the works and honours of divinity are ascribed ; who yet was made flesh and tabernacled among us. What treasures of majesty and meekness, of dignity and condescension, of glory and humility, of justice and mercy, are united in his character !"

IV. *The atonement and justification.*

"In the way of forgiveness and reconciliation the gospel has opened to us an astonishing and unparalleled scene of divine compassion and love ; and has assured us, that since God could not consistently and honourably pardon such a race of rebels without a satisfaction first made to his injured law and justice, and since we could not make it ourselves ; he therefore sent his own eternal Son from heaven to make it for us ; who by assuming our nature and substituting himself in our stead, gave himself to death as a propitiatory sacrifice for our sins ; and that in virtue hereof we shall be assuredly pardoned and accepted upon our repentance, and faith in

Christ ; not for the sake of our faith, or repentance, or any other work of ours, but on the account of his merits and righteousness."

V. *Predestination and distinguishing grace.*

"The love of Christ is a *distinguishing love*. It distinguishes those fallen human creatures, whom it finally saves, from sinning angels, and even from elect and happy angels. It also discriminates them from thousands of their own species, many of whom are less sinners than themselves, who are however permitted to go on, and seal their own destruction."—He declares that the foresight of the sins of his people "did not prevent him from loving them, and *determining* their salvation."

These words of the Psalmist, *Blessed is the man whom thou choosest*, he thus paraphrases ; "Blessed is the man whom thou selectest by thy free and gracious choice, without any previous merit, contrivance, or endeavours of his own ; whom thou distinguishest from others who are left to themselves."

Attempting to show that the government of God affords matter of joy and praise, he reasons thus ; "God from eternity had a full view of all possible plans ; and accordingly he then laid out the whole scheme and model of his future conduct. Every wise workman, before he enters upon any work of importance, first forms in his mind an exact plan of what he intends to do ; and when he

has laid out his scheme steadily pursues and accomplishes it, without vary the least from the model. Whatever God in time was planned on his own infinite mind from the beginning ; and on the other whatever designs he has from everlasting, he steadily pursues and accomplishes in time. God, having formerly settled his whole scheme of government, is now carrying it into execution. His wise, holy, and providence. God has in some sense, in every thing that takes place in all his creation. There are such things as accidental contingencies, or unforeseen and unexpected changes with respect to God ; for he always has a view of all events past, and to come, and they all take place under his *regulation and direction*.

VI. *The necessity of regeneration.*

The following reflections follow a discourse on regeneration. "We infer that a man cannot be a true disciple of Christ upon the principle of an unrenewed nature. If carnality is so contrary to the reigning sentiments and affections of fallen man, it is absurd to suppose that any person, without a new heart, is prepared to receive Jesus Christ and become a true disciple. How can a man whose prevailing temper is selfish, be truly disposed to deny himself? How can

is a predominant love to
at the same time heartily
d to deny it? In a word,
is a man act from princi-
-nial he has not? These
e sufficient to show the
y of a divine operation
unt in our souls a new,
atural principle.”

The belief of gospel doc-

ould we remain steadfast
ue doctrines of the gos-
-us love them for their
ident excellence and
let us not only confess
ith our mouths to be
but believe them with
ts; let us be cordially
they should be true;
joyce with the greatest
ency in the whole sys-
-revealed truth. If our
l affections do thus em-
-d cleave to the truth,
erstandings will be pre-
-see more and more of
y and beauty.”

ere may be some very
: arguments brought a-
-he truth; but a truly
art would quickly solve
ulties, and remove all
ns. The weakest christ-
-has an upright, sancti-
-per, can readily and
r distinguish between
-e of Christ and his
d the voice of hirelings
eticks, in every point
-sential to true religion.
has a spiritual taste,
-discerns, relishes, and
-pon the vital, saving
f christianity, and so
-witness in himself, that
-doctrines are true and

divine, and that every thing
contrary to them is dangerous
error and delusion.”

“Whatever article of christ-
-ian faith has a plain and neces-
-sary connection with the great
object of christianity, viz. the
glory of God in the salvation
of men, as exhibiting a neces-
-sary cause, condition, or means
of it, is to be esteemed essential
to christianity. For instance,
those truths, which exhibit the
free grace of God the Father,
the mediation, infinite atone-
-ment, and justifying righteous-
-ness of God the Son in our na-
-ture, and the effectual influences
of the Holy Spirit in bringing
home to particular souls the
grace of the one, and the re-
-demption of the other. These
doctrines are eminently funda-
-mental objects of belief.” He
asserts the same of the doc-
-trines, which exhibit the con-
-ditions, and the means of our
salvation.

In showing the unreasonable-
-ness of an unsettled temper in
religious matters, he observes;
“God has given us all needful
helps to determine us; the *clear*
and *bright* sunshine of his word
to inform us what is truth, duty,
interest, and the grounds and
evidences of each.”

VIII. *Practical and experi-
-mental views.*

“Let every man consider
seriously the transcendent evil
of sin, which is no less than a
direct affront to our infinite
Creator and Governor, by vio-
-lating the law which he values,
as a transcript of his own holy
nature, and enforces by the

penalty of eternal death. Let us read the nature of sin in the dismal history of its effects and consequences. Let us first see the fall and ruin of a whole species effected by a single act of sin. See the deluge. See the only Son of God suffering and dying. To add a finishing picture of the malignity of sin ; when we shall see the elements melting with fervent heat, and the heavens passing away with a great noise ; when we shall see the judgment set, the books opened, the irreversible sentence pronounced on the impenitent ; then we shall understand, that it was sin, that made all these desolations, that kindled all these fires, and will still be kindling a much greater, even the fire of hell, which shall burn for ever. Consider, oh sinner, all these scenes of horror ; and know that there is unspeakably more evil in sin, than in all these."

"I grant that to love any object merely for the reward or happiness of loving, is not so properly to love, as to traffick, and flows not from pure affection to the object, but from selfish regard to our own interest. But on the other side, to love a worthless thing, to embrace a cloud, or cling about a bramble, in short, to place our affection where we can expect nothing but disappointment and misery, is very absurd, phrensical, and ruinous."

The following passage is quoted from a sermon, which he wrote just before his death.

"As christianity is the relig-

ion of sinners ; so a conception of it must pre- and powerfully cherish- bling sense of person- and depravity, and a dis- to ascribe the needed l- of pardon, holiness, and life to the infinite merc- operating through the atonement of his So- cordingly the habitus and exercises of ev- christian harmonize & prayer of the publican *merciful to me a sinner* the acknowledgment o- postle, *by the grace of* *what I am* ; and with- of the heavenly hosts, *to our God, who sitteth throne, and to the Lamb* ever cordially repent and embraces the gos- readily unite with our a esteeming himself less- least of all saints, and i- ing all his privileges a- to the riches of divine

"The reason of th- well as the arrange- Lord's prayer, instr- ask our daily bread, or external good, not mer- instrument of animal, n- of sinful gratification, requisite or conducive- serving the purposes- kingdom ; yea, to beg- giveness of our sins, as- erance from temptati- evil, not barely for *self* but that *God's honour a- dom may be promoted* pardon, sanctification, happiness, and by our- pondent, everlasting re- service and praise."

These quotations may serve as specimens of the Professor's comments on doctrinal and moral subjects. We rejoice that a divine so universally beloved, and so highly rated by all descriptions of men for his candour, knowledge, and piety, harmonized sentiment with the fathers of England, with the framers of the excellent catechism, with the host of worthies, have blessed the church of God in different ages.

As the *Christian Observer*.
 An annexed Memoir of that gently pious woman, Mrs. SAVAGE, is extracted chiefly from her Diary, and though in an imperfect state, I transmit you, that you may judge for her its probable utility, and its claim to insertion in the *Christian Observer*. The known character of both her father and brother (Philip Matthew Henry) may render it interesting to your readers,

E. P.

BRIEF ACCOUNT OF THE LIFE OF MRS. SAVAGE, ELDEST DAUGHTER OF THE REV. PHILIP HENRY, OF BROADWAY, IN FLINTSHIRE.

THIS excellent woman was born August 7th, 1664. At an early age of seven years she could readily construe a Psalm in the Hebrew Bible. A disposition which she manifested to engage in the pursuit of Hebrew literature, induced her father to compile an English grammar for her use. He published it in the *ol. I. No. 5.*

also taught her to write, and at ten years old she used to write the sermons which he preached with tolerable exactness. She mentions in her Diary, that she afterwards read these sermons with great comfort and edification at the distant period of sixty years. She was remarkably happy in her natural temper, which was cheerful, easy, and affectionate. She was piously disposed even from her childhood, and very sensible of the religious advantages which she enjoyed in the instructions and example of her excellent parents; and she was careful to profit by them. She continued to write down the sermons of the ministers whom she attended, even to old age; and she was in the habit of carefully reading over what she had written, endeavouring to fix on her memory such particulars as related to practice, and frequently praying over them in her closet.

In her fifteenth year she partook, for the first time, of the Lord's Supper, and on that occasion she devoted herself to God with a sincerity and solemnity which proved a source of satisfaction to her in after life. She was accustomed to take an exact account of her frame and temper, whenever she joined in that ordinance, a circumstance which fully evinced the high value and esteem she entertained for it.

At the age of twenty three she was married to Mr. John Savage, of Wrenbury Wood, in the county of Salop. In this

relation it was her uniform desire and endeavour to discharge its peculiar duties as well as to adorn, in all things, the doctrine of God her Saviour. She and her husband made it their constant practice to pray with each other morning and evening, beside engaging in family and private devotion. Providence continued them long together, no less than forty years, blessings to each other and to all around them, so far as their influence and ability extended.

Mrs. Savage was the mother of nine children, many of whom died in their infancy: four daughters survived her, who rose up to call her blessed. She was remarkable for her care and tenderness toward her children in their infancy, but still more for the concern which she manifested for their souls as they grew up and became capable of receiving instruction. Not only was a considerable part of the sabbath evenings devoted to the important duty of instructing them, but it was her daily endeavour, both by precept and example, to train them in the way wherein they ought to go. She had a happy method of rendering religion interesting to young people, by encouraging them to ask questions and to converse freely on the subject; and she was careful not to represent it in a forbidding light by any thing harsh or severe in her manners or temper: and to these means of improving their minds she daily added the most affectionate prayers

both with them and for them. Many instances might be produced of her pious care of them, both in the serious converse which she gave them, and in the letters which she wrote to them when absent. Whenever she saw it needful to give them reproof it was always done in a manner which shewed that she had no ill will in view but their real welfare.

Mrs. Savage had a great pleasure in the company and converse of her friends, particularly of pious ministers; but her chief delight was in her closet: she was constant in her retirements morning and evening, and in the latter part of her life at noon also; in which she was reading the Scriptures; singing psalm or hymn and praying; and though these exercises were so frequent and fervent yet she suffered them not to interfere with her domestic duties. She had recourse to the duty of prayer upon every remarkable tidings, or occurrence, either merciful or adverse, usually retiring to her closet on such occasion to pour out her heart before God, and in her old age she was more abundant in this exercise. If left alone at her work she was often found by her friends on their return in a prayerful posture. Her first words when she awoke in the morning consisted generally of some petition or ejaculation, and in the same manner did she close every day. Her love to the word of God was no less remarkable than her spirit of prayer.

It truly be said "to meditate therein day and night." She had treasured in her many psalms, hymns, and anthems which she could recite to herself with pleasure and profit during the waking hours of night; and by frequent reading of the book of Psalms, she had learned the greatest of them by heart. In some of the last years of her life, she always kept her Bible within reach while she was at home, that she might readily refer to such texts as were the objects of her thoughts and meditations. She also delighted much in reading books of practical divinity, as "Bennett's Christian Oratory, Rowe's Devotional Exercises, Watts's Sermons, and Baxter's Saint's Duties," especially her father's applications of Scripture, with the reading of which she usually began the day. Biographical accounts of eminently pious persons were likewise a favorite study with her: from it was her practice to extract for the use of herself and her family. Notwithstanding the variety of occupations which have already mentioned, she remarkably diligent in business, carefully redeeming time, so that those who lived nearest with her think she scarcely chargeable with loss of an hour. The care with which she gave her labor did any kind offices to the poor or afflicted, is not to be described. She willingly employed herself in making

garments for them, and she always gratefully acknowledged the goodness of God in giving her ability to supply their wants. She was observed to be most cheerful on those days in which she had most calls upon her charity.

The submission to the will of God manifested by this lady on the death of her only son, was extraordinary, and satisfactorily evinced the excellency and reality of her religious principles. She received on that melancholy occasion, many consolatory letters from her friends, particularly one from the Rev. Mr. Finch, of Warwick; a part of her answer to that gentleman is as follows:

REV. AND DEAR SIR,

"I esteem it a high favour that you should take so much time from your weighty employments to write to me: and for all your kind expressions of tender sympathy; it is a demonstration that you are qualified (as every minister should be) to bind up broken hearts, and to speak a word in season to them that need it. It has pleased our heavenly Father, in wisdom to chastise us, by taking away the desire of our eyes with a stroke; yet I desire to justify him in all his dealings. From his good hand nothing can come amiss. I was ready to say this same shall comfort us, and that he would be serving God on earth, when we are silent in the dust; but infinite wisdom hath ordered otherwise, and shall human folly dispute? Our wise and

tender physician knows what is best for us. We were too easy; too happy, ready to think our mountain stood strong; but, alas! we were soon convinced of the contrary. I would now make it my greatest care to improve the providence. To lose such a dear child, and not be benefited by the affliction, would double the loss. You well apply the words of David, 'I shall go to him, &c.' not only to him to the grave, but to him in heaven, to be joined to that blessed choir of which he spoke a few hours before his death. Though we are much at a loss as to the particular meaning of this providence, yet in general we are sure *it is well*. I have now one less tie to draw me downward, and shall have so much less care in my dying moments.

SARAH SAVAGE."

Wrenbury Wood, March, 1720.

Mrs. Savage died, February 27, 1752, in a good old age: her death was sudden: she dropt mortality without being herself sensible of the change, till she found herself amongst the blessed spirits of just men made perfect in the world of light; the world to which she was allied; being already formed by a perseverance in holiness, to the temper and disposition of it. She had lived a holy cheerful life; she had made religion her business, her early choice; and she was an ornament to her profession through all the different scenes and periods of life. Useful, beloved, meek, humble, and

charitable while on earth is now to receive the inheritance, which corruptible, and undefiled which fadeth not away, reserved in heaven for them who kept by the power of through faith unto salvation

—
For the Panoply
ON THE NATURE, USES,
EFFECTS OF PRAYER
No.

PRAYER is a leading of that worship, which we offer to God. It ever is cordial belief in his moralfections, trust in his good and a full persuasion, that will hear and answer us way consonant to the decree of his moral government.

The only object of prayer the supreme God, Father, and Holy Ghost. To him are we permitted to offer our religious supplications and thanksgivings.

To understand the true nature of prayer, we must consider what disposition and exercises of heart requisite for the right performance of it. St. James assures us, *that the effectual, fervent prayer of a righteous man availeth much*. This passage declares the moral character of him, who prays with acceptance. His heart is right to God. He is sanctified by the Spirit. His affections are formed to the divine will. He has a portion in the testimony and righteousness of God and is justified in him. A son thus sanctified in the

his mind, and justified
 by Christ, does truly
 to God. His prayers
 ectual, and avail much.

there is but one God,
 the object of prayer ; so
 is but one Mediator be-
 God and men, the man
 Jesus. He is the door,
 stituted channel of access
 e Father, and the only
 given among men,
 by which we can obtain
 grace and acceptance with

It is the divine injunc-
 tion that all prayers, supplica-
 tions and thanksgivings be of-
 fered unto God in his name.
 The Father heareth ; and
 will hear no one, who pre-
 sumes to approach him in any
 other name. When, therefore,
 we come to God in prayer, we
 must come expressly in the
 name of Christ.

Whoever prays to God must be sin-
 cere.

God desireth the heart,
 and looketh on the heart.—
 The matter of our prayer must
 be our true affections and desires.
 We must express to God the
 true emotions of our souls.
 In the language of the real sup-
 pliant ; *Hear the right, oh
 attend unto my cry ;—
 give ear unto my prayer, that
 I may not speak out of feigned lips.*

Our prayer must be fervent.
 Slothful prayers, heedless of-
 fers will never gain the ear
 or approbation of him, who
 demands the whole strength
 and vigour of our souls. By
 serious fervour we must
 know, that we love and adore
 him, and entirely confide in
 his power and faithfulness.

The true suppliant is not on-
 ly sincere and fervent, but con-
 stant and persevering in his ad-
 dresses to God. He is not
 unequal in his devotions, now
 abounding much in them, and
 presently remiss and negligent.

To be heard and accepted, we
 must *pray daily, pray always* ;
 that is, always maintain a sup-
 pliant frame of mind, that up-
 on every occasion we may
 breathe out some sincere and
 humble petition to God.—

Prayer is the breath of a christ-
 ian. Without prayer his spir-
 itual powers would be impair-
 ed, his graces languish, and his
 comforts die. By prayer he
 maintains nearness to God, and
 happy communion with his
 blessed Redeemer. Can you
 say, that a human body whose
 blood does not flow, whose
 pulse beats not, whose respira-
 tion has ceased, is in an ani-
 mated, healthful state ? As
 well may you call that man a
 child of God, and a disciple of
 Jesus, who restrains prayer and
 ceases to call on the name of
 the Lord.

Our prayers must be offered
 up in faith, and accompanied
 with repentance. Without
 faith our prayers do not arise
 from any good motive ; our
 petitions have no proper founda-
 tion on which to rest. *He,
 who cometh to God, must believe
 that he is, and that he is the re-
 warder of them, who diligently
 seek him.* If we would be
 heard and obtain the matter of
 our requests, we must *pray in
 faith, nothing wavering.*

To our faith in Christ must

be added humbling views of ourselves, as unworthy, helpless, miserable sinners, without the least claim to be heard on the ground of personal merit. The proper manner of coming to God is pointed out in the prayer of the publican, *who stood afar off, smote upon his breast, and cried, God be merciful to me a sinner.* They who draw near to God, realizing his moral purity and excellence, cannot fail to abhor themselves and repent in dust and ashes. Such contrite suppliants will retire to their houses justified much rather, than those self-opinioned worshippers, who think their faults few, their sins excusable, and their character good; who charge their transgressions, which they consider as small, to the heedlessness of prejudice, or the impulse of some prevailing appetite, planted in nature, and not very offensive to God.

They who make up an account of their liberalities, their attendance on religious ordinances, their hearing of sermons, and the decency of their manners, and come with these to the temple of God, urging them as an argument, why they should be accepted in their devotions, will find that God loathes their oblations, that they are *as smoke in his nostrils.* They may go to their houses self-acquitted, and self-approved; but in the issue they will find, that God turned away his ear from hearing their request. He will not be insulted with the proud claims of

those, who come to him, condemn themselves and glorify his grace; but he will not demand his approval saying, *God be thanked I am as other men.*

We must offer up our prayers unto God by the aid of the Holy Spirit. Never shall we pray aright, before we have received the teachings of God. Without his Spirit we can do nothing. To the Spirit we must give us a prayerful frame of mind, and to assist our petitions. Without his influence we shall gain no nearness to God, no hearing at the court of heaven, no divine consolation, no answer of peace. The good man prays successfully when he prays according to the pattern of primitive times mentioned by the apostle: *The Spirit also helpeth our infirmities; for we know not what to pray for as we ought, but the Spirit himself maketh intercession for us with groans which cannot be uttered. He, that searcheth the mind, knoweth what is the mind's intent, because he maketh intercession for them according to the will of God.*

We ought to consider not only the manner, in which we should approach God in prayer, but also the things for which we should pray.

In general, we should pray for the accomplishment of those events, by which the name of God will be manifested and made most glorious in the view of rational beings, and which his sovereign au-

established through the
 se, and his laws obtain
 eerful obedience of men
 ngels. The glory of
 name, the establishment
 dominion over his crea-
 and their willing subjec-
 his laws, are the limita-
 which are prescribed to
 prayers. With respect
 ry object of desire, we
 ay unto God, *thy will be*

has taught us to pray with
 cy for all the blessings
 covenant of grace. For
 ication, for the aids of
 irit, for a disposition to
 God here, and a due
 tion to enjoy him forev-
 may always, with hum-
 fidence, offer up our pe-
 to our heavenly Father
 name of Christ.

may pray for common,
 ral blessings, so far as
 all subserve the honor of
 and our everlasting hap-
 . As it is uncertain to
 r far the blessings of the
 ich now is will promote
 ine glory, the purity of
 irts, and our preparation
 etter world ; we should
bohotely for no earthly

But as many of the
 of this life are good in
 lves, and as we have
 to believe, that they
 bserve spiritual purpo-
 d help forward the king-
 f God's grace in the
 ; they are to be viewed
 per subjects of prayer.
 ty ask with submission
 lth, food, and raiment ;
 continuance of life, with
 mon connexions and en-

joyments. We may pray for
 these things with peculiar fer-
 vour, when we are conscious of
 a disposition to use them a-
 right, and find that we have
 derived spiritual advantage
 from them. It is innocent to
 desire health, and other tempo-
 ral favours ; and it is suitable
 to ask for them under this re-
 striction, that they may be
 sanctified to our good, and be
 withheld, when deprivation
 and affliction shall be more ben-
 efcial to us, or to others. We
 are to pray for the removal of
 those judgments, by which the
 bounties of providence are pre-
 vented ; for the absence of pes-
 tilent diseases ; for the contin-
 uance of public peace, or the
 termination of war. In all sea-
 sons of outward distress, it is
 our duty to pray importu-
 nately, that when God's judg-
 ments are abroad in the earth,
 the nations may learn right-
 eousness ; that a door of de-
 liverance and salvation may be
 opened for them, and the re-
 turn of God's favor be hastened.
 A time of affliction is peculiar-
 ly a time of prayer. Seasons
 of spiritual declension and a-
 bounding iniquity, especially,
 require that they, who have an
 interest at the throne of grace,
 be incessant in their supplica-
 tions to God, that he would
 pour out his Spirit, and send
 forth a refreshing from his
 presence ; that religion may
 revive ; that Zion may put on
 her beautiful garments, and all
 her children awake to right-
 eousness.

ASAPH.

(To be continued.)

For the Panoplist.

ON EXPERIMENTAL RELIGION.

FEW are so ignorant of the nature of religion, as not to know that it includes something more than orthodoxy in speculation, and correctness of external conduct. These may exist, and the heart be yet the seat of infidelity, and unobscured corruption. Real religion implies an alteration of the practical judgment, and of the habitual governing dispositions of the soul; an alteration effected, not by the efforts of nature, or the power of moral suasion, but by the energy of divine grace. This change originates a correspondent mode of living. Its subject, inspired with new sensibilities, desires, aversions, hopes, and fears, will of course give a new reception and treatment to the great objects of religion and eternity. Reverential love, gratitude, and submission to the blessed God; humble trust in the merits and intercession of the divine Redeemer; implicit reliance on the teachings and guidance of the Holy Spirit; ardent devotion to the divine service and honour; these will now be his principles and springs of action. With these will naturally be connected a realizing impression of the omnipresence of Deity, a joyful sense of his pardoning love, mingled with a heart breaking sorrow for remaining sin, and an habitual, painful, resolute conflict with indwelling corruption. Such are the sensibilities and exercises to which

many serious christian approved divines have the name of *experimental religion*.

This explanation may appear unnecessarily full but on subjects which have been grossly misunderstood and misrepresented, it is full to speak intelligibly with precision. It is though a melancholy on the very name of experimental religion is with many of reproach and ridicule can the most liberal suppose that it is the alone which offends. They profess indeed friends to religion. In religion they befriend, it is useless, uninteresting scarce reaching the measure best, dwelling on its excitement exciting no emotion; and no corruption; imply conflict, and imparting no cure. It consists with still estranged from God divorced from sin, and living in the world. In showing an appearance unsupported reality; a form, regular habits, and fair; but no life.

If there be any truth existing in the word of God religion of this heartless, formal sort, bears not the nearest affinity to that which is accepted. Let it be but a man assayed by this infallible standard, and it shrinks into a mere verbal worthlessness and insignificance.

Does the scripture say that change of character

the foundation of all true
 on in fallen and depraved
 res? It stiles it a *new*
on, a new birth, a passing
death to life, a turning of
art of stone to a heart of

Does it speak of faith
 Redeemer? It describes
fleeing to him for refuge,
having him formed in the
 : expressions obviously
 ing a most anxious, ve-
 at, and affectionate appli-
 of the soul to him? Does
 ak of repentance for sin?
 npare it with the deep
 id heart breaking sorrow
 affectionate parent at the
 of a first born and only

Would it instruct us
 he nature and degree of
 ove to God? It describes
loving him with all the
and soul, and mind and
th. Would it set before
 it fear of the great Jeho-
 which his children feel?
 aks of it as penetrating
 very centre of their souls,
 even causing *their flesh to*
le in the anticipation of his
 ous judgments. Would
 ubit their *desires* after the
 estations of the divine

They are said to *long*
ed, as the heart panteth af-
e water brooks. Do they
 ? They *pour out,* not
 s only, but their very
 s to their Father in heav-

Do they resist corrupt in-
 tions? This is represented
rucifying of the flesh, with
fections and lusts; a cut-
off of right hands, and a
ing out of right eyes. Their
 tual course is described as

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C c

a race, a warfare, a painful un-
 interrupted opposition to the
 most formidable obstacles, and
 the most malignant foes. It
 represents them as living a *hid-*
den life; as having troubles and
 comforts, pains and pleasures,
 difficulties and aids, wholly un-
 intelligible to worldly men. It
 describes them as *walking with*
God, as having their *conversa-*
tion in heaven, and their *com-*
munion with the Father and the
Son. Let any one candidly
 compare these scriptural delin-
 eations of the nature and ex-
 ercises of true religion, with
 the formality, listlessness and
 indolence of thousands of nom-
 inal christians, and the contrast
 will be seen at once.

It is true, there are men
 who consider all those strong
 expressions on the subject, of
 which the scripture is so full,
 as mere figures of speech: as
 poetical flights, not designed to
 be construed in a literal sense,
 nor to communicate any thing
 more than general ideas. But
 suggestions of this kind, so far
 as they are admitted, plunge
 us at once into endless difficul-
 ties. Do they not even im-
 peach the wisdom and mercy
 of God, by virtually represent-
 ing his word as calculated,
 from beginning to end, rather
 to perplex and mislead than to
 instruct us? and this in a case
 of everlasting moment; a case,
 in which, of course, we should
 expect the most explicit in-
 formation which words can
 convey. And is it not just as
 rational to content ourselves
 with the hope of a metaphorical

pardon, and a metaphorical heaven, as with a metaphorical repentance and self denial? Indeed, such constructions of scripture are, in every view, unauthorized and absurd. In human writings, it is common enough to find feeble ideas clothed in energetic expressions; and a sort of meretricious dignity imparted to an insignificant subject, by a pompous and splendid phraseology. But in this respect, as in a thousand others, the book of God is the exact reverse of every thing human. It gives us the loftiest and most forcible ideas, in the simplest words. It generally means something far greater than the language of mortals is competent to express.

It is worthy of particular observation, that there is no temper stigmatized in scripture with stronger marks of divine detestation, than indifference and formality. It has, if the expression may be permitted, the whole artillery of heaven levelled against it.

The Laodicean church is represented as *neither cold nor hot, but lukewarm*. Its members were not openly vicious. They kept up the profession, and the formalities of religion. Nothing was wanting, but the fervour of love and devotion. What then? Let the reader turn to the third chapter of the Revelation, and the sixteenth verse, and he will find such denunciations of divine displeasure at these professors, as the fastidious delicacy of

modern terms will scarcely permit to be repeated. the prophecy of Jeremiah find the covenant people God charged as *having committed two evils*: that is *the forsaken HIM the fountain of living waters, and hewed out broken cisterns, which hold no water*. Their was, that they sought content and happiness in creature the neglect of the Creator. Yet in what terms is this charge (a charge applicable to thousands, who think it but a trifling affair) introduced? *Be desolate, O ye heavens, at this time, for ye are horribly afraid: ye are desolate, saith the Lord*.

But, it will be asked, is religion a rational thing? I reply, without hesitation, infinitely rational. And there are multitudes who will not take it for granted that it is. In this case, *reason* and *apathy* are synonymous terms, we pause a moment on this point.

All who think seriously allow, that if religion be a true thing, it is every thing of intrinsic magnitude and importance, the intimate concern of all creatures, dying yet immortal, have in it, give the strongest claims on our attention, and engaged attention. It embraces every thing which is calculated to penetrate the inmost souls; to awake and employ our hopes, our fears, every passion, every activity. To pursue it with indifference and unconcern, is a mark of insensibility and perverseness in the

To regard its all inter-
jects with indifference,
tt, the wildest *delirium*
uman mind. All this
pear evident and unde-
even to a considerate
. But the gospel has
religion with new so-
and with new attrac-
By revealing DEITY in
ustre and harmony of
ctions ; by setting be-
PARDONING GOD, and
REDEEMER, it claims,
nds, the strongest and
derest sensibilities of
ts. Ah, what must
ts be made of, which
ist and defeat such

We can feel the at-
of the faint shadows
ence, which we perceive
res ; and shall we be
d indifferent to the
dent loveliness of the

Creator ? The kind-
human friend or ben-
goes to our hearts, and
he tenderest sensibili-
d can we remain un-
ed, unmelted, by the
unwearied, forfeited
s of our God and Sav-
ingratitude to man is
lly detested. No col-
: thought too flagrant
it its baseness. And
ratitude become inno-
all it cease to excite
because exercised to-
a infinite Benefactor ?
r such inconsistencies
are countenanced by
practice, it is to be
ere are few indeed,
of defending it in the-
o a reflecting mind,

nothing can appear more ab-
surd than that cool, unimpas-
sioned sort of religion, which is
so often dignified with the ep-
ithet of *rational*.

Other considerations per-
tain to the subject, which shall
be suggested in a future num-
ber. Z.



For the Panoplist.

“WELL DONE THOU GOOD AND
FAITHFUL SERVANT.”

WHAT welcome language to
the humble christian ! Con-
scious of imperfection, and
feeling no title through his own
merits to the divine favour,
how transporting to him, to be
met upon the confines of the
eternal world, when his pil-
grimage on earth is closed,
with that sentence of approba-
tion—“Well done, good and
faithful servant,”—uttered too
from the lips of him, whose
judgment is irreversible. If
language fails in describing
this exalted, this sublime pleas-
ure, surely it is an object now
to ascertain, whether we possess
those marks, which prove us
faithful to our Lord. It is a
question, that we may put to our-
selves in every walk and circum-
stance of life, “Am I a faith-
ful servant ?” Do I use the
talents, with which I am en-
trusted, for the glory of him,
who is their rightful proprie-
tor ; and with reference to
that solemn day, in which he
will demand my account of
them ? What man on earth is
not interested in this trying
question ? Who, that possesses
not some talent from the boun-

tiful God, which he may improve for his own or neighbour's good, and for the glory of the Giver?

Our master is not a hard one. He does not expect to reap where he has not sown; but surely it is reasonable that, if he has sowed plenteously, he should expect to reap plenteously.

The man who has much, should ask of God a heart to devise liberal things, and a hand to scatter wide his bounty. His language should be, *my wealth is not my own; let me therefore seek wisdom to distribute it from him who placed, and preserves it in my power.*

The man of LEARNING and GENIUS will lift an inquiring eye to the "Father of lights," and submit to divine inspection the fruits of his labour, before he offers them to the world. He will ask; Is *this* the true use of my mental faculties? will *this* be for the honour of him, whose "inspiration gave me understanding?"

The DIVINE will ask his heart before every action, Is *this* consonant with my high and holy vocation? Is *this* becoming the character of one, who has taken upon himself the "trust of a shepherd of souls?"

The PHYSICIAN will ask, that his talents may not only be exercised for the temporal, but for the spiritual good of his friends. He will wish, above all things, to heal the disorders of his own soul. He will ask that he may be confirmed in the principles of religion by ob-

servicing the wonderful and organization of the system, which he is called to believe and invigorate.

He will desire to look through the material body to the spirit, and animate it. He will look to the cause of its manifold orders, and finding "death to be 'the wages of sin,'" then he will imperceptibly fly unto the conqueror of death, the despoiler of the grave, and the infirming much of the infirm body, and the cause of the unhappiness of the present; he will naturally extend his thoughts beyond it, and be content with joy and that unmixed state of glory above, where sin and death have no place; where the habitant shall not say, "I am sick;" and where tears shall cease for ever.

The MERCHANT, engaged in the active pursuit of business, yet, feeling the loss of the whole world to be a miserable recompense for the loss of his soul, will ask upon his plans of profit, if they trespass not upon his neighbours' rights, if they interfere not with the demands of religion, if they rob him of an unreasonable portion of his time, or do not engage much of his attention, and finally, if he can retain the character of a "faithful steward" of his Lord. If his conscience cannot promptly satisfy these inquiries, his determination is fixed, to relinquish his designs. His ambitious

had a useful life, to exhibit a fair and bright example of a man, engaged in active, extensive business, still having his first, best thoughts on HIM, who made and preserves him; by whose smile he prospers; and on whose blessing he depends; consecrating to him his earnings, and resigning himself to his disposal, anxious only to secure the "pearl of great price," the favour of his God.

The POOR MAN, with his small talent of *worldly wisdom*, and still smaller of earthly goods, convinced that riches are denied him in mercy, that the sources of his disappointment and temptation may not be multiplied, cheerfully accommodates his mind to his situation. He has learned that

"Man wants but little here below,
Nor wants that little long."

What powers of mind he possesses, he improves for the edification and comfort of his companions in poverty; he points to the rich "inheritance of the saints in light," and directs and urges their attention to secure a title to that unfading, imperishable treasure. He administers, if not to the bodily wants of his neighbours, yet to their spiritual necessities. He endeavours in the chamber of sickness, and in the hour of dissolution, to approve himself faithful to his Lord, by pointing to the Lamb of God, who taketh away the sin of the world; and entreating all about him to lay hold, while it is yet offered, on the hope of that

glorious Gospel, which is all that can afford rational happiness in life, fortitude, peace, and comfort in death.

Instead of speculating upon doubtful and difficult questions, which usually perplex, darken, and confound the mind, rarely impressing it with seriousness, or leading to practical godliness; instead of curiously inquiring, "Are there few that be saved," we should all fill with usefulness and dignity the several stations assigned us, "striving to enter in at the strait gate," we should find in the issue a favorable answer to our question, in the multitudes which, by this conduct, would attain the "crown of glory," the reward of faithfulness.

We are all hastening to one common end. On this side and the other the young, the gay, the vigorous, and the aged, are crumbling into dust. How often do we witness their departure, follow them to the narrow, humble habitation of the grave, and enter again upon the business and the vanities of life, seldom realizing for one single moment, that we also must soon occupy the same mansion. Would it not be wise to make DEATH a friend?

Our blessed Lord, just before he uttered the parable, which gave rise to our motto, left, in one word, to all his followers, this most useful, important, solemn lesson, "WATCH." The faithful servant, attentive to this injunction, will never fear the coming of his master;

his talent has not been concealed knowing the goodness of his Lord, he has used it in dependence upon his blessing. To account for it, he is always ready, and as he habitually acts with reference to the day of *reckoning*, it can never arrest him unprepared. Be this our posture. Be this the present, constant concern of our minds, to be found vigilant and FAITHFUL, waiting for the coming of our LORD. X.

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For the Panoplist.

CONTEMPLATIONS ON CHRIST.

What think ye of Christ.

ONE of the Pharisees asked our Lord, "Which is the great commandment in the law?" The answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." The evangelists Mark* and Luke† inform us, that the answer was perfectly satisfactory to the inquirer, and to others of the sect, who were then present. Our Lord embraced so favourable an opportunity to ask them, "*What think ye of CHRIST, or MESSIAH? whose son is he?*" They were the acknowledged interpreters of the Jewish scriptures, which foretold and described that JUST ONE. It was therefore

* Mark, xii. 32. † Luke, xx. 39.

very proper to ask the present question. They was, "The son of David." This prepared the way for the further question. "How doth David in spirit call LORD? If David call LORD, how is he his LORD? This point they could not

The inquiry now before us. What have the holy scriptures taught us respecting the son and character of CHRIST?

When the Pharisees asked that the MESSIAH was the son of David, Jesus referred to the words which David uttered in inspiration, spake concerning him, Psalm cx. 1. "Thou shalt sit at my right hand till I have made thine enemies thy footstool." The Pharisees never thought of him as the *root* as well as the *spring* of David. Viewing him merely as a man, proceeding from David's loins might well be perplexed to understand how a son of David could be his Lord, a man sitting down on the right hand of God in heaven. He must have descended from David according to the flesh, and could not have been his Lord. He must have had an original, or could not have been his Lord; could not sit down on the right hand of God in Majesty on high. His seat above the angels proves his superiority to them. They all worshiped him.

What then have the scriptures said respecting the transcendent dignity of his nature? They appear plainly to prove his existence prior to

arnation. This is a point of much moment, and claims particular attention.

In his prayer, not long before his death, he mentions the glory which he had with the Father, *before the world was*. He declares that he *proceeded forth and came from God*; that he testified none other things than he *had seen with his Father*; that he *came down from heaven*, (John, iii. 13, v. 13, 31, 32, vi. 33, 61, viii. 23, 38, xiv. 10, xvi. 27, 28, 30, xvii. 8.) He who is ascended far above all heavens, *first descended from thence*. (Eph. iv. 9. 10.) He is ascended up *where he was before*. The bread of life is he *who cometh down from heaven*. The WORD was made flesh! This WORD was a real person, not a mere quality. How could a mere quality, reason, for instance, be made flesh? It is added, that the WORD dwelt among us, full of grace and truth. We beheld his glory, the glory as of the only begotten of the Father. His name is called, THE WORD OF GOD. In him was life. If the WORD was a real person, then this person existed before he was made flesh. If in him the glory of the only begotten of the Father was beheld, then he was not a mere man. Before he was found in fashion as a man, he was *in the form of God, the brightness of his glory, and express image of his person*. His being made flesh was a signal instance of *humiliation*. "He humbled himself, made himself of no

reputation," when he laid aside his divine form, took on him an human one, and "became obedient unto death." For this instance of humility he is now "highly exalted." Is it not clear, that our Lord had an existence, a superior existence before his incarnation? This point being settled, an inquiry arises, Have the scriptures informed us that there ever was a time when he *was not*? We have the prediction of his birth by the prophet Micah in these words: "But thou Bethlehem, Ephratah, out of thee shall he go forth that is to be ruler in Israel; *whose goings forth have been from of old, from everlasting*." The author of the epistle to the Hebrews saith, Jesus Christ is the same yesterday, today, and for ever; and applies to him the words of Psalm cii. 25, 26, 27, "Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure. They shall be changed, but thou art the same, and thy years shall have no end. He whose name is the Word of God, St. John saith, "was in the beginning with God. All things were made by him." St. Paul saith, "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers." In the Revelation he sent by his angel to John, it is written "I am Alpha and Omega, the beginning and the ending, saith

the Lord, who is, and who was, and who is to come, the Almighty." This is repeated five times in the same book. The God and Father of our Lord Jesus Christ, before the world began, made a covenant with him, even the everlasting covenant. *The covenant of peace was between them both. Before Abraham was I AM.*

There is good reason to suppose that MESSIAH was the person who appeared to the patriarchs, to Moses and Joshua, and to the Jewish church.—When God was about to conduct Israel to their promised rest, he said, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: For he will not pardon your transgression; for my name is in him." The above words seem to be equivalent to the declaration of the voice from heaven, "This is my beloved Son; hear him."

The SHECHINAH, or visible symbol of the divine majesty, was no other than MESSIAH in the form of God. When this radiance appeared, it called for religious homage. Paul tell us, that HE who followed Israel in the wilderness was Christ. They marched or encamped as directed by the pillar of cloud and of fire. This was light to them, but darkness and confusion to their enemies. St. John assures us, that "Isaiah saw the glory" of the Messiah, when he "saw the

LORD sitting upon a high and lifted up, an train filled the temple. It stood the seraphims," veiled faces, expressive of alacrity and doing his commandments. "And one cried unto another and said, Holy, holy, is the Lord of hosts: The earth is full of his glory (John, xii. 41. Isai. vi 3:). The same prophet describes his person, and of the church in his birth kingdom, in the following language; "For unto us a son is born, unto us a son is given, and the government shall be upon his shoulders: And his name shall be called Wonderful, Counsellor, The God, The everlasting Father, The Prince of peace. An increase of his government and peace there shall be upon the throne of David, and to establish it with judgment and with justice henceforth even for ever

Isaiah further foretold a virgin shall conceive, and a son, and shall call his name EMMANUEL," or God with us. Any comment upon the event predicted would be improper. It is and remains a great mystery. It must have been a fact; wise christianity is a fact. An event may be foretold in explicit language, and place as foretold, while the nature and cause are unsearchable. "In him," says St.

dwellth all the fulness of the Godhead bodily. God was manifest in the flesh."

The incarnation of the Messiah is to be believed upon divine testimony, as is the doctrine of the Trinity: Neither can be explained to our understanding. We cannot comprehend God; but we may receive his testimony, and set to our seal that HE is true. The incarnation is attested by a double trinity of witnesses;—three in heaven, and three on earth. "We receive the witness of men: The witness of God is greater."

Upon the whole: What must we think of Christ, to

whom the attributes of eternity and omniscience are ascribed.

"I am the first and the last.

Lord, thou knowest all things.

I am HE who searcheth the reins and the hearts."

What shall we think of Christ, if all

things were made and are up-

held by him? What shall we

think of Christ, if he could

claim the peculiar appellation,

by which God revealed him-

self to Moses and the jewish

church; I AM THAT I AM?—

What must we think of Christ,

if this is his name, EMMANU-

EL? And this, JEHOVAH OUR

RIGHTEOUSNESS?

(To be continued.)

Selections.

ON THE DEPARTURE FROM THE PECULIAR TRUTHS AND SPIRIT OF CHRISTIANITY.

The following seasonable and excellent observations on the gradual departure from the peculiar truths, maxims, and spirit of Christianity, are extracted from the Rev. Robert Hall's Fast sermon of Oct. 19, 1803.

"The truths and mysteries which distinguish the Christian from all other religions," observes our able author, "have been little attended to by some, totally denied by others; and while infinite efforts have been made, by the utmost subtilty of argumentation, to establish the truth and authenticity of revelation, few in comparison, have been exerted to show what it really contains. The doctrines of the fall and of redemption, which are the two grand points on which the Christian dispensa-

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tion hinges, have been too much neglected. Though it has not yet become the fashion (God forbid it ever should) to deny them, we have been too much accustomed to confine the mention of them to oblique hints and distant allusions. They are too often reluctantly conceded, rather than warmly inculcated, as though they were the weaker or less honourable parts of christianity, from which we were in haste to turn away our eyes, although it is in reality these very truths which have, in every age, inspired the devotion of the church, and the rapture of the redeemed. This alienation from the distinguishing truths of our holy religion accounts for a portentous peculiarity among christians, their being ashamed of a book, which they profess to receive as the word of God."

"Indifference and inattention to the truths and mysteries of revelation have led, by an easy transition, to a dislike and neglect of the book which contains them ; so that in a christian country, nothing is thought so vulgar as a serious appeal to the scriptures ; and the candidate for fashionable distinction would rather betray a familiar acquaintance with the most impure writers, than with the words of Christ and his apostles. Yet we complain of the growth of infidelity, when nothing less could be expected than that some should declare themselves infidels, where so many had completely forgot they were Christians." "The consequence has been such as might be expected, an increase of profaneness, immorality, and irreligion." (page 32—34.)

"The traces of piety have been wearing out more and more, from our conversation, from our manners, from our popular publications, from the current literature of the age. In proportion as the maxims and spirit of christianity have declined, infidelity has prevailed in their room."

SELECT THOUGHTS, BY BISHOP HALL.

WHEN I think on my Saviour in his agony, and on his cross, my soul is so clouded with sorrow, as if it would never be clear again : Those bloody drops, and those dreadful ejaculations (methinks) should be past all reach of comfort ; but when I see his happy elutation out of these pangs, and hear him cheerfully rendering his spirit into the hands of his Father ; when I find him trampling upon his grave, attended with glorious angels, and ascending in the chariot of a cloud to his heaven ; I am so elevated with joy, as that I

seem to have forgotten there was ever any cause of grief in those sufferings. I could be passionate to think, O Saviour, of thy bitter and ignominious death, and most of all, of thy vehement strugglings with thy Father's wrath for my sake, but thy conquest and glory takes me off, and calls me to hallelujahs of joy and triumph ; *Blessing, honour, glory and power, be unto him that sitteth upon the throne, and unto the lamb for ever and ever,* Rev. v. 13.

ANECDOTES.

THE witty Earl of Rochester, happened to be in company with King Charles II. his Queen, Chaplain, and some of his ministers of state : After they had been discourting on publick business, the King, of a sudden, exclaimed— "Come, let us unbend our thoughts from the cares of state, and give us a generous glass of wine, which sheereth, as the Scripture saith, both God and man." The Queen hearing this, modestly said, she thought there could be no such text in Scripture ; and that the idea seemed to her to be little less than blasphemy. The King replied, that he was not prepared to turn to chapter and verse ; but, he was pretty sure, he had met with it some where in his Scripture reading. The Chaplain was appealed to, and he was of the same opinion with the Queen. Rochester suspecting the King to be right, and being no friend to the Chaplain, slipt out of the room, to inquire among the servants, if any of them were conversant with the Bible. They named David, the Scots cook, who always carried a Bible about him ; and David being called, recollected both the text, and where to find it. Rochester ordered him to be in

waiting, and returned to the King. This text was still the topick of conversation ; and Rochester moved to call in David, who, he said, he found was well acquainted with the Scriptures. David appeared, and being asked the question, produced his Bible, and read the text, (Judges ix. 13.) The King smiled, the Queen asked pardon, and the Chaplain blushed. Rochester now asked the doctor, if he could interpret the text, since it was produced ; but he was mute. He therefore requested David to interpret it, who immediately replied, "How much wine cheereth *man*, your lordship knows : and to show you how it cheereth God, I beg leave to remind you, that, under the Old Testament dispensation, there were meat offerings, and drink offerings. The latter consisted of *wine*, which was typical of the blood of the Mediator ; which, by a metaphor, was said to cheer God, as he was well pleased in the way of salvation that he had appointed ; - whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all the divine perfections harmonized, the sinner was saved, and God in Christ glorified."

The King was agreeably surprised at this unexpected and sensible exposition : Rochester applauded ; and after some sarcastic reflections upon the Chaplain, very gravely moved, that his majesty would be pleased to make the Chaplain his Cook, and the Cook his Chaplain.

It is much to be regretted that the works of the illustrious Calvin are so little read in the present day. Every person who is acquainted with the writings of our most eminent reformers, both in

England and Scotland, such as Hooker, Cranmer, Knox, &c. knows that no man was held in higher estimation by those distinguished characters than John Calvin, and no human compositions were more read and admired by them than his. Nor was it only by persons of the above description that Calvin's writings were esteemed. The depth and ingenuity of his thoughts, the strength and accuracy of his reasoning, and the purity and elegance of his diction, have led many who had no relish for the Gospel to peruse his works.

The celebrated infidel, Lord Bolingbroke, was a remarkable instance of this ; and the following anecdote, in proof of it, may be depended on. One day, a Clergyman of his Lordship's acquaintance, (Mr. C——h, who died Vicar of Battersea) happened to call on him, when he was reading in Calvin's Institutes. "You have found me," said his Lordship, "reading John Calvin. He was indeed a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner." "Doctrines of grace !" replied the Clergyman, "the doctrines of grace have set all mankind together by the ears." "I am surprised to hear *you* say so," answered Lord Bolingbroke, "*you* who profess to believe and to *preach* Christianity. Those doctrines are certainly the doctrines of the Bible : and, if I believed the Bible, I *must* believe *them*. And, let me seriously tell you, that I think the greatest miracle in the world is, the subsistence of Christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such unchristian gentlemen as you."

Religious Monitor.

Review of New Publications.

A Scripture Catechism, or System of Religious Instruction in the words of Scripture. Being a selection of the most plain and important texts, so arranged as to give a systematic view of the principal doctrines and duties of our Holy Religion. Intended as an Assistant to Christian Ministers, Parents, and Instructors, in the Religious Education of Children and Youth, adapted to the use of Schools and Families. By a Clergyman of Massachusetts. 12mo. pp. 114. 37 cents. Cambridge. Hilliard. 1804.

AN early acquaintance with the SACRED SCRIPTURES is the best means of establishing the moral and religious principles of children and youth. They at once furnish a perfect rule of life, show the way of salvation, and exhibit the most impressive motives to holiness. Whoever, therefore, facilitates the acquirement of scriptural knowledge, renders an essential service to the rising generation, and, by consequence, to his country, and to the world. Such is the benevolent office, which the anonymous compiler of the work before us has attempted to execute; and, we think, with success. He has taken pains to bring into a coherent and systematic form, the principal doctrines and duties, contained in the Bible; and to arrange them in a method, adapted to enlighten the understanding, aid the memory, and impress the heart.

The qualifications requisite to the proper execution of such a work, are, thorough acquaintance with the scriptures; judgment to discern, and diligence to collect, the most appropriate passages for the several articles of doctrine and duty; and, in the disposition of

them, a conscientious regard to the meaning of the inspired authors, so far, as from the most obvious construction of words, from their coherence with what precedes and follows them, and from a fair comparison of scripture with scripture, that meaning can be ascertained. These qualifications the compiler of this work appears to have in a good degree possessed. The selection is, what its name imports; and the parent who seeks the religious instruction of his children, need not hesitate to commit to their hands this SCRIPTURAL CATECHISM.

But after all, we are ready to regret the publication of this or any other newly formed catechism, lest it supersede the use of that most excellent system, the Assembly's Shorter Catechism, which we prefer before all other works of the kind. Nor do we see any more reason for confining ourselves to the express words of inspiration in catechisms, than in preaching, or in any other mode of religious instruction.

That a judgment may be formed from the work itself, a specimen of it is subjoined.

SECT. I.

Q. What are the first principles of religion?

*A. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.**

Q. How may all men know, there is a God?

A. The invisible things, (attributes) of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse.

Q. What is the light of nature?

A. That which may be known of God

* References to the particular places where the quoted passages are found, are inserted in the margin.

t in them, (i. e. Gentiles) for shewed it unto them. These the law (i. e. the bible) are themselves. Their consciences bearing witness, and ghts the mean while accuse excusing one another.

Other rule hath God given to low all may glorify and enjoy

holy scriptures, which are like us wise unto salvation with in Christ Jesus. All is given by inspiration of is profitable for doctrine, for correction, for instruction of the mind; that the man of God be perfect, thoroughly furnished to all good works.

SECT. VIII. p. 29.

What is the sum of the first table of commandments?

ship God. we think the answer of ought not to have been "Thou shalt love the God with," &c.

What is the sum of the second table of the last precepts of the moral law?

things, whatsoever ye would should do to you, do ye even to them; for this is the law and the prophets.

How does the law of God come to the hearts of men? Some of the leading doctrines of the law, appear from the following questions with their answers.

SECT. V. p. 22.

How are we made partakers of the righteousness purchased by Christ?

by works of righteousness which we have done, but according to the promise, he saved us by the washing of regeneration and the renewing of the Holy Ghost.

He that believeth in the Son hath everlasting life, and he that believeth not the Son shall not have life, but the wrath of God shall come upon him. He is the author of our salvation to all them that obey the law.

What is regeneration, or effectual calling?

Every man be in Christ, he is a new creature, old things are passed away, and all things are become new.

The Author.

God who hath called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. A new heart will I give you and a new spirit will I put within you, and I will take away the stony heart, and give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes. Yet I will, for this be inquired of by the house of Israel to do it for them, saith the Lord God. Cast away all your transgressions, and make you a new heart, and a new spirit, for why will ye die, O house of Israel, for I have no pleasure in the death of the wicked, saith the Lord; wherefore turn yourselves, and live.

Means.

Born again, not of corruptible but of incorruptible seed, by the "word of God," which liveth and abideth forever. Of his own will begat he us with the word of truth.

Necessity.

Without holiness none shall see the Lord. Except a man be born again he cannot see the kingdom of God.

Fruit and design.

We are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

SECT. VI.

Q. What is justification?

A. Be it known unto you, that through this man is preached unto you the forgiveness of sins, and by him all that believe, are justified from all things (i. e. exempted from all sins) from which ye could not be justified by the law of Moses. Ye are justified in the name of the Lord Jesus, and by the Spirit of our God. All have sinned and come short of the glory of God, being justified freely by his grace, through the redemption that is in Jesus Christ. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, that he might be just, and the justifier of him who believeth in Jesus. We have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.

From the INTRODUCTION we learn the reason of the compiler for adopting this method, and his motives for undertaking the work. "Considering the facility, and superiour advantages of conveying instruction to young minds in the form of question and answer, and that the method, as well as language of the catechism in common use, had long been familiar to the mind and ears of numbers yet among us, it was thought best, to arrange the following selection chiefly under the questions of that venerable system." "Although his original design was the benefit of parents and youth under his pastoral care, together with his own assistance in their religious instruction, yet he hopes that others, and particularly young ministers, as well as Christian parents, will here find a useful assistant in the great duty of catechizing children. Its introduction to schools was the proposal and request of his friends, and for this purpose, that part which treats of moral duties, has been enlarged, and the whole divided into sections proper for reading."

The Address to PARENTS, which closes the Introduction, contains much important truth; though the language, in which it is conveyed, will not uniformly stand the test of criticism.

The work is decently and correctly printed, except the marginal references, in which are some errors. Should this work receive a second impression, it is hoped that the errors in the marginal references will be carefully corrected.

An attempt to explain God's gracious covenant with believers, and illustrate the duty of parents to embrace the covenant, dedicate their children in baptism, and

train them up in the fear
By John H. Church, of
the church in Pelham,
Amherst, Cushing.

IN the first discourse, on Gen. xvii. 7. the author takes to explain the n God's covenant with believ to prove that this coven very important sense, e their offspring. From t nant state of the childre lievers, the author infer sign, the reasonableness, priety of infant baptism subject has of late receiv attention from men of sentiments. It has been ed by the most profound standings, by the most e erudition, and by the mos discernment; and has oft ed the warmest and mos passions. This last circu has, in this, as in every stance, been a great hind the knowledge and influen truth. If every writer and er would treat the subj that dispassionate, serious spirit, and with that pa research, and candour ment, which evidently cl ize the author of these dis we should have greaer than we now have, to ex light would increase, and soon prevail.

The second discourse is the duty of parents to their children in a religio ner. They both deserve and attentive perusal. I has the merit of plainness spicity. The title is too lar and prolix.

We have just seen and course by the same author ed at Haverhill and at Pe the last days of fasting an in Massachusetts and N

This discourse, on the *lean spirits combining men showah*, was heard in both *h* great satisfaction. That *ch* points out the sources *t* danger to our country, *much* important truth. *at* the end are interest-

*rance of virtue and piety
fications of civil rulers.
nase delivered March 21,
by Daniel Dana, A. M.
of a Presbyterian church
buryport. Blunt, N. P.
uthor chose for his text,
age of scripture, II. Sam.
han which none could be
re striking, or more suit-
purpose. The God of Is-
the Rock of Israel spake
He that ruleth over men
just, ruling in the fear of
a very serious and im-
manner the preacher
that virtue and religion
important qualifications
l ruler." The views he
the subject are various.
ments appear pertinent
usive. Though it is dif-
roduce any thing new on
so frequently and so ably
yet we think the style,
ments, and the spirit of
urse not only justify its
n, but honour the cause*

The sermon contains a *e* antidote against the un-*e*, unscriptural, and athe-*inion, that religion is not
idered a necessary qualifi-
civil ruler ; an opinion
: should suppose could
admitted, much less pre-
christian land, did not
e the contrary.
serve only one particular
he subject is treated
it in so candid and un-
able a manner, that the*

very laboured apology at the beginning, and at the end, must appear useless to every serious reader, and must have appeared unnecessary to every sober minded hearer.

Nature displayed in her mode of teaching language to man ; or a new and infallible method of acquiring a language in the shortest time possible ; deduced from the analysis of the human mind, and consequently suited to every capacity. Adapted to the French, by N. G. DUFFIE, of Philadelphia, 2 vols. 8vo. 903 pp. Philadelphia, T. L. Plowman, 1804.

THE author of these volumes informs us, in his preliminary discourse, that he arrived at Philadelphia, in 1793, and purchased books for learning the English language, when the alarm excited by the malignant fever compelled him to seek a retreat at Princeton. Here he discovered that by accident he had left his Grammars at Philadelphia, and not being able to procure them, he resolved to attempt to learn the language, with the help of other books. The mode he adopted was to select French words, and look for the corresponding English words in a dictionary, carefully committing them to memory, with the pronunciation. He then proceeded to select and learn whole phrases and sentences, and finally began to read good authors, without having learnt the rules of Grammar. The success of this attempt was surprising to himself. He acquired a competent knowledge of the English, in a much less time than is usually requisite, in the common mode. This led him to read the most celebrated authors on grammar and philosophy, in which he found opinions confirmatory of the justness of his own ideas, that

Languages are learnt most easily and expeditiously by *rote*. Such was the origin of the system of principles, which the author has published under the foregoing title, the plan of which is to initiate a learner in the French language, by means of familiar phrases; without first acquiring the rules of Grammar.

The first volume consists wholly of phrases or sentences, with a translation of each. It begins with sentences in which occur the names of material objects; proceeding to those in which are used verbs, adjectives, abstract nouns, &c. In this part of the work, we think the author has selected phrases with judgment, and generally translated them with correctness. In a few instances we think the author will do well to revise the translation. For example, in the first page, "Il n'a plus de dents, il est obligé de manger de la mie," is rendered "He lost all his teeth, he is obliged to eat crumb." The first part of the sentence however, does not correspond with the last. It ought to be, He *has* lost all his teeth, or he has no longer any teeth, and therefore is obliged to eat *crumb*, or the soft part of the bread in distinction from the crust.

In the second volume, the author enters into a philosophical investigation and elucidation of the elements of language; explains and exhibits by examples the sounds of the letters in the French language; defines the parts of speech, and explains the general principles of Grammar with great clearness and precision. He considers the interjection as the first language of men, or mother of language; and contends that it ought to have a place among the parts of speech. In explaining the origin of the English application

of sex to inanimate objects, he remarks that the custom of calling a ship, a brig, and snow-males, seems to have been established *prophetically*, as if to personify those objects to which English were to owe their power and prosperity, does not correspond in good sense, with the general tenor of his work, and the predominance of fancy judgment.

In a note, page 35, the author alleges it to be "impossible to account for the invention of adjectives, unless we have recourse to their origin from nouns." This remark is believed to be too speculative and general. It is true that the examples he offers, of adjectives are often formed from nouns; but, by recurring to primitive languages, we shall find no small part of nouns and derived from adjectives. In the first stages of society, men unquestionably give names to objects the most necessary, and most frequently used, or to the most striking *qualities*; and, unfrequently, a quality would receive a name, before the objects in which it was observed to exist. In deducing the English article, from *there*, a word of place, the author indulges in a conjecture too far for a Grammar whose province is restricted to simple facts. The Saxon *that* was not *the* but *se*; and *is* probably a common origin of *that*, being primitively used as a pronoun.

Under the head of the adjectives, the author classes *mine*, *yours*, *ours*, *theirs*, *who*, *that*, &c. for which arrangement he assigns his reasons.

On the subject of the verb, the author has some very interesting observations, in which he attempts to show that the termination

the French verb are of the verb *être*, to something like this use is found in other lan-

guages, the tenses of which the author has attempted to explain the meaning, and true use, and has assigned to some of them different significations, expressive of a relation to time. The author calls the *Present Anterior* in the phrase, "Je vous livrais, lorsque vous me rencontrâtes," I was carrying you when you met me : that the intention of this is to inform the hearer of the action of carrying corresponding in time with the meeting; it was then present; compared with the time of the act appears to be prior. This form of *antérieur* is not here your letter I carried your letter to the post office, the *présent antérieur* because, *periodical* is a period, a determinate time marks an action particular space of time where it may be proper that this is a new word *periodical*, which to our established propriety to the sense of occurring at regular intervals.

In the manner the future tense is called the *présent postérieur*; called the *passé*; *J'avais* is *antérieur*; *J'eus eu*, the *or periodical*; *J'aurai* is *postérieur*, &c. The subject of these alterations shall offer a single reason as the old denominations of tenses are confessed, we have some doubts the proposed names are which can be devised.

No. 5.

The idioms of every language are so difficult to acquire with perfect accuracy, that the attainment is seldom made by those to whom the language is not the mother tongue. For this reason we think, that Mr. Duffel's work would have been rendered more accurate and acceptable, had he submitted it, previously to its publication, to the critical inspection of some native English or American scholar, who doubtless would have corrected several words and phrases, which indicate to the English reader, that the author is a foreigner.

Notwithstanding our doubts on a few points, and the small defect suggested, we are much pleased with the general plan and execution of this performance. In general, the author appears to have a clear knowledge of his subject, and to be happy in his illustrations. The difficulties which every learner of a foreign language by grammar has to encounter in the threshold of his studies, by being subjected to the drudgery of committing to memory a long catalogue of rules and abstract terms, present a formidable obstacle to the progress of languages. To remove these obstacles is certainly desirable; and no small praise is due to the man who attempts to open a more easy and direct path to the attainment of a foreign language. It is not improbable that a youth, who spends several years in the acquisition of the Latin, Greek, and French, would, if he could live among people who should speak no other, learn either of those languages in a single year. Every man of observation must have noticed the ease with which a young person learns a foreign language by rote. Our native tongue is always learnt by rote first, and by grammar afterwards.

E c

ward. Next to the mathematics, grammar is perhaps the most difficult science for a beginner, and to augment the difficulty, the subject is embarrassed with technical terms, wholly arbitrary, some of which are in themselves unmeaning. Thus the words, *noun*, *adjective*, and *verb*, being used only in grammar, and in themselves insignificant, that is, having no meaning but what is arbitrarily given to them in that branch of science, present no ideas to the beginner; and he plods on for months, perhaps years, before he has a clear conception of their use and application.

For these reasons we concur with Mr. Dufief in the opinion, that languages are most readily acquired by the ear, the memory, and by practice; or, according to the popular phrase, by *rote*. This method is less difficult, slow and discouraging, than the ordinary method; and even facilitates the subsequent acquisition of grammatical rules. We therefore conclude these remarks by wishing him success in his laudable undertaking, proportioned to the ingenuity and ability with which these volumes are executed.

We are happy to learn that several instructors in different parts of the United States, are teaching the French language on Mr. Dufief's principles.

One God in one person only: and Jesus Christ a being distinct from God, dependent upon him for his existence, and his various powers; maintained and defended. By John Sherman, Pastor of the first church in Mansfield, (Connecticut.) pp. 200 8vo. Worcester, I. Thomas, jun.

In his introduction to this performance, Mr. Sherman uses great liberty of speech. He ap-

pears to censure, with a degree of asperity, the want of orthodox christians, and want of charity toward them, who deny the doctrine of the Trinity. He pleads for the bounded catholicism, which embraces all denominations of christians, and which excludes the name and the guilt of *Heretics*. He attributes the whole christian world to the liberality of sentiment based upon the principle, that no man can be infallibly certain, of any one article of his creed be agreeable to the will of God. Hence the whole of his introductory remarks is related to open the door to every species of religious error, delinquency, and skepticism.

Among many instances of colouring and misrepresentation calculated to mislead his hearers, we quote the following: "The influence of education on theological students, is (p. 78. *Introd.*) "While in the care of his respectable instructor, he is furnished with the works of the best authors, as ingeniously depicted peculiar sentiments. He is to contend earnestly for the truth of his teacher as being *once delivered to the saints* having examined one side of the question *only*, and been informed with sufficient prejudice against every opponent, he is sent forth to preach and to defend the doctrine in which he was born!"

We know of no theologian or instructor in New England who treats his pupils in the manner here described. We doubt whether Mr. S. can substantiate his bold and unqualified charge by a single example.

He divides his dissertation into two parts. In the first he proposes to shew that the errors and considerations, all

the supreme and independent Deity of Christ, do not such doctrine concern: and in the second part, does to state what appears correct and positive proof, it is not the most high a being entirely distinct, inferior and dependent, servant, messenger,

logical subject has been recently, more fully, and discussed, than the doctrine of a Trinity of Persons only living and true every corner in this field every has been repeatedly by the most ingenious and divines. It is not to be said, after eighteen centuries have been employed in the writings of both inspired and uninspired men, that really new, in point of criticism, or argument, can be advanced upon this subject. Mr. Sherman does not say that he has devised any new, or made use of any new, to attack and overcome commonly received doctrine distinct and equally persons in the Godhead. He seems only to exhibit his sentiments in his own way. It is not just to acknowledge that there is no servile follower who have gone before in controversy; that he is in a perspicuous and plain manner; that he has used the Bible and other authorities; and that he has relied upon both sides of the question, which he has sought to decide. But still it is easy to find, that he has spent much time and pains in a vain and fruitless attempt, to establish a fundamental doctrine

of the gospel. He has taken undue methods to strengthen his own cause, and to weaken the cause of his opponents.

We see no propriety in his making a merit of changing his sentiments. Had he overcome the prejudices of education, in renouncing error and embracing truth, his conduct would have been truly meritorious. But since he has rejected a precious and important truth, for the sake of adopting and propagating a dangerous error, he has, we believe, merited those marks of displeasure, which he says he has received from his brethren in the ministry, and which he may still receive from the friends of truth.

He appears very disingenuous, in holding himself a *Non Descript* among the various denominations of christians, who deny the proper Divinity of Christ. "In the following treatise (he says) we have not thought it proper to bring into view peculiarities, which we may entertain, and which distinguish us from any denominations of those, who deny the supreme and independent Deity of Christ and the commonly received doctrine of the Trinity. Seeing the only question of primary importance, is 'Whether the commonly received doctrine concerning Christ and the Trinity be true or false,' we shall confine our arguments wholly to this single point." P. 15. Introduction.

By taking this stand behind the curtain, he avails himself of the learning, the artifices, and the reasonings, of the Sabellians, of the Arians, of the Socinians, and of the Unitarians; without embarrassing himself with the peculiar difficulties which attend their different and opposite schemes of

faith. Though all these sectaries may now claim him as their advocate, yet whenever he shall find it convenient to throw off the mask and take his proper rank, he may appear as zealous and powerful in opposing them, as he now does in opposing the Trinitarians. His chief aim appears to be, to demolish the commonly received faith concerning the *Trinity*, without attempting to furnish a substitute. His conduct in this respect, is neither justifiable in itself, nor consistent with his boasted frankness in avowing his sentiments.

But these are venial faults, in comparison with the unfair method he has taken to accomplish his designs. He very well knew, that the orthodox doctrine supposes three equally divine Persons in the Godhead. But he has first and chiefly directed his arguments against the *supreme and independent* Deity of Christ, without bringing into view the doctrine of the Trinity in general, and what the Scriptures reveal concerning the union and order of operation, of the three divine Persons in the economy of redemption. Beside, his using the phrase, "Supreme and Independent Deity of Christ," seems to insinuate, that the orthodox set up the Son as equal, if not superior to the Father, in all respects. Upon this ground, he considers every text that speaks of the Son as inferior to the Father, in any respect, as militating against their doctrine. Every critical and impartial reader will readily perceive that the whole plausibility of the first part of his dissertation, arises altogether from this artful mode of treating the subject in debate.

The same observation is equally applicable to the second part of

his treatise. He collects no direct and positive proof, Christ is not the most high but a being entirely distinct and inferior to God, from the Scriptures assert, and what Trinitarians allow, concerning humanity and official inferiority of the Son to the Father, is so far from refuting, it does not even touch the true doctrine of the Trinity. This of his performance abounds with misconstructions and misapprehensions of scripture, and a treasonable reasoning about the mystical mode of the Divine Existence which is a subject totally beyond the province of reason.

His whole publication, since it has appeared to more advantage in the eye of the publick, had concluded it with only asserting the right of private judgment instead of calling upon the body of the orthodox, either to yield to his arguments, or to come out and meet him in the field of controversy. They may be as well as he, that truth will finally prevail and triumph over error, and yet have painful apprehensions, that multitudes will be destroyed, before the latter day and glory shall dissipate the clouds of ignorance, error and delusion, which now overcast the earth. And under this apprehension, they will undoubtedly feel themselves bound in duty to check, rather than promote the circulation of his, or any other publication, which they judge fraught with the poison of error.

—
Remarks by another hand

MUCH of this author's treatise depends on critical disquisitions in the original languages, in

ures were written. Such
 that we are far from dis-
 ing. Obscured by intelli-
 and solid learning, they
 great light on the sacred

But, when a single arti-
 ficial doctrine, of mo-
 vement, is either as-
 serted or defended by *criticism*
 here is always something
 as. The translators of the
 version of the bible were

merely in the learned lan-
 guage. They were profoundly
 in the originals, which they
 used. Whatever verbal ac-
 counts their translation may
 we do not yet see cause to
 fit as an unsafe guide to
 pious reader, in any single
 mental article of religion.
 and article therefore, which
 publication is designed to
 show, we do not believe must
 fall by verbal criticisms.
 The expedient has been
 taken before, to establish the
 of universal salvation, but
 without effect.

and *et*'s build the glorious
 one!
 and *ne*'s unfold their proof
 some!
 a nice proof as none but those
 know,
 have read the sacred volume
 with,
 and in Greek."

The appeal to *criticism* be in-
 ertive, the appeal to *common*
 ill not be found so decisive
 side of the question adopted
 by Sherman, as he seems to

be. He observes (p. 185) "easy,
 yea, according with the con-
 of common christians, untram-
 by an imposing theory, to un-
 d this doctrine in the manner
 stated. So far as we have
 ed with the good mothers in
 who have been long before us
 t, or with common christians

in general, we find this to be actually
 the case, whenever they lay aside
 their catechisms and talk in the plain
 language of their own ideas. How-
 ever it may be received, by high Trini-
 tarians, it is no matter of hesitation
 with us to say, that we doubt not but
 more than three fourths of the best
 disciples in the kingdom of the Lord
 Jesus are really with us in sentiment,
 though it be the fashion to subscribe
 to Trinitarian creeds; which, how-
 ever, they neither understand nor
 construe, as do their theoretick teach-
 ers."

This cannot be called *argumentum ad verecundiam*. Modesty is
 here out of the question. The
 experience of a young minister, in
 a parish of no great magnitude,
 may teach him something of hu-
 man nature, but not every thing.
 What has been learned from *con-*
versations, which might possibly
 have received some impulse or
 bias from the principal speaker,
 will not be denied. What is un-
 doubtedly presumed, without know-
 ledge, will not so readily be admit-
 ted. We well know, that errourists,
 of all descriptions, are accustomed
 to call themselves *Legion*. It had
 been becoming a lover of truth,
 had there been ever so great ad-
 vantage of age and experience, to
hesitate long, before he had said,
 what there is much reason, not to
 doubt merely, but absolutely to
 disbelieve, respecting the preval-
 ence of the antitrinitarian tenets.
 Since this *opinion* has nothing to
 do with the *arguments* of the au-
 thor, we do not, it is presumed,
 trespass the limits of a review, in
 offering a remark, to counteract
 its injurious tendency. We have
 no evidence, that "the best dis-
 ciples" of Christ have generally
 apostatized from the faith of the
 primitive christians, and of the
 Reformers of the sixteenth century.
How the learned and the unlearn-
 ed have uniformly, with inconfi-

erable exceptions, understood the scriptures on the point in controversy, cannot, without effrontery, be denied. The manner, in which they have thus generally understood them, forms no small presumptive evidence in favour of the truth. Had not Jesus Christ possessed a truly divine nature, would not the scriptures have so treated the subject of his *character*, as to prevent a natural, yet idolatrous, mistake among christian believers. "If the Saviour were not the true God," says a writer of recent celebrity,* "then there would lie

in the gospel sufficient *res* the most dreadful superstition which, during eighteen ce FAR THE GREATEST PART CONFESSORS OF CHRIST, among them the most eminent in all wisdom (these too, & immortal fame of skill, languages and other learnin searched and explained the scriptures,) have given i honour to him who was ce while in the genuine im these names, he was nei Saviour, nor God."

* Dionysius Van de Wynpersse, D. D. Professor of Philosophy, matics, and Astronomy, at Leyden, in a masterly essay, entitled "A the true and eternal godhead of our Lord JESUS CHRIST; against m attacks."

Religious Intelligence.

ACCOUNT OF AN INSTITUTION AT ST. CHRISTOPHERS.

(Concluded from page 180.)

IN addition to what has been already said, a general outline of the principles, upon which the institution is established and conducted, may be thus delineated.

All the children who are admitted into it derive the advantages of a home, as well as the instruction of a school from the provision which has been made, and the regulations which have been framed for them. Protracted and fraudulent vacations, which cheat them of their improvement, and suspend the progress of knowledge until its attainments are almost forgotten, are deprived of the pretext by which they are usually glossed over. Nor indeed are holydays, which substitute idleness, ennui, and pastimes hardly innocent, for necessary relaxation and brief respites from study, scarce ever admitted. By this means the advance of the children in knowledge is regular and uninterrupted, and the effect of vicious society, improper conversation, and corruptive idleness, cautiously guarded against.

The diet of the children is regulated and established upon principles of economy and health, of certainty and

sufficiency. Regular and set hours are fixed upon for their Clothing has been directed plainest, cheapest, and most kind. In institutions of this every approach towards orn an attack upon the principle establishment. It misapplies poses of ostentation, the fir should be sacred to the relief and nourishes vanity in bosom happiness depends on its e: The lodging of the children l so contrived as to ensure clea air, and health to the bed ch Nor was it less adapted to e: these advantages to their scl dinner rooms. Instruction oc considerable portion of the d yet it is so timed as to be r compatible with, and mark seasons best adapted to exerci practice of devotion is render ual. And a decent respect f lished forms inculcated by a attendance on divine worship.

But all these benefits and b could not reconcile the parent and destitute children, through island of St. Christopher, to th the institution. That they with reluctance instead of es consent to have the necessities

oved, cannot fail to appear
y; and yet it is not so
ordinary that food should
be the hungry, clothes for
shelter for the exposed,
tion for the ignorant; if
tions assume an unusual
; greater part of mankind,
who are unreflecting and
are such slaves to what is
themselves or customary
at they distrust and dread
s in an uncommon shape.
n, who taste with hesita-
t delicious food, if its ap-
new to them; or its use
ended by the example and
of others. It therefore
cessary, for the sake of
the parents of destitute
the singular plan of an in-
house sole object was to
heir wants, that their re-
cept the proffered bene-
combated and overcome.
gly superfluous task was
recommended to every
the establishment by the
uggestion of Mr. John Ste-
y the exertions of every
with difficulty accomp-

er in which the institution
and the steps by which
lished have now been
seems fixed on a basis
eat measure of realizing
guine hopes of its found-
orders. They may reas-
ise themselves, that the
ration of poor and desti-
will be enlightened and
That the next generation
a greater progress in
virtue, and every useful
ian their parents. That
ng and uninterrupted ac-
an race will advance in
and approach towards
Nor is the hope too flat-
no cloud can arise in the
pective of national and in-
ity, which patriotism and
ture to themselves, while
g the institution. But
n of benevolence, upon
established is not oom-
true that the children al-
d into the institution will
in knowledge and train-
That their descendants

and every succession of their descend-
ants, will imbibe the same lessons re-
commended and rendered impressive
by the example of their parents. But
there are many children, not yet ad-
mitted into the institution, decaive as
their claims are, poor and destitute as
they are known to be. Nor can they
be admitted until the funds of the es-
tablishment are increased, beyond
what the ability of the island ex-
tends to, large as its benevolence has
already proved. But is there no other
class of philanthropists, to which char-
ity can direct her views and her hopes,
and from which she can gather assist-
ance in behalf of the cherished objects
of her care and tenderness? In be-
half of infants oppressed by poverty,
and rendered miserable by destitu-
tion? Are there no residents in
Great Britain, that land of enlightened
philanthropy, to sympathise in her de-
signs and contribute to their accomp-
lishment? Surely there are whole
classes of men, distinguished among
the eminent for feeling and liberality.
There are West Indian proprietors
and merchants resident in Great Brit-
ain, who would be emulous to relieve
the wants, and supply the deficiencies
of every praiseworthy and charitable
establishment. Let then the friends
of the institution for poor and desti-
tute children, apply to these friends
of humanity with the fullest confidence,
that whatever distress can require, or
mercy grant, they will be forward in
contributing.

—
*Arrangement of Religious Exercises, for
the daily use of the Pupils of the In-
stitution, &c. Founded at Bassaterre,
St. Christopher, March 1803.*

At day-break the Monitor walks
through the boys' bedchamber ring-
ing a bell and saying at intervals,

Arise—and work while it is called
to day, for the night cometh, when no
man can work.

At the door of the girls' bedcham-
ber the Monitress receives the bell,
and walks ringing and repeating in
like manner. As soon as each pupil
is risen and drest, he falls upon his
knees and utters the following ejac-
ulation:

O God! truly the light is sweet,
and a pleasant thing it is for the eyes
to behold the sun. Enlighten my
mind, that I may see my whole duty,

and aid me to pursue it all the day long.

(The pupils descend, and after a short excursion, they return to the great school room, and the following service is performed :)

MORNING HYMN.

On wings of brightest radiance borne,
From orient sky, a now bursts the morn;
The feather'd songsters wake their strains,
And tenfold beauty glides the plains.

Tho' round the bed of tranquil sleep
Kind guardian powers their vigils keep,
Our souls refresh'd and tun'd to gay,
With rapture hail the new-born day.

To thee, Almighty God! above,
Eternal source of bliss and love,
We owe the blessings which impart
Such joyous feelings to the heart.

From month to month, from year to year,
We're still the objects of thy care;
And when the high behest is giv'n,
The dutious soul is call'd to heav'n.

Teacher—Dear children! We are here met together to commemorate the goodness of Almighty God, in our creation, preservation and redemption. The blessings which he showers down upon us, are without number and without price. Tell me then, dear children, what return shall we make our heavenly Father for all his tender mercies?

Pupils—We will love him with all our hearts; we will keep his commandments; we will pray to him often, and praise him with songs of praise.

T. Let us then fall down together before him and pour forth this our morning prayer.

(All devoutly kneel.)

O Almighty and ever blessed God! We humbly bow before thee at this time, and unite our voices of thanksgiving for all the blessings extended toward us the children of men. We acknowledge with gratitude thy goodness in bringing us to behold the light of another day; and we humbly and earnestly pray that we may be enabled to spend it to thy glory;—knowing that the best thanks which we can render for the gift of our time, is the proper improvement of it. We present our petitions in the name and for the sake of Jesus Christ, our Lord. Amen.

T. Thou, O God! art infinite and eternal.

P. And we are short-lived and frail creatures.

T. Continue thy support or we perish.

P. Continue thy grace or 't is vain.

T. Our lives flee away like a shadow, and we are hastening to world.

P. So teach us to number that we may apply our hearts to wisdom.

T. O God; hearken to our supplications we beseech thee, and lend ear to our prayers. May we know of that which is good, may we love and serve thee the days of our lives. So shall we accompany our latter end, and be ripe for a more enlarged duty and happiness in the same.

Children, what is the best use of this day?

P. To cultivate our minds, and our hearts, and our heavenly affections.

T. How are these things done?

P. By imploring the assistance of God's grace and using our endeavours.

(The Teacher prays for the

O God! in whose hands are the destinies of men, look down with fraternal sympathy on the little Fraternity with an eye of compassion and love. Consider their wants, bodily and intellectual, and provide for them according to several necessities. Much is done for thy young petitioners, thou do still more—wilt thou not give us the tree which thou hast planted for their improvement equal to the tunic, and their usefulness pace with their years. As their hearts cleave with gratitude to thee, their Creator and Father and their Friend

(The Pupils pray for the Benefactors, and Teachers of this Institution.)

O God! who in thy goodness hast caused this Institution to be raised, for the purpose of teaching the ignorant, relieving the unhappy—be thou highly favoured instrument of beneficence the Founders of this Institution. Thou hast given us ministers and teachers to form our minds to wisdom and virtue; bless our labours in our behalf, and may we be whom thy providence has made instrumental in promoting the cause of hu-

blishment, hereafter meet
t reward which the world
ve.

(All join in prayer.)
his Island, with its Legisla-
pistrates, Clergy, and its re-
inhabitants. Regard with a
s eye the Africans in bond-
ag us: may their yokes be
their burdens light! Bless
bearing Islands, our mother
and all the nations of the
id finally we pray that the
thy love, with its hopes and
als, may be universally diffus-
g men. Now to the King
immortal, and invisible: the
s God; be honour, and glo-
ph Jesus Christ, for ever and
men.

PRAYER BEFORE MEALS.
i! who didst once rain bread
ven for the sustenance of
man, sanctify this food to
ishment, we humbly pray
agh Jesus Christ our Lord.

PRAYER AFTER MEALS.
we are fed and supported by
ty of our heavenly Father.—
accept our humble thanks,
thy God! for the sake of Je-
t our Lord. Amen.
evening, when the business
day is concluded, all assem-
in the morning, and perform
owing service:)

EVENING HYMN.
declin'd, the Orb of day
winds his weary way—
of men with toil oppress'd,
silence and to rest.
the's dark hours our eyelids close,
is hush to soft repose,
is God's protecting aid,
us thro' the lonely shade.

directs this rolling ball,
earth's empires rise and fall,
lets us being with a breath,
fift thousand eyes in death.
! thou source of endless praise,
me of everlasting days,
thy grace; and O may we,
sing, live alone to thee.

our children! How have you
joyed the past day?
active exertions for the ac-
t of knowledge and virtue.
what end?

promote the glory of God
god of our fellow creatures.
If you make the glory of God
god of your fellow creatures
es to every action?

L. No. 5.

P. We will endeavour so to do.

T. What duty remains to be per-
formed before we separate for the
night?

P. To return thanks to God, for all
his mercies, to ask forgiveness for our
transgressions, and to pray to him to
watch over us during the hours of
sleep.

T. Let us then, with humble and
contrite hearts, kneel before him.

(All kneel.)

O Almighty and ever blessed God!
We again wait upon thee at this hour
of prayer, to pour out our thankgiv-
ings before thee, for thy kind care of
us through another day, which, for
the refreshment of labouring man,
thou hast now brought to a close.—
May we reflect that one day more is
subtracted from our span on earth,
and that the greater diligence is nec-
essary for making our calling and
election sure. Forgive, O Lord,
whatever thou hast seen amiss in our
conduct, and grant us grace to amend
it. Preserve us from harm this night.
May we lay our heads upon our pil-
lows, with an entire resignation of
our lives into thy hands, humbly re-
solving, that if Thou in thine infinite
goodness shall see fit to add another
day to our existence, we will devote
it to thee. Accept our prayers in the
name and for the sake of Jesus Christ
our Lord. Amen.

(All retire to rest.)

Each as soon as he is undressed
kneels down by the bed side and says,
Sweet is sleep to the laborious and
the good. May I, blessed Lord! la-
bour for my salvation, and may thy
grace enable me to be good, that I
may be happy!

A new and most extraordinary Society.

A new religious society has lately
been formed in Holland, entitled
Christo Sacrum. At first it consisted
only of four members, but in a short
time the number of the sect increased
so rapidly as to amount to from three
to four thousand. The object of the
Society is to unite all religious sects.
The principal place of meeting is at
Deft, where the society has already
built a church, in which we find Cal-
vinists, Lutherans, Memnonites, Cath-
olicks, and persons of various other
religious persuasions amicably assem-
bling. The society does not admit of

F f

any dominant or exclusive system. They have no priests, but only orators, who while delivering their discourses stand at the altar. The service is divided into that of worship and of instruction; the object of the former being to shew the greatness of God, by directing our attention to the admirable regularity which reigns in all the productions of nature. For this purpose they assemble every Lord's day, at six or seven in the evening. The service of instruction is held every fifteenth day, when they discourse about different subjects, and particularly revealed religion. Six times in each year, they assemble to celebrate the Lord's Supper; and during the prayer and the blessing the whole congregation continues prostrate. The Dutch clergy have much to their credit, strongly opposed this society, but hitherto with little effect, and the present Dutch government favours the new sect.

Religious Monitor.

AN ABRIDGED ACCOUNT OF THE VARIOUS MISSIONARY STATIONS IN SOUTH AFRICA, FROM THE REPORT OF THE DIRECTORS OF THE MISSIONARY SOCIETY IN LONDON.

This society within a few years has done more than any other to diffuse the gospel among the heathen. England and Scotland, like the two great luminaries of heaven, are extending light around the globe. Numerous societies, having the same object in view, in other countries, like twinkling stars, assist in the glorious design.

Editor.

At Cape Town Mr. Manenburg is preaching to a congregation of christians, and to heathen, who are numerous in the place. An increasing disposition to hear the word is evident, and some have hopefully experienced the efficacious grace of the gospel.

At Stellenbosch, twenty miles from Cape Town, is another missionary station. There Mr. Bekker preaches to the heathen, several of whom, he writes, have embraced the Saviour of sinners. This useful missionary has opened a school for the children of the Hottentots.

At Waggonmakers Valley, Bastian Tromp, a native of Holland, is labouring in the same cause. At first he met with opposition from nominal

christians in the vicinity. This induced the missionary cause, earnestly applied to Governor Dux the Cape, to suppress the same. The governor general, too acquainted with the influence of christian principles to be imposed upon, wrote to the missionary him- self, encouraging him to remain at his post, and promised him his protection. Accordingly he continues to labour among the heathen of different tribes, as Hottentots, Boscheimen, and from Mozambique. In the midst of some of them appears the work of the holy Spirit.

At Graaff Reinet, a place on the limit of the colony toward the east, the missionary Vanderlinger has laboured the word of life to a considerable number of heathen.

Mr. Kicherer has formed a church at Zak River. Messrs. Anderson and Krosmer are labouring on the Great or Orange river on the eastern coast of the continent. Various Different tribes attend their instructions, as Hottentots, Corannamaquas, and Briqueas. They are friendly and attentive to the missionaries, numbers of them have learned to read, and spiritual impressions evidently made on some of their minds. These people live almost entirely on animal food, and are continually to remove very often to find pasture for their cattle. The missionaries, when they visited them, observed no observances of a religious nature.

A native of Mozambique, who had there been purchased as a slave, was brought to the Cape, was imbued with the truth under the preaching of Mr. Voss. For several years he adorned the gospel of God, and for two years has been desirous of communicating it to his countrymen. This young man, of strong talents and powers, the London missionary society have purchased of his masters, and put him under the care of the missionaries at the Cape, to receive such education as may qualify him to accompany some other missionaries to his native country. In the meantime he exerts himself in teaching the heathen at the Cape.

At Algoa Bay, Lat. 29 S. on the eastern coast of the colony, labours the venerable Dr. Vanderkemp.

sized five men, six women, and youth and children.

been resolved to establish a station at the Cape, to instruct converts, that they may be missionaries or interpreters in those regions they understand the lan-

guage. Benbosch, in the colony of the Cape, a missionary society is now maintaining a harmonious connection with the London Missionary Society, assisting them in their good designs.

The report concludes in strains of eloquence. "We have the reasons," say the directors, "to believe, that many thousand heathens in Africa, are now hearing the glad tidings of salvation from the lips of the missionaries sent by this society. We

reason to hope that many of them have become fellow citizens; and are now part of the household of faith. In many of them is an attention to divine things; in many others a desire to propagate the gospel sent forth; they seem to be under

a sacred preparation for the gospel dispensation. Already our missionaries are instructing those tribes and nations whose memorial has scarcely reached us, and is hardly to be traced in the records of history. Till lately they never heard of the name of Jesus. Let us daily in our prayers remember those, who have entered the missionary warfare."

DOMESTIC.

A letter of Oct. 5, 1805, from Rev. John Sergeant, missionary to the New Stockbridge Indians, near Oneida, informs, that a very pleasing occurrence has lately taken place in that quarter. About a third part of the Oneida tribe* of Indians have been avowed Pagans, or followers of the Prophet, as they stile themselves. These, a short time since, all united themselves to Mr. Sergeant's congregation. A particular account of this remarkable event, is expected soon, and shall be communicated to the publick through the Panoplist.

* In 1796 this tribe consisted of 628 souls.

Literary Intelligence.

GREAT BRITAIN.

valuable papers of the late Robert Robinson, of Edinburgh, have been brought forward under the sanction of his Executors.

William Magee, Professor of Divinity in the University of Glasgow, is going to publish a new interpretation of the prophecy of the book of Daniel; in which will be detailed the various schemes that have been offered for its solution.

A new Library Institution has been set on foot in the city of London, on a liberal and extensive scale. Its plan comprehends three distinct objects.—1. To contain every work of value. 2. Reading rooms for the use of the publick, where they may peruse the most interesting papers, periodical publications, pamphlets and formalis. 3. A lecture room, where the most curious and conveniences for the purpose of lectures and experiments may be had.

The subscriptions are very liber-

al, and already amount to above £70,000, it has been agreed to apply to his majesty for a charter, and a committee of twenty-one persons, is appointed to prepare and digest a plan of the establishment.

Mon. Lit. Adv.

The Rev. S. Burder, of St. Albans, has issued proposals for publishing his Oriental Customs, in two volumes. The first volume appeared about three years ago, the second is entirely new, and may be purchased separately.

The Rev. Dr. Williams, and Rev. E. Parsons have announced their intention of publishing the whole works of the late President Edwards of N. England, in the same uniform manner, as their edition of Doddridge's works.

TRAVELS.—We understand that Julius Klaproth, son to the celebrated chemist of Berlin, having distinguished himself by his researches into Oriental Literature, has received an ap-

pointment from the Petersburg Academy of Sciences, in consequence of which he is to attend the Embassy of Count Golowkin, which is about to be dispatched from Russia to China.—The whole embassy, including attendants, will amount to three thousand men. A number of learned men from different parts accompany it at the Emperor's expense, for the express purpose of rendering this embassy subservient to science and literature. It is supposed very considerable accessions of knowledge in respect to the Chinese empire, will be derived from this embassy.

LITERARY REGULATION. By a decree of the French government, issued on the 22d of March, the proprietors of works left behind them by authors, have the same right over them as the authors themselves. It is however provided that these posthumous works should not be printed along with those published by the author in his life-time.

CHINESE LITERATURE. *M. Hager*, at Paris, who lately published a description of the Chinese Coins, in the French Imperial Cabinet of Medals, is employed in arranging 117,000 Chinese characters, which have been collected at the Imperial press, and will afterwards with the assistance of these characters publish a Chinese Lexicon.

LITERARY PROHIBITIONS. The vigilance with which the French government watches over the principles of its allies, as well as those of its own subjects, appears from an occurrence which has lately taken place in Switzerland. *Osterwald's Geography*, the school-book in use throughout Switzerland, had in consequence of the new changes which have taken place in the relative situation of the states of the continent, become obsolete and imperfect. Two years ago a new edition of this work was published with such additions and alterations, as were rendered necessary by the present situation of things. In this new edition however, certain facts were mentioned, which it was apprehended would excite in the breasts of the youth such feelings, as were by no means calculated to confirm that harmony, which at present subsists between Switzerland and her great ally. This dangerous edition was therefore

prohibited by the Council of Sance.

JEW. From an Imperial U the Court Gazette of Peters appears, that the rights of have been given to the Jews t out the whole extent of the dominions. After this edic children of Jews will be s like the other Russian subje the schools, colleges and univ They may be received as M of the Academy of Sciences at burg, and obtain, according merit, the different situatio Universities. The Jewish yo be taught the Russian, Polt German languages. The J pointed to places under gover will wear in Poland, the Polia and in the Russian governme German dress. The Hebrews divided into four classes; tha mers, that of artificers and w that of merchants, and that of c The Hebrew farmers will be c They as well, as the artifice purchase lands in the govern Lithuania, White Russia, Litt sia, Vclhynia, Podolia, &c. enjoy them in full property. who wish to engage in agri but have no fortune, are to hav tain portion of the crown land governments above mentioned. who will establish manufactor to enjoy in their commerce franchises of Russian subjects permitted to the Jewish worl exercise in the governments, their residence is assigned all the trades authorised b They are not to be restrained body of tradesmen, and th enroll themselves in any c tion they may think proper. I thing the Jews are to have th rights and the same protection er Russian subjects. Nobody be allowed to trouble them by or deed, in the exercise of his ship, or in their manner of life.

M. HUMBOLDT. Among th number of interesting facts co by the celebrated traveller Hu the following, which he has c nicated to the French National tute, is one of the most singula eral volcanoes among the *Andes* up at intervals mud, fresh wat what is extremely remarkable

of fishes. So great a number are occasion thrown, as to insinuate and cause diseases. This man, however wonderful, is to be uncommon. Another circumstance is, that the eye is very little damaged, and their bodies are very soft, they appear to have been exposed to heat. The Indians affirm, that they are often alive after they arrive at the foot of the mountain. These are thrown out by the lateral gorges of the mountain, as well as by the mouth of the crater, but always at a height of 1200 or 1300 toises above the surrounding plains. Humming-birds that they live in lakes situated at that height in the interior of the mountains, and what adds great probability to this is, that the same species are found in the rivulets that run at the foot of the mountains. It is the only humming-bird that exists at the height of 1400 toises in the kingdom of Quito; the name of this new, and has received from the author the name of *Pimelodus*.

DR. GALL. It appears from the foreign journals, that the theory of Dr. Gall are anxious to defend themselves from the calumny which has been circulated against it has been thought, they say, that the theory of Dr. Gall justifies evidence because if a man has the organ of the intellect in a particular dislocation it is in vain for him to resist the dominant inclination. This, they contend, is a perverted theory, which was never held in such a light by any of Dr. Gall's disciples. A man is not vicious

because he has a certain organ in the head, more prominent than the rest, but he has such an organ because he is vicious. The more any vicious inclination is indulged, the stronger it becomes, and the corresponding organ increases in proportion. The court of Vienna, therefore, they observe, has great occasion to improve its metaphysics.

DEAF AND DUMB. Professor Kieckhefer has made a variety of observations on the Deaf and Dumb, at Berlin. The result of his experiments is expected with great anxiety on the continent. One singular fact which he is said to have discovered is, that the *Deaf and Dumb* have a great tendency to speak in rhyme, and what is more remarkable that the rhymes follow the sound more than the orthography. It is not as yet sufficiently authenticated to admit of conclusions being drawn from it with safety.

A work was lately published in England, with this title, "Vox occulis subjecta;" A Dissertation on the most curious and important art of imparting Speech, and the knowledge of Language to the naturally Deaf and (consequently) Dumb; with a particular account of the Academy of Messrs. Braithwaite of Edinburgh, and a proposal to perpetuate and extend the benefits thereof: By a Parent: (who is appears is Mr. Francis Green, of Medford.)

Since this publication has appeared, as the effect of it, we are happy to learn, that a public Charitable Institution has been established in England, under the patronage of the Duke of Buckingham, and other benevolent characters. We express our hearty good wishes, that the benevolent Author of the above mentioned work, may succeed in his commendable and persevering exertions to found a like Institution in New England. Considering the number of deaf and dumb people among us, such an establishment seems highly desirable, and we wish the attention of the publick, in these prosperous times, may be turned to an object so deserving their patronage.

List of New Publications.

ENGLISH.

Following are among the multitudes of works, lately published in Great Britain.

THE SACRED HISTORY. Or an adapted Sacred History to the use of children. By A. Burgh, Esq. of University College, Ox-

ford. The Old and New Testament, the Principles, Discipline, and Government of the Churches of Christ, in-

cluding remarks on Baptism, the Lord's Supper, the Plurality of Elders, their Ordination, &c. By David M'Rea, A. M. Longman, Hurst, Rees & Orme, London, 39, Paternoster row.

Also published as above; Sermons, by Sir Henry Moncrief Wellwood, Bart. D.D. & F.R.S.Ed. one of the ministers of St. Cuthbert's, Edinburgh, and Senior Chaplain in Ordinary, in Scotland, to the Prince of Wales.

An Essay on the Spirit, and Influ-

ance of the Reformation of Luther. Faithfully translated from the French of C. Villars, by B. Lambert, with the Life of Luther, accompanied with a fine Portrait. M. Jones, Paternoster row.

Another edition of this valuable work, with copious notes, by James Mill, has lately been printed for C. & R. Baldwin, New Bridge street, and R. Ogle, Great Turnstile.

Evans' Sketch of the Denominations into which the Christian World is divided. Ninth Edition, with eight Portraits; corrected and improved. B. Crosby & Co. Stationer's court.

Discourses and Dissertations, on the Scriptural Doctrines of Atonement and Sacrifice, and on the principal objections urged by the opponents of those Doctrines, as they are held by the established church; with an Appendix containing some Strictures on Mr. Belsham's Review of Mr. Wilberforce's Treatise. The second edition on an improved plan. By Wm. Magee, S. T. P. Senior Fellow of Trinity College, and Professor of Mathematics, in the University of Dublin. Cadell & Davis, Strand.

Censura Literaria; containing Ti-

cles, and Abstracts, of Sermons, and Articles of Biography, and of every Antiquities; partly of "Oldys' British Librar

* * * *The Communicator* Learned, particularly on the Biography and Antiquities and America, will be very the Editor.

AMERICAN PUBLICA

Two Sermons on the Suicide; and on the cause lead to it. Preached at Lord's Day, Feb. 24, 1805. A sermon of a melancholy instance, which had recently that town. By the Rev. J. Prop, D. D. of West Spring

Waiting on God for Reason preached in a time of July 24, 1805. By Joseph D. D. Pastor of the first West Springfield.

A Sermon preached at the the Rev. James Converse to the of the Church in Wethersfield (10, 1802. By Seth Payson, A. M. Church in Rindge, (N. H.)

An Abridgment of two Discourses at Rindge, at the Annual F 1805. By Seth Payson, A. M.

Obituary.

In England, JOSEPH WILKES, Esq. He had a peculiar mode in the formation of roads, of which thirty years experience has fully established the reputation. The principle on which it is founded is, in all possible cases, by laying the road in a concave form, and on an inclined plane, to concentrate the water in the middle, and thus making them as near as may be, like to washways, these being made cleaner and better by rain, which, in the old convex form, where there must be ruts, proves the destruction of roads. This mode is extending through a large district of country, and the roads have the advantage of not only being safer and more pleafant to travel upon, but the singular one of being kept in repair at so much less expense, that where in the old form, the toll collected was inadequate to pay the interest of money borrowed upon them; by the saving of expenses in this, not only the interest is paid, but the principal lessened.

In Europe Her Royal Highness the Countess D' A sort of the 2nd. brother of nate Louis XVI.

In Jamaica, July 4th, the Britannick majesty's frigate the Hon. JOHN MURRAY that ship. He was son of Dunmore, the last governor ia, under the royal govern

In Chilmark, the Hon. MATHEW, aged 86. This life, he enjoyed a "sound found body." As a physician eminent; as a senator, wise and upright; as a judge the friend of the widow and as a christian, exemplary have lived more honoured ed. As he lived the life of a sage, so, like him, his example has left an excellent numerous posterity, as well follow. Nine children follow mains to the grave.

Poetry.

H Y M N,

passed by the Principal, and appointed to be sung by the Pupils of the Institution, St. Christopher on Sunday, February 24, 1805, the second Anniversary of the establishment. (See Panoplist, page 177, and 223.)

AGAIN we hail th' auspicious day,
A day to helpless orphans dear;
Which bids us tune our humble lay,
And wipes from Memory's eye the tear.

Hallelujah, Amen.

Around, the flame diffusive glows
Of Charity, celestial guest!
To her th' adopted infant owes
The joy that fills his little breast.

Hallelujah, Amen.

Ah, no! of Thee, great God! alone,
(An awful truth from Heav'n reveal'd)
All is the blessing—all the boon,
And Charity is Grace conceal'd.

Hallelujah, Amen.

How sweet to trace the paths of love—
How sweet her secret wheels survey!
More grateful yet, to look above,
And mark the Pow'r that bids them play.

Hallelujah, Amen.

What tho' Philanthropists, inspir'd
With Heav'n's own spirit gave their aid—
By Thee their generous souls were fir'd,
Thou spak'st the word, and misery fled.

Hallelujah, Amen.

Still o'er Columbus' fav'rite ISLE,
Thy shield protective wide extend;
Still on her infant orphans smile,
For life is bliss with Thee our Friend.

Hallelujah, Amen.

H Y M N,

passed by the Rev. Mr. Newman, and appointed to be sung on the same occasion.

O GOD! what language shall express
Our present bliss our past distress!
What pow'r the grateful sense disclose,
With which our ravish'd bosom glows!
For gloomy, lately, was our lot,
As if by Heav'n itself forgot;
Want press'd us with his iron hand,
And bent us to his stern command.
The blind career of vice we ran,
With sorrows crowding life's short span:
No ray of joy, no hope of rest
E'er visited our troubled breast.
But now how placid and serene,
How cheerful, and how bright the scene.
Since exercis'd in Virtue's school,
Her charms we feel, obey her rule.
Let mortals never then despair
Of their Almighty Father's care,
But still in him their trust repose,
And brave all dangers, brave all foes.

TO CORRESPONDENTS.

Z. *On Experimental Religion* is fully approved. The addition number on the same subject is with pleasure expected.

Z. Z. *On Preaching*, was received too late for this number.

Beta's pleasant remarks are approved.

Asaph, No 2. on the nature, uses, and effects of prayer; A third *On the Old Divines*; *Thoughts on 1 Pet. iv. 6.* *Eusebius*, *Pagan Demons*, and *Philo's* 5th No. on the Deluge, are prepared for next number.

We thank the *Subscriber*, who sent us Bishop Horne's ingenious aphraze on a passage in Ecclesiastes. It shall appear in the next number.

Q. *On Redeeming time*, and *Gamma* on another subject, are on for consideration.

The anonymous communication, which undertakes to point the grounds of christian fellowship, will be considered. The fit is delicate and important, and demands a wise and cautious Some parts of the paper received are not in our opinion, sufficient guarded.

The Editors feel responsible for what they publish, and therefore must examine every paper with serious and faithful attention decide impartially and firmly according to their judgment.

The two pieces from *Philoletus*, are serious and devout. The first, however, is not such, as fully meets the wishes of the Editor, as will be likely to satisfy the expectations of the public mind.

We thank our respected correspondent, who has furnished us *Contemplations on Christ*, a seasonable subject. His observations on *person and character of Christ* will be found in the present number those on his *Office*, shall appear in our next.

We have just received, *Philologos on the Decalogue*, in twelve numbers, and approve his "leading view" in them, "to vindicate morality of the Old Testament against the aspersions of infidels to furnish armour against enemies of various casts." Our ingenuous correspondent has our best wishes for his success in accomplishing good designs.

Several valued correspondents, whose favors have remained time on our files, are not forgotten. We have reasons for our delay which we trust would satisfy them, if they could with propriety communicated.

We are much obliged to the respected correspondent, who has favoured us with observations on the manner in which christians are to an excommunicated brother; *THE TRIFLER*, &c. They are just received shall have an early insertion in the Panoplist. Communications from this correspondent will always be acceptable.

The Editors suggest to their correspondents, the expediency of fixing signatures to their respective pieces.

☞ The Editors have to apologize to their Patrons for the short delay of this number, occasioned by a disappointment in receiving paper.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 6.]

NOVEMBER, 1805.

[VOL. I.]

ACCOUNT OF THE EXECUTION OF ARTHUR LORD CAPEL, MARCH 9, 1649.

(From the Christian Observer.)

THE execution of the Duke of Hamilton and the Earl of Holland having been performed, the Lord Capel was brought to the scaffold, and in the way he put off his hat to the people on both sides: and being come upon the scaffold, Lieutenant-Colonel Beecher said to him, Is your chaplain here?

Capel. No, I have taken my leave of him. And perceiving some of his servants to weep, he said, Gentlemen, refrain yourselves, refrain yourselves. And turning to Colonel Beecher, he said, What! did the lords speak with their hats off, or no?

Col. Beecher. With their hats off. And then coming to the front of the scaffold, he said, I shall hardly be understood here, I think; and then began his speech as followeth:

“The conclusion that I made with those that sent me hither, and are the cause of this violent death of mine, shall be the beginning of what I shall say to you. When I made an address to them, (which was the last) I told them with much sincerity, that I would pray to the God of all mercies, that they might be

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partakers of his inestimable and boundless mercies in Jesus Christ; and truly I still pray that prayer; and I beseech the God of heaven forgive any injury they have done to me, from my soul I wish it: and this I tell you as a Christian, to let you see I am a Christian. But it is necessary I should tell you somewhat more, that I am a Protestant; and truly I am a Protestant, and very much in love with the profession of it, after the manner as it was established in England by the thirty-nine articles; a blessed way of profession, and such an one as truly I never knew any so good. I am so far from being a Papist, which somebody has very unworthily at some time charged me withal, that truly I profess to you, that though I love good works, and commend good works, yet I hold they have nothing at all to do in the matter of salvation; my anchor-hold is this, That Christ loved me, and gave himself for me: this is that that I rest upon.

“And truly something I shall say to you as a citizen of the whole world, and in that con-

sideration I am here condemned to die, contrary to the law that governs all the world, that is, the law of the sword; I had the protection of that for my life, and the honour of it; but I will not trouble you much with that, because in another place I have spoken very largely and liberally about it. I believe you will hear by other means what arguments I used in that case: but truly that which is stranger, you that are Englishmen, behold here an Englishman before you, and acknowledged a peer, not condemned to die by any law of England, not by any law of England; and, shall I tell you more? (which is strangest of all) contrary to all the laws of England that I know of. And truly I will tell you, in the matter of the civil part of my death, and the cause that I have maintained, I die (I take it) for maintaining the fifth commandment, enjoined by God himself, which enjoins reverence and obedience to parents. All divines on all hands, though they contradict one another in many several opinions, yet all divines on all hands do acknowledge, that here is intended magistracy and order; and certainly I have obeyed that magistracy and that order under which I have lived, which I was bound to obey; and truly, I can say it very confidently, that I do die here for keeping, for obeying that fifth commandment given by God himself, and written with his own finger: and now, Gentlemen, I will take this opportunity to tell you, that I cannot imitate a better nor a greater ingenuoseness than his, that said of himself, for suffering an unjust judgment upon another, himself was

brought to suffer by an unjust judgment. Truly, Gentle that God may be glorified, all men that are concerned may take the occasion of humble repentance to God mighty for it: I do here present to you, that I did give my to that bill against the Earl of Strafford; I doubt not but Almighty hath washed that with a more precious blood of his own Son, and dear Saviour Jesus Christ; I hope he will wash it away all those that are guilty. Truly, this I may say, I have the least part nor degree of ice in doing of it; but I confess again to God's; and the accusation of mine frailty, and the frailty of my nature, that it was unworthy ardence not to resist so great a torrent as carried that bus at that time. And truly, I think, I am most guilty of not courage enough in it; malice I had none; but whatever it was, God, I am sure, pardoned it, hath given me assurance of it, that Christ his blood hath washed it away and truly, I do from my wish, that all men that have stain by it may seriously receive and receive a remission and pardon from God for it. And Gentlemen, we have an occasion from this intimation to remember his Majesty our king last was; and I cannot speak of him, nor think of it, but I needs say, that in my opinion who have had time to consider all the images of the great and virtuous princes in the world; and, in my opinion there was not a more virtuous and more sufficient prince than

in the world than our gracious King Charles that died last: God Almighty preserve our King that now is, his son; God send him more fortune and longer days; God Almighty so assist him, that he may exceed both the virtues and sufficiencies of his father. I pray God restore him to this kingdom, and unite the kingdoms one to another, and send a great happiness both to you and to him, that he may long live and reign among you, and that that family may reign till thy kingdom come, that is, while all temporal power is consummated: I beseech God of his mercy give much happiness to this your king, to you that shall be his faithful subjects by the grace of Jesus Christ.

"Truly I like my beginning so well that I will make my conclusion with it; that is, that God Almighty would confer, of his infinite and inestimable grace and mercy, to those that are the cause of my coming hither, I pray God give them as much mercy as their hearts can wish; and for my part I will not accuse any one of them of malice, truly I will not, nay, I will not think there was any malice in them. What other end there is, I know not, nor will I examine; but let it be what it will, from my very soul I forgive them every one. And so the Lord of heaven bless you all, God Almighty be infinite in goodness and mercy to you, and direct you in those ways of obedience to his commands, to his Majesty, that this kingdom may be an happy and glorious nation again, and that your king may be an happy king in so good and so obedient people: God Almighty keep you

all; God Almighty preserve this kingdom: God Almighty preserve you all."

Then turning about, and looking for the executioner, (who was gone off the scaffold) he said, "Which is the gentleman? Which is the man?" Answer was made, he is coming: he then said, "Stay, I must pull off my doublet first, and my waistcoat." And then the executioner being come upon the scaffold, the Lord Capel said, "O friend, prithee come hither." Then the executioner kneeling down, the Lord Capel said, "I forgive thee from my soul, and not only forgive thee, but I shall pray to God to give thee all grace for a better life. There is five pounds for thee; and truly, for my clothes, and those things, if there be any thing due to you, for it you shall be fully recompensed; but I desire my body may not be stripped here, and nobody to take notice of my body but my own servants. Look you, friend, this I shall desire of you, that when I lie down you would give me time for a particular short prayer."

L. Col. Beecher. Make your own sign, my lord.

Capel. "Stay a little: which side do you stand upon?" (speaking to the executioner.) "Stay, I think I should lay my hands forward that way (*pointing fore-right*);" and answer being made, yes; he stood still a little while, and then said, "God Almighty bless all this people; God Almighty stanch this blood; God Almighty stanch, stanch, stanch this issue of blood. This will not do the business: God Almighty find out another way to do it." And then turning to

one of his servants, he said, "Baldwin, I cannot see any thing that belongs to my wife ; but I must desire thee and beseech her to rest wholly upon Jesus Christ, to be contented, and fully satisfied." And then speaking to his servants, he said, "God keep you ; and Gentlemen, let me now do a business quickly, privately ; and pray let me have your prayers at the moment of death, that God would receive my soul."

L. Col. Beecher. I wish it.

Capel. "Pray, at the moment of striking, join your prayers, but make no noise (*turning to his servants*) ; it is inconvenient at this time."

Servant. My lord, put on your cap.

Capel. "Should I ? what, will that do me good ? stay a little, it is well as it is now." (*As he was putting up his hair.*)

And then turning to the executioner, he said, "Honest man, I have forgiven thee, therefore strike boldly, from my soul I do it."

Then a gentleman speaking to him, he said, "Nay, prithee be contented, be quieted, good Mr. — be quiet."

Then turning to the executioner, he said, "Well, you are ready when I am ready, are you not ?" And stretching out his hands, he said, "Then pray stand off, Gentlemen." Then going to the front of the scaffold, he said to the people, "Gentlemen, though I doubt not of it, yet I think it convenient to ask it of you, that you would all join in prayers with me, that God would mercifully receive my soul, and that for his

alone mercies in Christ God Almighty keep you

Execut. My lord, shall up your hair ?

Capel. "Ay, ay, prithee and then as he stood lifted his hands and eyes, he said God, I do with a perfect willing heart submit to th O God, I do most willingly myself." And then ing down, said, "I will t how I can lie ; and layi head over the block, said, I well now ?"

Execut. Yes.

And then, as he lay wit his hands stretched out, h to the executioner, "He both my hands out ; whee up my hands thus, (*lifting right hand*) then you strike."

And then, after he had short prayer, he lifted t right hand, and the exec at one blow severed his from his body, which was up by his servants, and pu his body, into a coffin, as tl mer.

THE NATURE AND EFF OF CHRISTIAN COUR EXEMPLIFIED.

(From the Christian Observ

A SHORT time ago, I j visit to an old friend at hi dence in a remote part o kingdom, whom I had not for eighteen years, and I a posed to think the narrat the circumstances of that view, and of the consequ attending it, will not be un esting to yourself or your ers.

My acquaintance with

ophilus (for that is the title under which I shall conceal the name of my friend) began at the university, which we entered and quitted nearly at the same time; and it was improved into an intimacy by an occasional intercourse of several years. He was sensible, lively, affable, generous, and humane; but with these qualities he had one fault, which often made me tremble for its consequences, an impetuosity of temper, which ill brooked opposition or restraint. In 1785 I left England, under a promise of writing to Theophilus, which I never performed, although I always retained a sincere regard for him. I returned to my native country at the close of the last century, and inquiring after the companion of my youth, I learnt that, in 1787, he had succeeded to a large estate in —shire, and had ever since lived in the country, visiting the metropolis only when called to it by business of importance.

Intending to surprise him by an early visit, I forbore writing to him, but from circumstances which it is unnecessary to particularize, I had no opportunity of executing my intention before the beginning of last September, when, without any previous notice, I repaired to his house. At the distance of three quarters of a mile from it, I passed through a village, which I was informed had been established by Theophilus; the neatness of the cottages, and the appearance of their inhabitants bespoke industry, order, economy, and comfort. My name, as that of a perfect stranger, was announced to him by a servant. I heard it repeated with a vivacity which

convinced me that I was not forgotten, and that I should be a welcome visitor: in a moment afterwards my friend took me by the hand, and his voice confirmed what his countenance expressed, that he was really glad to see me.

We had chatted more than an hour, with all the hilarity and interest which a renewed friendship, after long separation, inspires, when we were most disagreeably interrupted by rude noises at the gate: a servant entering announced the arrival of some clamorous complainants, who required the interposition of my friend as a magistrate. He immediately arose, apologised for the necessity of attending his duty, and was preparing to leave the room, when I requested to accompany him. The parties stated their complaints, which had arisen out of a drunken brawl, with the greatest vehemence, although they were so trifling and ridiculous, that I could not suppress my vexation at the ill-timed intrusion. My friend, however, heard them, not merely with patience, but with complacency, and I admired the dexterity with which he soothed and composed the enraged opponents, and the well-adapted impressive admonition with which he discharged, after having reconciled them. All this was done without any emotion, and with so much good humour, that I could not conceal my surprise. Theophilus, smiling, replied, "You knew me at a time when I should not have borne such a scene with so much composure; but since our separation I have been studying morals and manners in that book, (pointing to one which I

saw was a Bible): in that," continuing his discourse with a rising animation in his voice and eyes, "there is a character described, which no mortal can ever hope to equal, but which I daily study; as a model of unattainable though imitable perfection; a character which combines such dignity and condescension, such sublimity and humility, so much forbearance under affront, such patience under ill usage, such love to God, and such good will to man, evinced by habitual piety and philanthropy, that even men of the world are compelled to admire it, whilst *those to whom it is given to understand it* love and adore it. Imagination never conceived a character so amiable, so elevated." From this and some other expressions I suspected that Theophilus had become a *Methodist*; and the morning and evening use of family prayer, with the general tenour of his conversation, so different from what it used to be, tended strongly to confirm the suspicion, although I saw nothing in his behaviour, or in that of his family, of the cant, precision, and formality attributed to people of that denomination. The suspicion, however, (I now confess it with shame,) abated somewhat of that cordiality which I felt on the first renewal of our intimacy; but an intercourse of a few days completely annihilated it, and my admiration of his character and love of his person hourly increased. His deportment was so invariably courteous and kind, his conversation, though serious, was so free from gloom, so affable and cheerful, his whole demeanour was so graceful and engaging, that I never saw the

character of a fine gentleman more strikingly displayed than by him. Decorum, civility, and politeness, we expect, and usually find, in persons of a certain rank in life; but in him they appeared the expressions of innate benevolence. His complacency was without effort, the result of principle, the indication of a mind disciplined and composed; and although I knew that his thoughts were frequently occupied by business of urgent importance, which required intense consideration, I never saw him absent or embarrassed in society, or inattentive to conversation, to which, without any appearance of dictating, he often gave an improving and entertaining tone. But nothing struck me more forcibly than his behaviour to young people; he seemed to feel that to be extensively useful to them he must possess their esteem and confidence, and as this was an object which he had constantly in view, he conciliated their attachment by a familiarity which never lessened their respect for him; he would join them in the hours of recreation, participate their gaiety, and promote their innocent amusements; and without the repulsive formality of instruction contrived, even at those times, to impress upon their minds useful knowledge and important truths; and when he assembled them, as he often did, for the express purpose of instruction, it was conveyed in such a mode that they seemed as anxious to receive it as he was willing to impart it. Nor was the society of Theophilus less agreeable to the aged; the same behaviour endeared him to them which conciliated the young: in

as a master, a landlord, or member of society, he was respected and esteemed family, his tenants, and hours, and the influence of opinions and conduct was fully felt wherever they were known. The embarrassed I went to him for advice, he was ready for assistance, and the only comfort for consolation, and the only way in which he felt and expressed his affection on such occasions gave a full proof of his generosity, and a full proof of his admonition, which he expressed in the most affectionate manner, as well as in the most judicious manner, of those whom he loved. I regretted that I could not see him in the character of a husband and father, but I lost his wife three years before my visit to him, and the only child he had predeceased his mother.

When I visited Theophilus it was my intention to pass a few days with him, but I was attracted by the irresistible fascinations of his society to prolong my stay. I joined in all the dissensions of the family at first, but I will not disguise the reason from a motive of conformity, but from a sense of religion. It was impossible to be long in the company of Theophilus without feeling the influence of his character. The union of piety and external elegance is rare; in him they were united beyond what I ever saw in any man, and it was evident that he had not learned politeness from the fashionable world at that it was the expression of principle and feeling. The prayers which were read in the family were either for our church, or compila-

tions from the different services of it, or compositions of our best divines; and they were uttered by him with so much unfeigned devotion, that it was impossible to hear them often without being affected by them. I had, in fact, become in love with religion before I knew what it was, for although my mind had not been indurated by the maxims of infidel philosophy, I had never seriously considered the subject of revelation.

Theophilus remarked with pleasure the traces of this alteration, he improved the opportunity afforded him by it, of introducing moral and religious topics of conversation, to which, in the first days of our renewed acquaintance, I should have paid little attention; and he led me insensibly to the perusal of books calculated to enlighten my understanding, and awaken and alarm my apprehensions. Sometimes he would descant on the frivolous or vicious pursuits of the times, expatiate on the misery occasioned by them to individuals, families, and the nation; or contrast the turbulence and anxiety of a life of dissipation with the solid composure of a religious mind, and the dying despair or insensibility of the impenitent sinner, with the serene confidence of the true believer. All this was done with so much judgment, that I felt its effect without perceiving the object of it. To shorten the narrative, I had passed a month with him, when one evening after he had read a discourse to his family, which furnished the subject of our subsequent conversation, he addressed me with an awful

affecting seriousness, and in terms which I shall never forget.

“ I love you, Edward (said he) and I mean to give you a solid proof of my affection. Our friendship began in youth, and was founded on a similarity of dispositions, which led us to the same occupations and amusements. Let the friendship of our declining years be cemented by the rational desire of promoting the eternal welfare of each other. I now look back to the time when we passed our mornings and evenings together, in follies and pleasures, as a period of delirium; and whilst I tremble at the recollection of the dangers in which we were plunged by it, I adore with unspeakable gratitude the mercy which rescued me from it. To you I am bound to make this confession as an atonement for my criminality, in encouraging by my example and participation the thoughtless dissipation of your younger years. Ignorant of your situation abroad, and unapprised even whether you were living or dead, what pain have I not felt from the recollection of that period! and often have I raised my voice in prayer for you to the God of mercy, that he would look down upon you with compassion, and recal you from the dangerous courses in which you began the career of life. Most devoutly do I thank him, that he has afforded me an opportunity of telling you this myself; most devoutly do I implore him, that under his good providence I may be the means of rescuing my friend from the misery and destruction of sin. Eighteen years, the third part

of our lives, have elapsed since from each other; have passed like a dream the remainder of our allotment, be it more or less soon vanish in the same manner, and the question, which cannot evade, will then be how we have passed our lives. Have we lived to the glory of God or to ourselves? What alarming question to being are created for an eternal happiness or misery, do we derive from nature a propensity and aversion from good, and an incapacity in themselves to do any thing pleasing to God. But the gracious mercies of mankind has not placed our children in a state of eternal misery, he has not imposed upon them which cannot be discharged; and though we cannot save ourselves, I thank God he has provided a salvation for us. I have read the volume of eternal life which has been given for the redemption of man, which human imagination could not have conceived, is plainly revealed. Ruined by sin, man would have perished forever, if the mercy of God had not descended from heaven and made atonement for the sins of the world. We are borne the burthen of our sins, and the gates of mercy are no longer barred against us. Through faith in Christ we have access to the mansions of heavenly bliss, for he is the truth, and the life; we cannot enter them without the pollution of carnal desires and appetites, with earthly passions and affections; our desires must first be spiritualized, our affections sanctified, our natu-

ification, we must
creatures before we
be partakers of the
of the saints in light ;
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efuse to believe in
. Strive, my dear
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Edward, to escape it, whilst yet
the hour of grace is given to
you. The first step towards re-
ligion is a deep humiliating con-
viction that you are a sinner,
and as such, an offence to a holy
God, whose eyes are purer than
to behold iniquity ; this will lead
you to the consideration how
you are to escape his wrath, and
to the interposing mercy of
Christ. May the divine grace
impress this conviction deeply
on your heart ; implore it in the
name of Jesus ; put up your pe-
titions also for understanding to
comprehend the great mystery
of redemption through a crucifi-
ed Saviour, for repentance and
faith ; and I will offer up mine
that the Holy Spirit may pour
down upon you his illumination,
and by his sanctifying influence
renew you in that righteousness
and holiness without which no
man shall see the Lord."

The tears fell from his eyes
as he concluded, and mine had
bedewed my cheeks whilst he
was speaking. He strained me
to his bosom with an affectionate
embrace, and we separated for
the night.

I was too much affected by his
discourse to enjoy much repose,
and although my mind was in
some degree prepared for its im-
pression, it excited a variety of
ideas which I had never before,
or imperfectly, entertained. " If
this be true, in what condition
am I ? Have I not lived without
God in the world ? a mere con-
formist to the practice of relig-
ion, without any knowledge of
its spirit ? What would become
of my soul, if God this night
should require it of me ?" Such
amongst many others were the
reflections which occurred to

me. I felt a desire to pray, as well as the necessity of prayer, but I could scarcely utter more than repeated ejaculations. In the morning, though dejected, I was somewhat more composed, and I then confessed my sins to God, and implored his pardon in the name of Christ, with a devotion which I had never before felt. I made no hesitation in communicating all my emotions to Theophilus; he rejoiced to perceive them, and whilst he endeavoured to relieve my mind from despondency, earnestly inculcated the duty of benefiting by the grace of God, which through his means had been offered to me, as well as the danger of rejecting it.

You will anticipate the conclusion of my narrative: my invaluable friend, who, by the blessing of God, sowed the seed of the word in my heart, never ceased to water it and promote its growth. We daily read the scriptures together, he shewed me the connexion between the Old and New Testament, pointed out the most remarkable prophecies which had been completed, particularly those relating to the Messiah; explained difficult passages, and noticed others as affording important subjects for meditation; and he read the sublime strains of devotion in the scriptures with a rapturous animation that seemed almost inspired.

How different do I now appear to myself from what I was when I entered the house of Theophilus. I look back with horror to many scenes of my life, which I used to retrace with complacency; and I feel more satisfaction from this contrition

than I ever derived from that dissipation in which I formerly thought myself happy. Under a deep and humiliating sense of the iniquities of my past life, I take a delight in spiritual meditations, which, six months ago, I was incapable of conceiving. I look with trembling hope for pardon and redemption, through the atonement of a crucified Saviour; and whilst, in humble dependence on the assistance of divine grace, I endeavour to work out my salvation with fear and trembling, I feel a joy and peace in believing, unknown before.

Such, Sir, is my present state, for which, by the blessing of God, I am indebted to Theophilus. This narrative, if it have no other effect, will exemplify the great importance of a conformity between external manners and internal rectitude. If, instead of appearing to me as he did, I had found my friend reserved, formal, and precise; if he had not won my esteem by the kindness and urbanity of his deportment; in short, if Christianity in him had not appeared as amiable as his profession of it was sincere, though I might have respected his virtues, if I could have discovered them, I should probably have left his house after a few days residence in it with the same mind with which I entered it. But I would not be understood, by any thing I have said, to depreciate from the worth of those plain, simple, unpolished characters, who bear the rich jewels of Christian faith and love in an unseemly casket. The religion of Christ is, doubtless, made for the poor and uneducated, as well as for the rich and polite. Its proper effect,

r, in all, is to produce that politeness of manner consists in affability, kindness, and condescendance although many are freed from acquiring the easy successful manners, and the polish of Theophilus, Christian humility and Christian love, which give to their intrinsic value, are attainable by all who are religious, and ought to be daily exhibited in their conversational conversation.

Last week has placed Julius in a new point of view. He has been confined to his room, for the first time of his life, by a most painful disorder, scarcely allows him sleep or ease. But his temper has undergone no alteration; placid, calm, and submissive, he bears the severity of disease without a murmur, and leaves the disposal of him with whom are the threads of life and death. There are intervals in which the fervent devotion suspends the in-

tensity of pain; and when he expatiates on the ineffable love and mercy of God, as revealed in Jesus, the animation of his countenance bespeaks not only gratitude, but all the joy of hope.

You will ask, Sir, what are my feelings on this trying occasion? I know not how to describe the mixed sensations of grief, anxiety, admiration, fear, and affection; they are best expressed by my fervent prayers to God for his recovery. The crowd of anxious inquirers, which surrounds his house, shews how extensively he is beloved; and returning yesterday from the church, the humid eyes, desponding faces, and unsuppressed sighs of his friends and neighbours, who explored my looks with penetrating anxiety, affected my heart in a manner which I cannot describe. He is now somewhat recovered, and we have a fair prospect of his restoration to health. I tremble, however, whilst I write; but would say, Thy will, O God, be done.

ASLATICUS.

Religious Communications.

For the Panoplist.

THE PAGAN DEMONS.

The religion of the ancients rested chiefly in the worship of demons.* These, like the Lares and Larcs of the Romans, appeared to be the souls of dead men. Plato mentions demons as a race of beings, on many things are displayed, and many good offices performed by men. He describes them in the order of beings between men and gods. They are the spirits, who by their mediation receive the vows and prayers of

mortals to heaven, and in return bring down the divine behests to earth. Hesiod specifies, who they were, and when they lived. They lived in the time of Chronus, or Noah. When they died they became Demons, benevolent beings, who reside within the verge of earth, and were guardians of mankind. Somewhat like this was the account of the Christian father, Clemens of Alexandria.

The Lares and Manes, domestic deities of the Hetrurians and Latines, were the same person.

* Bryant.

ages, under different names. They were the arkite ancestors of mankind, preserved in the *Larzen* or ark. The feasts in honour of these deities were styled *Larentalia*, celebrated by the Romans every year.

It is said by Damascius, that to Sadye, the man of justice, were born sons, who were styled the *Dioscori* and *Cabiri*. This is the identical name, which Moses gives to Noah. He says he was *Sadic*, a just man. These *Cabiri* are represented as *Dæmons*, and in number three. Their father is sometimes called *Heli*, and they, the offspring of the sun. *Strabo* says they were a kind of *Dæmons*. Among Pagans the common acceptation of *Dæmon* was favourable, as in *Acts xvii*. "He seemeth to be a setter forth of strange Gods," or *Dæmons*.*

From these brief extracts from ancient writers several reflections occur.

1. We see how natural has been the idea of a Mediator to mankind. Pagans destitute of revelation, who, having never heard of "the Seed of the woman," the Messiah, the Saviour, the Mediator, feeling their necessities, framed the idea of numerous mediators. Fearing they should be consumed, they adopted an ineffectual measure; they constituted their deceased ancestors and friends to mediate between God and them. How does this reproach the conduct of those, who reject the Mediator, revealed to them in the gospel!

2. The religion of Pagans supports one important fact of revelation, the deluge of Noah. "The arkite ancestors of mankind" were considered as *Dæ-*

.....

* See Campbell on the Gospels.

mons. They were honoured with annual festivals. This important fact was remembered and celebrated even where the doctrines and duties of revealed religion were forgotten.

3. We are led to reflect on the unhappy translation of *Daimon* and *Daimonion* in the *New-Testament*. The first is used five, the other sixty times, translated *Devil*. We read of persons possessed with devils, with seven devils, with a *legion* of devils; yet scripture abundantly teaches us, there is but *one* devil; This ought not so to be. The word, so often translated *devil*, should be rendered *Dæmon*. These were sometimes bad, but often among the Pagans considered as good beings.

4. Were those agents real or imaginary? Mr. Farmer has written elaborately and plausibly to prove them imaginary; but when we consider the agency ascribed to them by the sacred writers, their conversations, their requests, their departing from persons, their entering other creatures, we are compelled to believe those possessions real, that these *Dæmons* were real beings.

EUSEBIUS.

For the Panoplist.

ON THE NATURE, USES, AND EFFECTS OF PRAYER.

No. 2.

(Concluded from p. 199.)

THE former Number contained hints respecting the nature and uses of prayer. The importance of this duty will appear from a view of the precious advantages which result from it. *The fervent prayer of a righteous man is effectual, and availeth much.*

Prayer is sure of a rich and abundant reward. In requiring this service, God does not mock, nor disappoint the hopes of devout suppliants. He requires them to *ask*, that he may convince them how able and ready he is to *give*. As an encouragement to prayer, our Saviour reminds us, that we who are *evil*, that is, *very defective in kindness*, do yet readily *give good gifts unto our children*. Hence he infers a powerful argument for prayer. "How much more will your heavenly Father give good gifts to them who ask him." He delights in kindness to his creatures, waits to be gracious, is ever attentive to their cry, and reveals himself the *prayer hearing God*. That our hopes may never languish, he assures us, *that he has never said to the seed of Jacob, Seek ye me in vain. Ask, and ye shall receive. Seek, and ye shall find. Knock, and it shall be opened unto you.*

No man can take away the reward from praying saints. They enjoy an immediate, substantial blessing. In their humble, believing application to the throne of grace, they feel pious satisfaction and serenity of mind. Conscience approves the homage which they offer to their God and Saviour. They feel their soul draw near to the Fountain of purity and goodness. The generous affections of their hearts toward their gracious Sovereign and Redeemer kindle into fervour. They commune with the Father, and with his Son Jesus Christ, and with the family of heaven. By a transforming divine influence their souls are changed into the moral likeness of their Creator.

These are the certain, immediate benefits and joys of the prayer of faith; joys far surpassing all the joys of sense; joys with which strangers intermeddle not. These immediate, transporting, ineffable joys are always the attendants of fiducial, fervent prayer. Such prayer quiets the alarms of conscience; hushes those fears of wrath which produce torment; fixes the soul in the regular pursuit of duty, and the undisturbed enjoyment of divine love, and gives believers an earnest of future rest with their Father in heaven. They draw near to Christ, and sit under his shadow with delight. Can they commune with God? Little do they regret the absence or loss of other things. The spiritual peace and consolation, which prayer yields, the heavenly graces it enkindles in the soul, the tokens of God's love and the earnest of future blessedness, which it secures, are rewards too great for our conception. If nothing else were gained, but this increase of grace and nearness to God, we might well say, *the good man's prayer is effectual, and availeth much.*

But the good man's prayer has an important influence in procuring many other blessings. In cases of bodily sickness, St. James directs an application to this duty for relief. And should bodily relief be denied, a mercy of still greater consequence may be obtained. The joint prayers of the languishing sufferer and his pious friends will secure to him the gift of pardon, and eternal life.

Scripture history abounds with examples of the singular blessings procured by prayer. Ja:

cob wrestled all night, and as a prince with God he prevailed ; so that God turned away from him and his feeble family the inveterate and fearful hatred of his brother Esau. In the contest of Israel with Amalek, when Moses, as a signal of prayer, lifted up his rod, Israel prevailed ; when he let down the rod, Amalek prevailed. How often did Moses, by his importunate prayers, turn away God's wrath from the rebellious Israelites, and prevent their utter destruction. In the same way Joshua removed from the camp of Israel the shame and curse, which had befallen them before the city Ai. By prayer Samuel brought thunder and rain to terrify and humble the rebellious tribes ; and, at another time, discomfited the mighty hosts of the Philistines, when they were ready to overwhelm the Israelites. "Elijah was a man subject to like passions as we are ; and he prayed earnestly that it might not rain, and it rained not for the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth gave forth her fruit." We might bring into view many other worthies, whose great success in prayer is recorded for our instruction and encouragement.

But positive as the proofs are from experience and the word of God, that prayer is a fundamental duty, which ever yields the most beneficial effects ; yet this pious exercise is often slighted and neglected, and sometimes assailed with the language of impious objection. It is alleged against this duty, that God knows our wants without the aid of our petitions ; that he is ever ready

to relieve the sufferings of creatures ; that he is not subject to passions, which can be appeased by our entreaties ; that all events are fixed in the counsel of wisdom ; that the Dispositions will not swerve from their course or change his consequences of our supplications.

To these cavils we may answer, that the moral character and position of creatures are taken into the account to ascertain what shall be the course of administration towards them. Forward and ungrateful men fit only for angry visitation ; humble and thankful are prepared for the reception and increase of mercies. It is the established course of God's moral government, that while we walk contrary to him in acts of disobedience, he will walk contrary in severe rebukes ; but when we walk dutifully before him in faith and prayer, he will make his face to shine upon us, and as shall be profitable, continue on us the blessings of his grace which now is, and that will come. Corrections are to produce a spirit of repentance and prayer. When this disposition is produced, the man is prepared either to remove evils we feel, or to impart countervailing supports and consolations. The system of administration is, indeed, fixed ; and will not swerve from it, this is an argument for the efficacy of prayer ; because prayer is an essential, leading part of the system. Deliverance and salvation are to be wrought out in answer to prayer. Prayer is an important link in the chain of communication. When omitted, the assistance of providence will be denied.

threatening. When duly performed, there will be a succession of gracious interpositions, diffusing light, and peace, and joy through the habitations of humble suppliants. Prayer is the means of obtaining the most valuable benefits for those, who piously wait upon God.

How unfounded, then, and impious are the objections, which infidels make against the holy ordinance of prayer. The pious soul will abhor objections, which would prevent his most delightful exercises, and cut him off from his best resources. He will never imagine, that he has employed the proper course of means to obtain needed blessings, before he has joined to all his other endeavours fervent and unwearied prayer.

The pious man in sickness will employ the prescriptions of the physician. But he will consider these means, as very defective, without adding his own prayers and the prayers of his Christian friends for a divine blessing upon the remedies applied, and, especially, for pardon and spiritual healing. The devout husbandman will diligently till the ground. But the principal means to secure the reward of his labour will be, humble, dutiful prayer to the Lord of the harvest. The virtuous citizen will apply his counsels, his exertions, and his property to avert impending public evils; but he will consider that only a small part of his duty is done, until he goes to God, and wrestles with him in prayer, to turn away his anger from his people.

Prayer does not generate sloth, nor lead people idly to wait upon God for favours. On the

contrary, it animates them to a more vigorous performance of other duties. An unwavering belief that God works for us, and will readily interpose in answer to our prayers, will excite us to joint prayers and labours, as the instituted way to obtain for ourselves and others, all necessary favours. With all good men industry and prayer will be inseparably connected, and go hand in hand through the Christian life.

Let us then wisely appreciate the importance of prayer, and seriously weigh the arguments we have to quicken us to the performance of this duty. These arguments should prompt us to fervent and incessant prayer in our secret retirements, in our families, with smaller collections of friends, and in public assemblies. We should pray always with all prayer, and intercession, and thanksgiving; remembering, "that praying breath was never spent in vain."

Do any despise, or neglect this solemn duty? Are their closets never witnesses to the fervent breathings of their souls after God their Saviour? Are their houses seldom perfumed with the sweet incense of the morning and evening sacrifice? Are they often absent from the sanctuary? Or do they attend as idle spectators of the holy exercises of Christian devotion? Do their affections take no part in the supplications and praises offered up to the supreme God and adorable Redeemer? Do their spirits wander from God, while their bodies are present in his house? What contempt do they cast upon the best means of safety and happiness. How do they reproach the word, the providence, and the

grace of their Creator, Preserver, Benefactor, and Redeemer, and cut themselves off from the richest privileges and purest joys.

When publick worship and family prayer have most generally prevailed; then have the people been most distinguished in all moral virtues and Christian graces, then have they been blessed with domestic comforts, and with social and national privileges. The neglect of prayer is ever accompanied with the decay of godliness, and the prevalence of those follies and crimes, which are the infamy of individuals and the ruin of the community. When a people cease to pray, God will cease to bless, the glory of the Lord will depart from them.

The fathers of our country were eminent for their Christian profession and their virtuous lives. They fled to this land, that they might pray to God according to his word, without reproach or molestation. Here they planted themselves, and made the wilderness vocal with their prayers and thanksgiving. By prayer they secured the richest privileges, both civil and religious, to themselves and their posterity. If we would enjoy the inheritance received from them, and transmit it down, unimpaired and meliorated, to our offspring; let us copy the examples of our pious forefathers, and become men of prayer. If we seek him diligently, we shall find him. If we forsake him, he will forsake us. The revival of family religion, the devout attendance of people on public worship, the due observance of the Sabbath, and the pure rites of Christianity are the only sure pledges of divine favour. Let

all who believe in God, and love our Lord Jesus Christ, unite in their humble addresses to the throne of grace, that God would be pleased to revive his work in the midst of these years; that he would pour out his Spirit upon his people, and his blessing upon their offspring; that he would create in us a new heart and a new spirit, and thus make us a people of his praise. *Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them.*

ASAPH.

For the Panoplist.

QUACKS IN VARIOUS WALKS OF LIFE.

QUACKERY is generally applied to the medical profession; a quack is a physician, who practises without skill or judgment; but there are quacks in other professions. Every man may be considered a quack, who pretends to more merit, than he possesses; who seeks more praise, than he deserves.

A minister of religion, who represents his brethren, who are equal to himself, as materially defective in knowledge, literature, charity, and talents, is indubitably a quack. By depressing others he intends to be considered himself, as one eminently distinguished for genius, catholicism, and goodness. On the other hand, the moaning enthusiast, who traverses the country, telling strangers, without any just reason, how dear they are to his heart, how his eyes weep, and his heart bleeds on their account, is doubtless a quack. If he be really concerned for their welfare, let him "weep for them in secret

places" without boasting of it. If he love them, let him prove it by his actions; if he be doing much for them, let them discover it by their own observation, or by experiencing the benefits. If he deserve much, let another man praise him, and not his own lips.

A professor of religion, who makes mournful faces, who tells how much he has improved in grace by afflictions and other instructions, it may be presumed is a quack. He, that often proclaims how bad he was, and how good he is; how impious he once was, and how devout and godly he now is, may be suspected of a design to pass now for more, than he is worth; he is a spiritual quack. Such also are those, who, while they overreach in their bargains, neglect the payment of just debts, and omit many duties of religion and humanity, are yet incessantly talking of ministers, and sermons, and orthodoxy, and faith.

A friend, who makes profession of entire devotion to your service, who often inquires, what he can do for your benefit, but never takes a step in your service, who inquires, what is necessary to your comfort, but never bestows a cent, though in many instances he must know your pressing wants, evidently designs to obtain credit for more, than he performs, more applause than he actually deserves. He intends that professions shall be reckoned as genuine friendship, and empty words, as useful actions.

All these are quacks in different forms.

BETA.

For the Panoplist.

ON THE MANNER IN WHICH CHRISTIANS ARE TO TREAT AN EXCOMMUNICATED BROTHER.

IN the 1st Epist. to Cor. chap. v. verses 9, 10, 11, Paul, referring to the case of an incestuous man, thus writes; "I wrote unto you in an epistle, not to company with fornicators. Yet not altogether with the fornicators of this world," i. e. of the heathen world, "or with the covetous, or extortioners, or idolaters; for then ye must needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or an extortioner, with such an one no not to eat."

The question here is, What is that eating with an excommunicated brother, which the apostle disallows?

First; It cannot be eating at the *Lord's table*, for the excommunication itself is an exclusion from this. And besides; the eating intended is such as heathens may be admitted to; but these, however moral in their lives, cannot, while they remain unbelievers, be admitted to eat with Christians at the *Lord's table*.

Secondly; It cannot be eating at a *common table*, for then, as the apostle observes concerning a refusal to company with heathens, "we must needs go out of the world." As the case might happen, the wife must not eat with her husband, nor the children with their parent. The laws of Christ were never intended to interfere with domestick or-

der or with common civility and hospitality. Our Lord has told us, that the offending brother, who cannot be reclaimed by the discipline of the church, is to be to us as a *heathen man and a publican*. And He never refused to sit down at a common meal with *publicans and sinners*. He condemned the rigour of the Jews in excluding such persons from their tables. And he would not prescribe to his church a rule of conduct, which he disapproved in the Jews, and refused to adopt in his own practice. The reason why he ate with publicans and sinners was, that by his courteous manners and instructive conversation he might bring them to repentance. They were sick, and needed a physician. The apostle directs the Thessalonian Christians, "to note the disorderly brother, and have no company with him, that he may be ashamed." But he cautions them not to carry this matter too far; "Count him not as an enemy, but admonish him as a brother." This does not import a denial of common courtesy and civility.

What then is the eating forbidden in the passage under consideration?

Let it be remarked, that what is principally forbidden is *keeping company*, commixing, associating, maintaining special and particular intimacy with such a person; for so the Greek word, *συναινεσθαι*, used here, and in the 2d Epist. to the Thessalonians properly signifies. On this word the force of the prohibition lies; and the eating disallowed is such a kind of eating, as implies this intimate mixing, associating and keeping company.

In those ancient times it was common for people to make social feasts, to which they invited their special friends, that they might eat and converse together in testimony of mutual regard and confidence. To such feasts among the Jews our Saviour often alludes. Such convivialities among the heathens the apostle often mentions. And on such festivities made by *heathens* he allows Christians to attend. He says to the Corinthians, "If any of them, who *believe not*, bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience's sake. But if any man say to you, this is offered in sacrifice to idols," and thus intimates a scruple, whether you ought to eat it, "eat not for his sake that shewed it, and for conscience's sake. Conscience, I say, not thine own, but the other's," for though I know, that an idol is nothing, and makes the meat neither better nor worse, and therefore on my own account have no scruple to eat, yet all men have not this knowledge and discernment; "and why is my liberty judged of another man's conscience?" i. e. why is my liberty so used, as to be judged and condemned by the conscience of my scrupulous brother?

With respect to eating in an *idol's temple*, the apostle disallows it generally; for though an idol is nothing, yet such a publick act might give general offence to Christians, as carrying too great an appearance of a relapse to idolatry. But with respect to the private festivities of heathens, Christians need not scruple to attend them, except where they found, that their at-

tendance would give offence to scrupulous brethren.

Now though Christians might eat at the social festivities of heathens, yet they might not eat at a social and convivial feast of an excommunicated brother, might not accept an invitation from him, nor give him an invitation to attend such a feast; because this would be to mingle with him as a companion, and countenance him in his vice and impenitence. Such companying with him they should avoid, that he may be ashamed. But those duties which result from family relation; those civilities, which belong to common neighbourhood; to social connexion, to ordinary intercourse, ought still to be paid him, that we may win him by our goodness, may admonish him by our conversation, may reprove him by our example, and thus encourage his repentance.

L. J.

For the Panoplist.

ON PREACHING.

THE man, to whom is committed the delightful task of preaching the everlasting gospel, is placed in a situation interesting and vastly important, both with respect to himself and his hearers. If he be an unfaithful steward of the mysteries of our holy religion; if he impart not truth to the ignorant, and warn not the sinner of his danger, of him will the blood of transgressors be required by his Master. On the contrary, if from the treasures of wisdom he scatter abroad and dispense food to the hungry; his reward is with his God.

To *instruct* and to *persuade* may comprehend the whole duty of a preacher. Men are ignorant of their Maker and of themselves; of their various relations to God, and of the duties arising from those relations. The preacher is to pour upon them the light of truth, derived from the sacred scriptures. Men are indisposed to good, borne away by passion, and unwilling to follow the convictions of their minds. He is to stop them in their mad career, and to entreat them by every pressing consideration to walk in the sober path of wisdom and uprightness. Useless indeed will be his instructions, and unheeded as the idle wind the exhortations of his lips, unless the Spirit of grace carry them home to the heart; but this Spirit is promised, and when he is tempted to despond in the view of the inefficacy of his labours, the cheering voice of "*Lo, I am with you,*" should exhilarate his mind and quicken his exertion.

As, then, the exhibition of truth is the first great duty of the preacher, it is worthy of inquiry what truths are best calculated to make men holy and happy, and what manner of exhibiting them will be most likely to impress.

For instruction on both these points we must have recourse "to the law and to the testimony;" and the apostles are examples, which should be carefully followed by all their successors. *While we were yet sinners,* it is written, *Christ died for us. He that believeth not on the Son of God hath not life, but the wrath of God abideth on him. Except a man be born again, he cannot see*

the kingdom of God. The sinful and perishing condition of men, the atonement of Christ, the necessity of believing in his name, and of a change in our moral characters by the grace of God, are truths asserted in these passages, inculcated throughout the gospel, and which were constantly proclaimed and insisted upon by our divine Master and his disciples. They are therefore foundation stones, on which modern preachers should build the goodly edifice of Christian morality.

These truths should now be preached as formerly; not with words of man's wisdom, but with plainness, clearness, and faithfulness. Let not the pure light be reflected from a thousand gilded words, which dazzle the eye, and render the perception confused; nor let it be put under the bushel of learned obscurity. Let it shine, unreflected, directly upon us to lighten our path to the kingdom of heaven.

The most happy style of preaching is that, which is least noticed, and which, like the deep and gentle stream, carries us silently and imperceptibly along from one object to another. So far therefore as any singularity of attitude or gesture, any contortion of feature, peculiar modulation of voice, or strangeness of composition tends to withdraw the attention from the subject to the manner; so far is the speaker removed from perfection.

Figurative language, when introduced for the purpose, not of embellishing the discourse, but of illustrating the subject, has the most happy effect. It embodies our ideas and presents

them to the eye. It relieves the mind from the pain of abstraction by permitting it to rest upon a sensible object, and pleases, while it instructs, by pointing out a resemblance between this object and the subject of thought.

Our Saviour frequently spoke in figurative language, but his speech always distilled as the dew. All his illustrations were natural, easy, familiar, and appropriate, and therefore beautiful. But when rhetorical figures are evidently the fruit of labour, and when they are awkwardly introduced, they tend not to instruct, for they withdraw our attention from the subject, and lead us irresistibly to notice the talents of the writer.

Another aim of the preacher should be to *persuade*. Instruction is of no use, it is worse than useless, unless it be followed; and to induce compliance with it is the object of persuasion.

Every one, who observes man, must be convinced that the affections do not always conform to the dictates of the understanding, and that the mind may be well furnished with truth, for which the heart has a total disrelish.

The ground work of persuasion is the presentation of some motive, which will interest and excite to action. These motives will crowd upon the speaker. Let him alarm the fears of his hearers by pointing out the consequences of sin, the disgrace, the pain, the anguish, the ruin which will follow. Let him hold up before them their insensibility, their ingratitude, their madness and folly. Let him appeal to every natural sentiment in their minds, and let him dis-

them that high and inestimable reward, that glory, honour, and felicity, which are laid up for the righteous.

Thus in this manner that St. Paul preached. But a minister never affect the hearts of his people, unless he feels himself drawn to the truths, which he delivers; his usefulness will be in proportion as his sincerity is not doubted. Persuasion depends only upon sincere words. When a preacher exhorts with the most solemn consideration to follow the light of truth, and to believe, and to act in a cold and inanimate manner, which gives us no conception of his sincerity and earnestness; his words will be ineffectual; and the strange collection of interesting motives and the splendid presentation of them will leave upon the mind a confusion of impression of wonder, and a kind of incredulous belief, which hardly force the mind to exert.

It is in order to true pulpit eloquence it is not necessary to disengage all the gesticulations of the orator; nor will the powers of persuasion be increased in any manner by ostentation or declamation. Art can never affect the human nature; and would the orator draw the bow with such force as to impel the arrow to the heart, his own soul must first be impressed with the truths, which he delivers. Without the influence of benevolence in his delivery even a truly eloquent discourse would lose its effect; and without the warmth of feeling in the position of his sermon, it would be introduced in it the most alarming considerations, and

adorn it with all the flowers of rhetoric.

Men are keen-sighted in observing improprieties, and can easily distinguish the warm effusions of passion from the unaffected productions of labour and taste.

Z Z.

For the Panoplist.

PROOFS OF A UNIVERSAL DELUGE.

No. 5.

(Continued from p. 152.)

In Japan the priests and nobility have the title of *Camis*. The country is called the kingdom of *Chamis*. Chamis was *Scin*, or *San*, the sun, who was Cham, or Ham, the son of Noah. The laws of the empire are the laws of *Chamis*, and all their gods are styled *Sin* or *Chami*.^{*} The founder of the empire is said to have been *Tensio Dai Sin*, or Tensio the god of light. Near his temple is a cavern visited for religious purposes, on account of his having been once hidden, when neither sun nor stars appeared. A common method of representing the time when Noah was shut up in the ark.

One of their principal gods is *Jakusi*, similar to Tacchus of the west. He is the Apollo of Japan, and his character is like Orus in Egypt. Half a large scollop shell forms his canopy, and his head is surrounded with a crown of rays. He was Noah. § Canon, another deity of the Japanese, is the reputed lord of the ocean, represented coming out of a fish, crowned with

* Kaemfer.

§ Father Boushet. *Hennipin*.

flowers. In India the same deity is called Vishnou, and Macauter. He is known in other parts of the East. The Indians have also a tradition of a flood in the days of Vishnou, which covered the whole earth.* The Bramins say there was a time when the serpent of a thousand heads withdrew himself, and would not support the world, because it was so overburdened with *sin*. Immediately the earth sunk into the great abyss of waters, when mankind and all that breathed were destroyed; but Vishnou raised the earth from the flood. The oldest mythological books of the East Indies give an account of a universal deluge, sufficiently corresponding with that of Moses.*

The Parsees mention a time of great wickedness, when there seemed to be an universal opposition to the supreme Deity, when it was thought proper to bring an universal inundation over the face of the earth, that all impurity might be washed away. This being accomplished, every living creature perished, and the earth was for some time entirely covered.‡

The Mexicans have a tradition of a flood in which all men were drowned. The Iroquois say, that a lake of their country once overflowed, and in a short time covered the whole earth. The original inhabitants of Cuba had much information concerning a flood, which destroyed the whole world, excepting an old man, who foreseeing the deluge, built a great ship, went into it with his family, and abundance of animals; after a season he sent forth a crow, which feeding on

the dead, did not return for some time, but finally came back with a green branch. The people of Terra Firma had received a tradition of the flood; that it was universal, that one man and woman, and their children were preserved in a canoe, from whom the world was again peopled. The Peruvians gave information that they had heard from their ancestors, that many years before they had kings or Yncas, when the world however was very populous, there happened a great flood; the sea, bursting over its bounds, covered the earth, and destroyed all the inhabitants. The people of the inland parts of Brazil had little knowledge of God or religion; yet they had distinct traditions of the flood, when all mankind perished, excepting two brothers, and their wives, who became the heads of two distinct people.¶ The inhabitants of Otaheite have a tradition that their island was broken from the continent a long time ago, when the supreme God was angry, and dragged the earth through the sea.

The natives of New-England had a tradition of the universal deluge, when all mankind perished, excepting one man and woman, who escaped by ascending one of the White hills, supposed to be the highest summits in North America.

So uniformly have the inhabitants of the world maintained a remembrance of the flood. Though their accounts are different, as might have been expected, as to immaterial circumstances, yet they all coincide in proclaiming an universal deluge.

* Sir W. Jones. § *Encyclopedia*.

¶ M. Thuret.

If, not satisfied with the testimony of every age and country, we dig into the bowels of the earth, there we behold traces of the deluge; if we appeal to the world itself, the world, the rocks, the hills, and mountains reply, *there has been an universal deluge*. In the Andes of South America, ten thousand feet above the level of the ocean, are found marine shells in abundance. In the Alleghany mountains of North America the stones are full of sea shells; not only those in the vallies, but those on the summits are marked with these marine substances.* In one place among the Alleghany mountains are forty thousand acres covered with oyster and cockle shells.

If from America we pass to the eastern continent, the mountains of Scotland, of Switzerland and Italy, Atlas and Ararat still exhibit on their summits, the spoils of the ocean; mountains of every region from Japan to Mexico proclaim the same fact, recorded in scripture, *that the waters of the flood once overflowed their highest summits*.

The moose deer of America is found buried in Ireland; the Elephant of Asia and Africa is found in England and North-America. Crocodiles of the Nile are dug up in the heart of Germany. What is more, the ruins of plants, trees, and animals, now not known in the world, are discovered in various countries.

These are facts which give all possible support to the history of Moses respecting the universal inundation in the time of

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* Evans.

Noah. We add only one proof more. From the institutes of *Menu*, an ancient work on Hindoo jurisprudence, written in the Sanscrit language and translated by Sir W. Jones, it appears, not only that the Hindoo account of the creation confirms the relation of Moses, but that the Hindoo puranas contain the history of the deluge, and of Noah. They relate that he was preserved in an ark from a deluge which destroyed all mankind. The story which follows, respecting him and his sons, exactly corresponds with the history of the Hebrew Legislator.

PHILO.

(To be concluded in the next number.)



For the Panoplist.

CONTEMPLATIONS ON CHRIST.

(Concluded from p. 209.)

IN describing his office as Mediator, the scriptures particularly reveal him as the *prophet* of the highest, who came immediately from God. "Never man spake like this man." Friends and foes, the wise and unwise, were astonished at his wisdom. The Jewish rulers expressed their surprise thus: "How knoweth this man letters, having never learned?" His answer solved the difficulty, and is the only solution of it. "My doctrine is not mine, but his who sent me." It could not otherwise be, that a person of his obscure birth and education should excel, beyond comparison, every teacher who had gone before him—confound the wise, and bring to nothing the understanding of the prudent.

The acutest foes used every art to entangle him ; but were always entangled themselves. If they took counsel against him ever so privately, or even conceived a thought against him, he shewed that he perfectly knew their most secret counsel, and the thought of their heart.

The doctrine brought from heaven by him gave light to nations who sat in darkness, without God, and without hope—uncertain whether repentance would be accepted, and ignorant what true repentance means. He taught the worship of the Father in spirit and truth—came to call sinners to repentance, and proclaim remission of sins through the blood of his cross. No man cometh unto the Father, but by him. Whatsoever we ask in his name, the Father will give. To whom shall we go for the words of eternal life, but to him who came from the bosom of the Father, to teach the way of God in truth, to open before us the gates of immortality ?

Would we see a perfect system of *morality*, where shall we find it, but in the sermon he preached on the mount, which filled the multitudes who heard it with astonishment ? The maxims themselves—the principles upon which they are founded—the motives to the observance of them, all concur to prove him a teacher infinitely superior to any that hath appeared in the world before or since. That distinguished sermon contains every precept of purity, temperance and moderation ; of contentment, self-denial and meekness ; of humility, charity and forgiveness ; of resignation,

heavenly-mindedness and tion. Every friend to man will wish that these things prevail.

The *example* of this teacher was a transcript of precepts. His vigilant and placable enemies could not vict him of a fault. He sought not his own glory or his will, but the will and glory who sent him.

The works which he did in his Father's name witness that he was the Christ, that prophet of whom Moses and succeeding prophets spake. A voice from heaven, on one occasion and another, witnessed the same. Add to these proofs, the accomplishment in him, and in history, of a succession of prophecies from the beginning of the world until he appeared ; together with the fulfilment of his own prophecies, particularly respecting his passion and resurrection, the desolation of Jerusalem, the vengeance arising from his doctrine, precepts, example and form a body of evidence, completely evinces that he was the Christ.

It was foretold that the Messiah should make *atonement* for sin. " The chastisement of peace was upon him. The Lord laid upon him the iniquity of all. He poured out his soul unto death, that he might make conciliation for iniquity, and bring in everlasting righteousness. Awake, O sword, slay my Shepherd, and again slay the man that is my fellow, saith the Lord of hosts : smite the shepherd, and the sheep shall be scattered." The evangelical prophet has given a lively description of his passion, exactly corre-

ing with the history contained in the gospels; and connects his intercession in heaven with his sacrifice. He bare the sin of many, and made intercession for the transgressors." David, speaking of him, saith, "Thou art a priest forever. The Son of Man came to give his life a ransom for many. God sent his Son to be a propitiation for the sin of the world, and in him is reconciling the world to himself, not imputing their trespasses.

Having offered one perfect sacrifice, our high priest sat down forever on the right hand of God, where he maketh continual intercession for us. All our services must be performed in the name of the Mediator, that God may be glorified. He is able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession. His resurrection proved him to be the Son of God with power. The decree was then pronounced, "This day have I begotten thee. I have set my King upon my holy hill of Zion. I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The dispensation of the Holy Ghost, after he ascended, in the view of the astonished disciples, assures us, that he is exalted to be a Prince and a Saviour. Miraculous gifts were doubtless continued in the church through the apostolic age, though in all probability gradually withdrawn, after the martyrdom of Paul. Angels, authorities, and powers above are made subject to our exalted Redeemer. He hath on his vesture and on his thigh this name written, King of

kings, and Lord of lords." His kingdom is not of this world. His laws are enforced by spiritual and eternal sanctions. His people shall be willing in the day of his power. He is head over all things to the church—able to defend it from all its foes. Righteousness is the girdle of his loins, and faithfulness the girdle of his reins. The spirit of wisdom and understanding, counsel and might, knowledge and the fear of the Lord rested on him. Defended by him, the gates of hell have not prevailed against his church. He shall have dominion from sea to sea. In his days shall the righteous flourish, and the meek inherit the earth. He must reign until all things are put under him. Thus the kingdom shall be the Lord's.

Lastly, Authority is given him to judge the world; because he is the Son of Man. For this purpose he will descend from heaven, in like manner as he was seen to ascend, attended by hosts of angels. They shall gather all nations before him; and under his direction, sever the wicked from among the just. Apostate spirits are reserved unto the judgment of the great day. At that day, impenitents of mankind and infernals will unite in confessing, "Thou art righteous, O Lord, because thou hast judged thus." Holy angels and glorified saints will then unite in the acclamation—Now is come salvation and strength, and the kingdom of our God, and the power of his Christ.

May all men know assuredly that God hath made the crucified Jesus both Lord and Christ. He shall be revealed from heaven

in flaming fire, taking vengeance on them that obey not the gospel. He shall come to be glorified in his saints, and to be admired in all them that believe. We persuade men by the mercies of the Lord. We persuade them also by the glory and the terrour of the judgment-seat of Christ.

Then cometh the end, when he shall deliver up the kingdom to God, even the Father. For when it is said, All things are put under him, it is manifest that HE is excepted who did put all things under him. For the suffering of death, we see Jesus crowned with glory and honour. Faithful to him who appointed him, God also will be faithful to his covenant with the Redeemer, and build up his throne to all generations. All that the Father hath given me, shall come to me; and I will raise them up at the last day, and give to them eternal life.

“And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders: And the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him who sitteth upon the throne, and unto the Lamb, forever and ever.”

Does not the question before

us appear to be an interesting one? Can our hearts be indifferent to a character so exalted? Were Gabriel sent from the presence of God upon an embassy to men, it would become them to treat him with great reverence. What regard then is due to him who is so much higher than the angels, by whom the worlds were made, and by whom all things consist; who, notwithstanding, tabernacled in flesh, and gave himself a sacrifice to expiate human guilt? who for the suffering of death hath all power given him in heaven and earth? *They will reverence my Son*, is the just expectation of HIM who sent him.

Christianity was first confirmed by eye-witnesses and ministers of the word, whose ministry was sanctioned by signs and wonders, divers miracles and gifts of the Holy Ghost. It hath been confirmed by its extensive promulgation and continuance, against every kind of opposition. In the hands of the weakest instruments, endowed with power from on high, its light spread, like the orb of day, through the world. It hath collected additional evidence from age to age, as appears from the history of the church and world. It is transmitted to us, that we might believe, and, believing, might have life through the Redeemer. Does it consist with any respect to the cause of virtue, that men are offended in him? Do its mysteries warrant the rejection of it? What shall we substitute in its room, if we reject it? what rule of faith? what guide in our duty to God and man, or for the government of our appetites and passions?

Those who are ready to make every objection to the gospel, which a vain imagination can suggest, or readily listen to such objections, should first answer the weighty arguments in defence of it. Among these arguments that taken from its unquestionable historical facts is entitled to first consideration. He who should undertake to dispute the authenticity of these facts, would have a much harder task than would be requisite to refute the superficial and unfounded cavils, which are reiterated in books on infidelity.

Were the infidel to pronounce on the moral character and life of Jesus, he must either deny that there ever was such a person; or that he taught the doctrine, and wrought the works, and exhibited the example ascribed to him—or he must say, that a deceiver might possess a character which has no part dark—might fill up life with doing good—might live in heaven while on earth—and, in attestation to the truth, lay down a life filled with labour and sorrow.

Just thoughts of Christ are intimately connected with the love of God and our neighbour, meaning by the term neighbour every man to whom we can shew mercy, without respect of nation, profession or character. Pretenders to patriotism and philanthropy cast contempt on him who gave himself a ransom for all—who proclaimed peace on earth and good will to men, in connexion with glory to God on high. The imitation of his love, which many waters could not quench, nor the floods drown, is the characteristic of his disciples. Charity is the greatest of graces, and nev-

er faileth: It embraces the household of faith with complacency: It does good to all as there is opportunity. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you. Let this mind be in you which was in Christ Jesus.

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For the Panoplist.

THOUGHTS ON 1 PET. IV. 6.

“For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

If mankind are spiritually dead, in the sense in which some represent them, why is the gospel to be preached to them? is a question put, by way of objection to the doctrine of human depravity. The above passage, it is conceived, affords an answer. The reason there given is twofold.

The primary and more obvious reason is mentioned last, viz. “that they might live according to God in the spirit,” i. e. that by the sanctifying influence of its holy doctrines, men might be raised from a carnal, to a holy and spiritual life.

Another reason for preaching the gospel to sinners, here pointed out, is, “that they might be judged according to men in the flesh.” To ascertain the apostle’s idea it will be necessary to notice its connexion with the foregoing verse, where he observes, that those who remain disobedient to the truth, shall be judged for their perverse-

ness; and to prepare suitable evidence against them for this trial, the gospel is to be preached to them; viz. "that they might be judged according to men in the flesh," i. e. that by the medium of the gospel they might be convicted, and condemned upon the same publick evidence, on which criminals are convicted in human judicatories. God could distribute exact justice, by his perfect knowledge of the heart; but it is highly important that creatures should have a clear view of the equity of his sentence; and in order to this, their guilt must be proved by such overt acts as are sufficiently indicative of the temper of their hearts. Their rejection of the gospel will afford this evidence. They will be "judged according to men in the flesh," or upon evidence of which creatures can judge. "They will have no cloak for their sin." All will then be convinced, that, "if any man love not the Lord Jesus Christ, he justly deserves to be anathema, Maranatha."

A CORRESPONDENT.

Remarks on the foregoing Construction.

It is not doubted, that the thoughts of the ingenious author of this exposition are, in themselves, just and important. The doubts and inquiries here suggested respect the performance merely as an exposition of the passage under consideration.

1. The phrase, "that they might be judged according to men in the flesh," is supposed by our correspondent to refer to the final judgment, or the distribution of rewards and punishments at the last day according to the

principles of human justice. On this construction it is difficult to discover the contrast which the apostle evidently intends to make between *being judged according to men in the flesh, and living according to God in the spirit.* What contrast is there between men's being treated at the last day according to the principles observed in human judicatories, and their living according to God in the spirit? May they not be treated in that way at last, whether they live according to God in the spirit, or not?

2. The flesh in scripture use generally signifies a principle or state of moral depravity; especially when it stands in opposition to the spirit, as it does here. But according to the foregoing exposition, *the flesh* has no such signification.

3. Is it reasonable to suppose the term, *dead*, here means *dead in sin*, when it is used in another sense, that is, literally, just before—"who is ready to judge *the living, and the dead.*"

4. In the reasoning on the passage, it is implied, that they, to whom the gospel is not preached, will not be convicted and condemned upon publick evidence. "The gospel was preached to them, that they might be judged according to men in the flesh; that is, that by the medium of the gospel they might be convicted and condemned upon the same publick evidence, on which criminals are convicted in human judicatories." But will not men, destitute of gospel light, be convicted and condemned upon like evidence? They will indeed be judged by the law of nature. But the evidence, on which they will be judged, will be as publick, as

vidence on which others are judged. How then can we be judged in that manner? The particular end of preaching the gospel to them? For these remarks, it will be deemed unsuitable to insert some of Leighton's objections on the passage. By that are dead, he conceives, the apostle means such as had not believed the gospel, *now were dead*. "And this," says the pious expositor, "he writes to strengthen the brethren whom he writes, to commend the gospel to them to this intent, they might not think the hard condition of it hard and us;—inasmuch as it was the end of the gospel, they that had been saved by it the same way he points to them."

Guise gives a similar condition of the passage. "This

is the end for which the gospel was preached to those believers, who are now the dead in Christ, *as well* as to those who are still living upon earth, that they, by a divine power attending it, being thoroughly mortified and dead to their former sinful inclinations and courses of life, might be *eventually censured and condemned*, and even put to death, for their novel principles and behaviour, *as being judged according to the principles of corrupt nature*; but that they might really live after a spiritual manner by a holy conformity to the image and will of God in their renewed souls."

These queries are modestly suggested to our correspondent, who is entitled to our most respectful consideration, and to the inquisitive reader, who is left to form a conclusion for himself.

EDITORS.

Selections.

PARAPHRASE ON ECCLESIASTES
XII. 1—7.

(From Bishop Horne.)

VIEW of the different manner of which man is composed teach us to form a protimate of him. He stands between the two worlds, the natural and the spiritual, and partakes of both. His body is natural, but its inhabitant descends into another system. His soul, however, is immortal; but his body is like the world to which it belongs, is frail and perishable. At its birth it contains in it

the seeds and principles of dissolution, toward which it tends every day and hour, by the very means that nourish and maintain it, and which no art can protract, beyond a certain term. In spite of precaution and medicine, "the evil days will come, and the years draw nigh, when he shall say, I have no pleasure in them."—Pains and sorrows will succeed each other, as "the clouds return after the rain," blackening the face of heaven, and darkening the sources of light and joy. The hands, those once active and vigorous "keepers of the house," grown paralytic, shall "trem-

ble ;" and "the strong men," those firm and able columns, which supported it, shall "bow themselves," and sink under the weight ; the external "grinders" of the food, the teeth, "shall cease, because they are few," and the work of mastication shall be imperfectly performed. Dim suffusion shall veil the organs of sight, "they that look out of the windows shall be darkened." "The doors," or valves, "shall be shut in the streets," or alleys of the body, when the digestive powers are weakened, and the sound of the "internal grinding is low." Sleep, if it light upon the eye-lids of age, will quickly remove again, and "he will rise up" at the time when the first "voice of the bird proclaims the approach of the morning. All the daughters of musick shall be brought low ;" he will hear no more the voice of singing men, and singing women. Timidity and distrust will predominate, and he will be alarmed at every thing ; "he shall be afraid of that which is high, and fears shall be in the way." As the early "almond tree," when it flourishes in full blossom, his hoary head shall be conspicuous in the congregation, the sure prognostick not of spring, alas. but of winter ; he who like "the grasshopper," in the season of youth was so sprightly in his motions, now scarce able to crawl upon the earth, "shall be a burden" to himself, and the organs of sense, being vitiated and impaired, "desire" and appetite "shall fail." The spinal marrow, that "silver cord," with infinite ramifications of the nerves, thence derived, will be relaxed and lose its tone ; "and the golden bowl," the re-

ceptacle of the brain, from it proceeds, "shall be broken." The vessel by which, as a "conduit," the blood is carried to the heart for a fresh supply, shall be broken at the junction, and the wheel, or instrument of circulation, which turns round and forth again to the extremities of the body, shall be broken and disjunct. When this high-arched piece of mechanism be thus disjoined and destroyed, "then shall the dust," of which it was formed, "return to earth as it was, and the spirit shall return to God who gave it." Learn we from hence to bestow on each part of our constitution that proportion of care and attention, which, upon consideration of its natural importance, it shall appear to claim at our hands.

THE SPIRIT OF THE
MINISTRY.

(From *Massillon*.)

We cannot forbear particularly earnestly to recommend the following admirable remarks to the attentive perusal of all who are connected with the ministerial office.

"The spirit of our ministry says this eloquent divine spirit of zeal and firmness is our duty to exhort, to reprove, "in season and out of season." We ought our testimony boldly to set before the face of a Christian nation, ought not to blush for our ministry, which indulges in unbecoming his character, fail to produce ; he bears the burden upon his forehead, wit-

more majesty than the High-Priest of the law, "the doctrine and the truth;" he ought to know no one according to the flesh. He who, by the imposition of hands, has been set apart to the holy ministry, should manifest an heroic disposition, which elevates him above his own weakness,—which infuses into him noble, great, generous sentiments, and such as are worthy his elevated calling,—which raises him above fears, hopes, reputation and opprobrium, and above every thing which influences the conduct of other men.

Now, this spirit of courage and firmness is very much opposed to the spirit of the world. For the spirit of the world is a temporising spirit,—a spirit of politeness, complaisance, attentions, and management. To pass well with the world, a man must have no opinion of his own; he must think always with the greatest number, or at least with the most influential; he must have approbation always ready to bestow, and wait only for the moment when it will be most agreeable. It is necessary for him to be able to smile at impiety; to accustom his ears to the most severe and cruel strokes of slander; to give praise to ambition and a desire of preferment; and to suffer a preference to be given to natural above moral and spiritual talents. In fine, if we wish to live in the world, we must think, or at least speak like the world; it will not do to carry thither an uncompliant, harsh spirit; for this a person would soon become an object of ridicule and contempt, and he himself would soon become disgusted with it. Thus we, who ought to be "the salt of the

earth," must accommodate ourselves to the children of the world, and "lose our savour;" we, who ought to be the censors of the world, must become its panegyrists; we, who ought to be "the light of the world," must perpetuate its blindness, by our approbation, or by our cowardice; in one word, we, who ought to be instruments in the salvation of the world, must perish with the world.

Admitting that, when you first go to mingle with worldly scenes, you may intend not to be seduced from the path of duty; admitting that you at first possess sincerity, firmness, and courage; you will soon deviate from them. Those ideas of zeal and firmness against vice with which you enter into the world, will soon grow weaker; intimacy with the world will soon make them appear to you unsocial and erroneous; to them will succeed ideas more pleasant, more agreeable to man, more according to the common manner of thinking; what appeared zeal and duty, you will regard as excessive and imprudent severity; and what appeared virtue & ministerial prudence, you will consider as unnecessary singularity. We enter, by little and little, and without perceiving it ourselves, into their prejudices, and adopt the excuses and vain reasonings to which they have recourse to justify their errors; by associating with them we cease to think them so culpable; we even become almost apologists for their effeminacy, their idleness, their luxury, their ambition, their passions; we accustom ourselves, like the world, to give to those vices softer names; and what confirms us in this new system

of conduct is, that it has the approbation of men of the world, who give to our cowardly compliance with their customs, the specious names of moderation, greatness of mind, acquaintance with the world, a talent to render virtue amiable; and to the contrary conduct the odious names of littleness, superstition, excess and severity, calculated only to drive people from virtue, and to render piety either odious or contemptible. Thus, from gratitude, we treat those in a friendly manner who bestow upon our cowardice the honour and homage due to firmness and zeal; we believe them more innocent, since they think us more amiable; we show more indulgence to their vices, since they metamorphose our vices into virtues. For how uncommon is it for people to be severe and troublesome censors of their admirers? and how few are there like Barnabas and Saul, who, because they would not relax any thing from the truth, were stoned by the very people who, but a moment before, were ready to offer incense to them as to gods descended upon earth?

ON THE ADVANTAGES OF PUBLICLY ADMINISTERING THE RITE OF BAPTISM.

(From the Christian Observer).

HAVING observed the impression made on a full congregation by the baptism of a child during the service, and by a serious address in the sermon to parents, sponsors, and all baptized persons, concerning their obligations and duties, and their criminality, if they did not at-

tend to them; I was led to conclude, that the public administration of this ordinance, during divine service (which, except in cases of necessity, our church inculcates most decidedly,) would, if generally adopted, be productive of most important advantages; and, consequently, I was induced to conclude, that the too common custom of baptizing on other days except the Lord's Day, or if on the Lord's Day, after the congregation is separated, was, at least, foregoing those advantages.

The Anti-pædobaptists do all baptize *very publickly*, and this administration of baptism, according to their sentiments, is very impressive, and has a great effect in producing a favourable opinion of their mode of baptizing, in the minds of those who have not maturely weighed the subject; besides giving the minister an occasion of addressing the consciences, the judgments, the passions, or even the prejudices of the assembly. But the retired and concealed way, now generally adopted by the ministers of our Church, (contrary to the rubrick undoubtedly) seems to say to the people, "It is a mere form; there is no need to make it publick; no instruction can be grafted on it; it needlessly lengthens the service." And the *unchristian* custom of making baptisms an occasion of a sensual dissipated feast, which is too generally connived at, gives countenance to this conclusion, and advantage to those who administer this sacrament in another manner, less scriptural, I apprehend, in other respects, but more scriptural in that it is made a publick, serious and religious

service. Indeed I am fully convinced, that the public administration of infant baptism, with apposite instructions to all concerned, would do more to establish its scriptural authority than all the controversial publications which have appeared on the subject.

But this is by far the least part of what I would wish to point out. A great deal has been said of baptismal regeneration. If we say that this *always*, and of course takes place, however the sacrament is administered, not to adduce other objections, it is plain that we return to the *opus operatum* of the Papists. Yet far be it from me to deny, that regeneration may accompany baptism, and that it frequently does when properly administered. Now I was peculiarly impressed on seeing baptism administered during the service, with the idea, that a considerable number of true Christians were, all over the congregation, uniting in prayer, that the child might be baptized by the Holy Spirit, and made an heir of eternal life. Surely, thought I, this way of administering the sacred ordinance gives the most scriptural ground to hope that the inward and spiritual grace shall accompany the outward and visible sign: and I cannot conceive that the private mode of baptizing can afford a ground of confidence which, either on scriptural or rational grounds, can be put in competition with it.

But, above all, the opportunities that the public administration of baptism gives to the minister of addressing all descriptions of persons in his congregation on their respective duties, and their failures in them, ap-

pear to my mind of the greatest importance. I have long complied with the general custom, and have never, for at least twenty-five years, baptized a child during divine service: but I must allow that, having once been present where a child was thus baptized, the ceremony being followed by an appropriate address, I was then convinced, that by private baptism, (in which I include baptizing in the church, except during divine service on the Lord's Day, or on some public occasion) many advantages of exhorting and establishing our congregations were lost; and many advantages given to those who endeavour to draw our people from us.

IGNOTUS.

FRAGMENT.

(From the *Christian Observer*.)

IMPORTANT CONCESSIONS OF BOLINGBROKE.

"No religion," said that deistical nobleman, "ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind, as Christianity. No system can be more simple and plain than that of natural religion, as it stands in the gospel. The system of religion which Christ published, and his evangelists recorded, is a complete system to all the purposes of religion, natural and revealed. Christianity, as it stands in the gospel, contains not only a complete, but a very plain system of religion. The gospel is, in all cases, one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity."

Review of New Publications.

The beneficial Influence of the Gospel. A Sermon preached before the Society in Scotland for propagating Christian Knowledge in the Highlands and Islands, at their Anniversary Meeting in the High Church of Edinburgh, June 14, 1804, by the Rev. WALTER BUCHANAN, A. M. one of the Ministers of Canongate, Edinburgh.

THIS is an excellent sermon. The style of the preacher is animated and elegant, serious and impressive. His opinions are orthodox; his information various, extensive, and particular. He is not one of those, who "mount the rostrum with a skip, and then skip down again." His sermon is long, but were it longer, it would not tire the reader. The preacher feels as he speaks, and like "a workman" pleads the cause of God; while he informs his hearers, he interests their affections; while he convinces their understanding, he persuades their hearts.

The text, which is the foundation of this discourse, is Philemon ver. 11. *Which in time past was to thee unprofitable, but now profitable to thee and me.*

A few sentences may give some idea of the sermon. P. 33.

"As Christians multiplied in the world, the happy effects of the gospel became more and more apparent. The knowledge of their principles, and the influence of their example, were gradually diffused through the community, and produced an important alteration in the opinions and usages of the people at large. Gross idolatry with its train of attendant abominations, vanished before it: men began to entertain juster conceptions of God, and their duty: a

higher standard of morals was introduced; and crimes, which formerly stalked abroad without a blush, fled from the view of men, and took refuge in the shades of night. In every country where Christianity prevailed, it meliorated the condition, and exalted the character of man. It encouraged the arts of peace, mitigated the calamities of war, gave protection and consequence to the lower ranks of society, and rescued the female sex from that degraded and servile state, to which they were subjected throughout the whole heathen world. While it taught the poor to be contented and industrious, it restrained the power of the great, checked the arrogance of the rich, and infused into the breasts of all, who felt its power, a tender sympathy for the woes of others. In the whole range of Pagan antiquity, no traces are to be found of any asylum for the indigent or afflicted, the helpless orphan and destitute widow: but wherever the gospel extended its influence, institutions were formed, and houses were opened for the relief of almost every species of human sorrow. In fine, it has contributed more than any, nay, than all other causes, to humanize the heart and to civilize the manners of mankind."

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The moral Tendency of Man's Accountableness to God; and its influence on the happiness of society. A Sermon preached on the day of the General Election at Hartford, in the State of Connecticut, May 9th, 1805. By ASAHEL HOOKER, A. M. Pastor of the Church in Goshen. Hartford. Hudson & Goodwin.

AFTER a careful perusal, and re-perusal of this discourse, we hesitate not to pronounce it excellent. Notwithstanding the uncandid and injudicious suggestions of certain individuals, we are bold to say, it is truly and

uncommonly excellent. We say this without any risk of character. For in this case we already have the advantage of knowing the public opinion. The enlightened Christian publick, as far as it has been acquainted with this discourse, has pronounced it one of the best ever delivered on such an occasion. But let all who have opportunity read and judge for themselves. We shall esteem it a happy circumstance, if those remarks which have evidently been designed to sink the value, and circumscribe the influence of this sermon, should make it more generally known. For we doubt not, the more it is known, the more it will be approved and admired. The preacher displays, to an uncommon degree, the qualifications which his office requires, and which the interesting occasion particularly called for. In every part he shows himself the dignified Christian orator. There is no appearance of lightness, grovelling sentiment, adulation, or indecision. He is full of his subject, which is very important and well chosen. His language is at once copious and energetic. We make no quotations, as it would be difficult to treat the discourse with justice, without transcribing the whole.

We add the pleasing information, that the amiable author is, with increasing reputation and influence, employed in the important work of teaching students in divinity.

A Treatise on Infant Baptism, proving, from the scriptures, that infants are proper subjects of Baptism, were so considered by the Apostles, and did receive

that ordinance under their ministry. By ISAAC CLINTON, Pastor of a church in Southwick. Springfield. Henry Brewer.

In the 1st. section, the author states the point in controversy. "On the one side it is maintained, that the infants of believers have a right to visible membership in the church, and are proper subjects of the seal of the covenant. On the other side the Baptists not only deny this doctrine, but endeavour to maintain, that baptism, when administered to the children of believers, is not valid. On this account they deny us communion at the Lord's table; and in this respect make no difference between us and heathen."

In the second and third sections, he proves from various passages both in the Old and New Testament, "That the covenant, which God made with Abraham, was the covenant of grace, and that the gospel dispensation is the fulfilment of the mercy covenanted to Abraham; and consequently that the same persons, who were subjects of the seal when the covenant was first instituted, are subjects of the seal now, and that the same qualifications, which were once sufficient, are sufficient still. That as the infants of believers were then the subjects of the ancient seal, which was circumcision; such are now subjects of baptism, the present seal."

In the fourth section he shews, that "the character of people in covenant, and of people out of covenant, is described in the same manner and by the same terms, both under the Abrahamic and under the Christian dispen-

Religious Intelligence.

Extracts from the Journal of JOHN SERGEANT, Missionary to the Stockbridge Indians from the Society in Scotland, from the first of July, 1803, to the first of January, 1804.

JULY 1, 1803. Agreeably to appointment, four of the Onondago chiefs came to see me, and introduced conversation in the following manner.

"Father, There is reason of thankfulness that the great, good Spirit has preserved us, that we are able to meet together at this time.

"We will improve this opportunity to let you know further concerning our customs.

"We have agreed to obey the voice of the great, good Spirit, in forever forsaking the wicked practice of excessive drinking, which we and our ancestors have followed, and also all other wicked practices. We see your house of worship, where you meet once in a while, particularly one day in a week, to worship God.

"We think it right that all should go into that house to hear the word of the great, good Spirit. We believe that all who go there to please him must go with their spirits: if they do not thus, they cannot please him.

"Further, it is one article of our faith to be very attentive to parents, and the aged; that it would be impossible for children ever to compensate their parents for their care of them in their infancy.

"We have another article of belief, that it is the will of the great, good Spirit, that man and wife should always live together, and never part only by death.

"We wish you to persevere to inculcate upon your children the necessity of a reformation, or we shall be a ruined people."

They concluded by desiring me to give them advice how they should persevere in their reformation, which I afterwards did by the assistance of Mr. Parish, the Agent, who speaks their language, and had arrived at my house after they concluded their address. They appeared thankful for all the instruction I gave them;

strongly favoured the doctrine of the prophet, but took no offense explained to them the great appearing before the great Spirit in the name of the Spirit he had appointed.

I shewed them a great Bill to the Stockbridge tribe of in the year 1745, by Dr. As London; and by help of plates it contained I was give them a short history whole Bible, shewed them a map of the land of Canaan, of the children of Israel through the wilderness, to all which they paid strict attention, and appeared well pleased.

Aug. 4. A general Council of the tribe was called. Capt. I then repeated, to the people the stance of their proceedings: ten tribes of the western part particularly at a general Council the beginning of June last, or earlier Maumee. Their report gave universal satisfaction to the tribe.

There were nine of them in All had enjoyed perfect health were remarkably successful in their proceedings with the western One of their speeches, and answer, I will here note down.

Extract from the Journals of the Indians, being the Sixth Speech of the Delaware nation, re Waupokumehuk, or Wh on the 15th of April, 1803.

"Grandfather, again listen to the voice of your grandchildren Mahkakunnuk.

"I have observed to you in my other speech, that there were two great Spirits; the one is good, and the other is bad. Now there is and has been a tribe of white people, who follow different paths; the one believe in the great and good Spirit, and the other in the evil spirit. And I will tell you further, that the one loves the Indians in general, and the other has compassion on them. We have been endeavouring to civilize and christianize them, and the other

taught them to drink the poisonous liquor to excess, and many other wicked practices.

"This has been the case with the different tribes, who formerly inhabited on the eastward, as well as the tribes elsewhere, ever since white people came over to this island. Some of the tribes accepted the offers of the good white people, but the rest with contempt rejected them; but on the contrary, they took hold with both hands the cup of the evil minded.

"Grandfather, Be it known unto you and your tribes, that all the nations, who thus rejected civilization, and Christian religion, and embraced the wicked practices of the white people, were poor, and finally became extinct from the earth, and even their name is forgotten.

"But on the other hand, all the Indians, who accepted the offer of the good white people, were blessed. So far as they were faithful, they prospered, and the remnants of them remain to this day.

"Grandfather, I will also inform you, that the Christian religion was offered to my forefathers at first near seventy years ago, in consequence of which the Sachems and Counsellors, who were then living, together with their young men, about two hundred in number, held a Council to know whether it was best for the nation to accept the offer or not. Previous to that period, many of them had learned how to follow the example of the bad white people, particularly in drinking the poisonous liquors to excess, and have prejudice against the Christian religion. However, the result of the Council was this, not to reject the offer before they should try it, and let it be preached in one certain village, and let every man and woman go and hear it, and embrace it, if they think it best. And Wonalakukoke (or Housetonack) was the village so chosen. At this place I was born, and these my companions. There my nation was collected, such as were disposed to hear the gospel. At the same time there were many, as I observed before, who by the influence of some wicked Dutch people, and by the means of ardent liquors, would not listen to the voice of the preacher, and finally all such

were diminished very fast, some went to live amongst other nations, and the rest were buried under the earth, consequently their villages are desolated, and they were dispossessed by the whites.

"But the abovementioned village was the only one that has remained to the last; and the descendants of those, who embraced civilization and the Christian religion still remain as a nation.

"Grandfather, I will further inform you that many of the good white people of late seem greatly stirred up, by the influence of the good Spirit, to feel more pity for the Indians in general, consequently they have embodied themselves into societies, that they may help those they think proper objects. Indeed I have never heard of such stirring among whites before.

"And further, one of such societies or associations have entered into covenant of friendship with my nation, whose council fire is at Monokhtaunuk, (or city of New-York.) They are your friends and brothers as well as ours. And the great men of the United States are more disposed to do good towards the people of our colour.

"Grandfather, Your grandchildren the Mohukannuk nation, have been endeavouring to learn the arts of civilization and Christian religion, and by long experience they found this was the best way for us to live, and much easier than the ancient way. At the same time I don't desire you to forsake your hunting, or any of your wholesome customs.

"Then I took up a white belt of wampum and said,

"Grandfather, As my ancestors and yours have established a covenant of friendship, which has been kept sacred, and never been violated, and having well known the deplorable situation of our colour in general, induced my nation to come to introduce civilization and Christian religion to you and your tribes or clans. [The Indians are divided into three clans, the Turkey, the Turtle, and the Bear, and these have their particular chiefs.]

"Grandfather, Now I exhort you to consider this seriously, and have compassion on your young men, women and children, and let them learn this, what our white brothers call A. B. C.

which is the foundation of learning. It is like as if you stand at the head of a living stream; the further you followed, you will find it wider, which has no end; and by following it faithfully you will find various advantages. Among other things you will be able to open the eyes of our and your grandchildren in the different tribes in this country, who always look to their grandfathers for advice and counsel.

"Grandfather, Be assured that by following this path I and my nation have found many advantages. Among other things, our white brothers cannot so easily cheat us now with regard to our land affairs as they have done our forefathers.

"Grandfather, You have heard your grandchildren thus far, and as I am your true friend, I will speak to you further, and I will not hide any thing from you.

"Having recommended civilization and Christian religion to you, I will tell you deeply consider the matter, and have compassion on your men, women and children. I don't expect you can follow these things at once. You know very well, that many of the instruments of the white people are found to be useful with us, the Indians, as well as with them. And that they are not rained or poured down immediately from heaven by the great and good Spirit; but it is his will to use his people as instruments to manufacture these things to be useful to mankind of all colours; just so, it is his will and good pleasure, to use his good people as instruments to propagate civilization and the Christian religion among the poor Indians.

"Grandfather, I must plainly tell you this simple truth, that if you will now as a nation accept what I offer to you, and follow this plain path, the great and good Spirit will bless you, that you will become a wise people, and you shall increase as to numbers and substance; consequently you will be happy in this life and the life to come.

"And further, you will be able to hold your lands to the latest generations; for this is the will of the great and good Spirit.

"I must also tell you plainly, that if you reject such offer, and embrace the

cup of the evil minded, you will participate with those nations, whom I have mentioned, in their miseries; you will become poor, in every respect, and you will be scattered. Your villages will be desolated or possessed by a people who will cultivate your lands.

"Then I ask, what you and my grandchildren, the different nations will think; be assured, they will be sorry, and you will be despised by many; and finally, you will be extinct from the earth.

"Therefore, grandfathers, think of these things—And may the great and good Spirit help you in your deliberations."

A white belt of wampum, with a piece of paper sewed on one end, on which were written

A. B. C. and

1. 2. 3. delivered

(To be continued.)

FROM a report of the Trustees of the Hampshire Missionary Society, their annual meeting in Northampton August, 1805, it appears, that the Legislature of Massachusetts have granted three hundred dollars to assist in educating two Indian lads, descendants of the late Rev. Mr. Williams of Deerfield, who have been for several years under the care of Deacon N. Ely of Longmeadow. This grant, by the trustees of the above society, has been entrusted to the management of Rev. Dr. Joseph Lathrop, Justin Ely, Esq. and Rev. Richard S. Storrs. Ten dollars have been given for the same benevolent object, by Capt. Perez Graves of Hatfield.*

The trustees appropriated one thousand dollars for the support of missionaries, and two hundred and fifty for the purchase of books for distribution, the ensuing year.

Concerning the labours of their missionaries the last year, the trustees report, that four were employed in the year 1804, viz. Rev. Theodore Hinsdale and Rev. Joel Hayes, eighteen weeks, in the new settlements in New-York; and Rev. Vinson Gould and Rev. Thomas H. Wood, twenty weeks in the District of Maine.

* The society for propagating the gospel among the Indians and others in North America, have for several years past, contributed 50, and the two last years, 100 dolls. to the same purpose.

our missionaries (say the trustees in the State of New-York) performed their service, mainly, in the counties of Chenango and Onondago. In the early part of their mission they enjoyed such health as to pursue their work without interruption and with much activity, labouring abundantly not only on the Lord's day, but on other days, with an attentive and useful people, whose lips uttered the praises of God for the rich blessings, and thanksgiving to the society for their affectionate concern for the interests of immortal souls, who were desiring for the bread of Christian ordinances, or were perishing for lack of knowledge. But the missionaries, with humble submission, received the rebuke of God's providence, that, for a number of weeks, the able and faithful missionaries were much impeded in their work, by bilious infirmities and disease, and the consequence of the prevalence of these, with the advice of physicians, were compelled to leave their posts, and return home before the expiration of their term.

Messrs. Gould and Wood were employed for twenty weeks in the northern parts of the counties of Otsego and Cumberland, now Oxford, on the western borders of the State of Kennebeck. Through goodness they, in general, enjoyed health, and were able to prosecute their mission through the whole of their term with an activity and perseverance which manifested how well placed was the confidence of the trustees in their integrity and ability for such arduous engagements.

It might gratify the inquisitive and curious mind to follow, in our narrative, the progress of four worthy missionaries, both northward and westward, through the progress of their zealous and strenuous labours for the good of the heathen in remote and destitute parts of the country. But the same of their instructions and of the success of their mission, and the same of their desires to do good to the heathen will render a more general report of their labours sufficient for the satisfaction of the society, and preclude the necessity of a more prolix report for the present occasion.

Vol. I. No. 6.

M M

Your missionaries have the testimony of the people, where they have been employed, to their constancy, skill and fidelity in the discharge of their ministry. In almost every settlement which they visited your missionaries found a ready disposition to receive them, and cordially to welcome and attend their ministrations, excepting when they were prevented from assembling for lectures by the urgent toils of harvest. And what may animate your hopes for the future, and enkindle your present thanksgivings to God, your missionaries assure us, that God generally gave the people an hearing ear, and in many instances they appeared to have an understanding heart.

Besides the duties of the Sabbath, which were often performed in three distinct exercises, many lectures were preached on other days, so many, that one could hardly suppose their bodily strength to be equal to their labours. These lectures were attended by goodly numbers of devout hearers. Your missionaries administered, as opportunities presented, the Christian sacraments of baptism and the Lord's supper. They often visited schools, and prayed with, and instructed the children. They went from house to house inculcating the important duties of personal and family religion.

The care and distribution of the society's books added much to their other labours.

The experience and observation of missionaries, and the repeated written testimony of the inhabitants of the new settlements prove the wisdom of sending pious books to be distributed among the people. The numerous books sent by the society have been received with much avidity and joy; the recipients feel a peculiar gratitude for this mode of expressing the Christian benevolence of their distant brethren. The most happy and permanent effects are stated to arise from the instructions which those pious writings impart. Publick worship, family prayer and personal religion have, through the co-operation of the Holy Spirit, been greatly encouraged and promoted by the Bibles and pious writings sent by this and other societies. Past success, attending this method of advancing Christian knowledge and

practice cannot fail to encourage and animate the future liberalities and exertions of the society in the same course.

Ample testimonies from the inhabitants of the new settlements, joined to the uniform opinions of your missionaries, lead to the conclusion, *That missionary labours are still greatly needed; that the necessities of the destitute inhabitants far exceed the means and exertions which have hitherto been made by this and the various missionary institutions of this country and of Europe.* Urgent motives and arguments, from duty and compassion, continue to prompt the liberalities, the labours, and the importunate applications of Christ's disciples, who, it is hoped, will persevere in contributing with a ready mind, of their worldly substance, and will daily besiege the throne of grace with their fervent prayers to the Lord of the harvest to raise up, qualify and send forth, still more abundantly, labourers into his harvest.

The present season, six preachers are employed in the service of the society. Rev. Payson Williston and the Rev. Thomas H. Wood, for fifteen weeks, in the counties of Chenango and Onondago, in the State of New-York; and Mr. Royal Phelps, a candidate for the ministry, is to labour for three weeks in the town of Adams, and for four weeks in the settlements called Camden, lying near lake Ontario in the same State.

Rev. Joseph Field, Rev. John Dutton, and Mr. Samuel Sewal, are engaged in missionary labours in the counties of Oxford and Kennebeck, in the District of Maine. Mr. Field for sixteen weeks, Mr. Dutton for twenty weeks, and Mr. Sewal for eighteen weeks.

The narrative of the labours of our missionaries, for the present season, must be deferred until the next annual report. In the mean time, the trustees, from a confidence in the piety, zeal, and capacity of your missionaries, anticipate happy effects from their ministrations and from the prayers of the society, and the numerous friends of our benevolent institution; they anticipate from Christ, the source of gracious influences, blessings upon the missionaries, upon the

people they may visit, and upon a multitude of perishing sinners.

The books of the society for the four past years have been sent for distribution nearly in an equal proportion into the State of New-York and the district of Maine. They comprise 220 Bibles, 591 other bound books and 6254 pamphlets and small religious tracts.

Since the last annual report, there have been paid to the funds of the society, \$1365, 95 cts.

The expenditures of the society the year past have amounted to \$963, 28 1-2 cts.

The state of the treasury may be seen in the report of the society's committee for auditing the treasurer's accounts.

The trustees report to the society, and particularly to the liberal subscribers of the charitable female association, that, by an examination of the accounts of the monies added to the funds by the contributions of that association, effectual aids have been afforded to the operations of the society, and that the most substantial benefits are to be expected in future from that pious institution.

Rev. Mr. Atwater's legacy of eighty dollars, was, by the testator, appropriated to the purchase of books, and the profits arising from the sale of the edition of Doddridge's Rise and Progress was consecrated to the same purpose, and 82 dols. 70 cents, have already been applied from the profits in the purchase of books.

The trustees express their gratitude to the charitable female association, and fiducially rely upon the mercy of God, through our Lord Jesus Christ, that in answer to the prayers and liberalities of the daughters of our Zion, the long expected and blessed period will be hastened, when the seed of the woman shall bruise, effectually, the serpent's head.

A view of the state of the society's funds affords matter of encouragement and of ardent thanksgiving to God, who has put it into the hearts of his people, to take of the wealth which he has given them and to consecrate it to the interests of his kingdom.

Let the society and those who favour its pious designs joyfully say,

"*Hitherto the Lord hath helped us.*"
 Let them take courage to pursue their work with renewed ardour, and with a humble steadfast hope in God, that he will more and more increase the means of sending the light of gospel truth into the remote and destitute settlements of our country; and that he will open a wide door, and effectual to increase Christian knowledge among our countrymen, and in due time, among the pagan tribes which surround our borders.

Hopeful symptoms, it is thought, presage the approaching conversion of some of the savages of the wilderness to Christ. It will certainly be a happy preparation for their ingathering to our Redeemer, when the people, who inhabit our frontier settlements, shall imbibe the spirit of Jesus, and shall be made obedient to his gospel, and thus, by their example, allure pagans to revere the name and religion of Immanuel.

Every friend to Zion is entreated to put his hand to this work of the Lord, and cheerfully to come and deposit his offerings in the treasury of Christ, that so, means may be amply provided for repairing the walls of our Jerusalem, and enlarging the boundaries of Zion. How can men believe, unless they hear? How can they hear, without a preacher?—How can preachers be obtained by the numerous, scattered, and divided settlements of our country, unless we, and others, like minded, appropriate a portion of our property, and lend our unwearied attention to this good work of sending able and pious missionaries among them, to make known to them the mysteries of the kingdom of God and the gospel of our salvation? What purpose equally valuable as that of procuring gospel instructions for perishing sinners, can lay claim to our worldly substance?

By the gospel, we and others experience a blessing in the things of this life. By the gospel alone can we learn the way of peace with God, and obtain a blessed immortality in heaven.

The trustees report to the society their opinion, that it is highly expedient that their liberalities be continued and increased from time to time, and that it be requested of the several assemblies of Congregationalists

and Presbyterians in the county to make a publick contribution to the funds of the society, upon the next annual thanksgiving or upon some Lord's day near that time, as shall be found most convenient; and that this report be read in the several Congregations at some suitable time previous to such contribution.

In ways of charity to our brethren may we not humbly hope, through the merits of Christ, for the effusions of divine grace upon ourselves and our children? That of the necessary good things of this life we shall receive such a bountiful supply, in providence, that we may be more and more able to bestow, from year to year, abundantly, for the help and salvation of others, who are deprived of the rich privileges which we enjoy. And all the praise and thanksgiving shall be ascribed to that gracious God and Saviour, who hath moved us to take of his own and give it unto him. Amen."

[*An account of the books distributed by this active and useful Society, and of their receipts and expenditures. &c. shall be given in our next number.*

Extract of a Letter, dated London, May 31, 1805.

THE eleventh anniversary of our London Missionary Meeting, commenced on Wednesday, the 8th inst. and closed on Friday, the 16th. It is kept as an interesting jubilee, for it is truly interesting to every person who wishes to see the spread of the kingdom of Messiah. The last general meeting has been more numerously attended than any one preceding. I suppose there were no less than three hundred ministers present, composed of almost every denomination. The preaching plan was as follows: On Wednesday morning, Dr. Williams of Rotherham, formerly of Oswestry, preached at Rowland Hill's Surrey Chapel. In the evening, Mr. Nichol of London preached at the Tabernacle, late Mr. Whitefield's. Thursday evening, Mr. Slatterie of Chatham preached at Zion's Chapel, late lady Huntington's. On Friday morning Mr. Thomason of Cambridge, a churchman, preached at St. Bride church; and, in the evening, the Lord's Supper was administered to several hundreds at Spa Fields Chap-

el, who were admitted to partake by tickets obtained from the several ministers present. At each of these meetings there were collections, for the first time, for the society, which amounted to more than 600*l*.

"On Thursday morning, 10 o'clock, the society met at Mr. Brooksbank's meeting-house, to hear the report of the directors, which, on the whole, was very interesting, particularly in reference to the South African Mission, which set forth a great work of grace going on amongst the Hottentots. It stated, with several others, the remarkable conversion of seventeen of those that were most notorious for their bestiality in vice: several of whom are become zealous preachers of that doctrine, by the preaching of which, they were brought to embrace the Saviour.

The Directors, having turned their attention to the eastern nations, it was submitted to, and unanimously agreed by, the general meeting, that,

in order to facilitate a mission to *China*,* be printed in the *Chinese* language; to accomplish which the Prince of Wales's Island was to be a proper place, to send persons with proper apparatus for printing, because half of the inhabitants said to be industrious Chinese mechanics." *Assembly*

The Society for promoting Christian Knowledge, in England, have resolved to print, without delay, an edition of the Welch Bible, with the usual references, and with the common prayer prefixed. The edition to be a crown octavo, and the number of copies to be printed twenty thousand. These are to be distributed by the society, at about one-third of their original cost. The funds of this very respectable society have been largely increased by some bequests.

* Something omitted—probably the word "scriptures."

List of New Publications.

AMERICAN.

American Annals; or a chronological history of America from its discovery in 1492 to 1806, in two volumes. By Abiel Holmes, D.D. A. A. S. minister of the first church in Cambridge. Vol. I. comprising a period of two hundred years. Cambridge. Hilliard. 8vo.

One God in one person only: and Jesus Christ a being distinct from God, dependent upon him for his existence and his various powers; maintained and defended. By John Sherman, pastor of the first church in Mansfield, Connecticut. Worcester. I. Thomas, jun. 1805. 8vo. p. 193.

An examination of the representations and reasonings contained in seven sermons lately published by Rev. Daniel Merrill, on the modes and subjects of baptism; in several letters addressed to the author; in which it is attempted to shew that those representations and reasonings were not founded in truth. By Samuel Austin, A.M. Worcester. I. Thomas.

An Address to the members of the Merrimack Humane Society at their anniversary meeting in Newbury Sept. 3, 1805. By Daniel A. White. Third Edition. Blunt.

Two discourses on prayer, particularly on family worship. Preached at Wiscasset, Feb. 12, 1804. By Nathaniel Packard, A.M. minister at Wiscasset. Babcock and Rust.

Christianity the friend of the oppressed. Philadelphia. W. P. Farrand. Price 62 cents.

The Care of the Soul; or, an answer to the great question, shall I do to be saved? By Daniel Fuller. Boston. Manning & Co. 1805.

A Discourse delivered at a public Lecture in the South Meeting-house, in Portsmouth, N. H. July, 1805. It being the evening preceding the session of an ecclesiastical council convened respecting the separation of the Rev. Timo-

den, jun. from his pastoral relation to the South Church and Congregation in that town; by Jonathan French, A. M. Pastor of the South Church in Andover. Portsmouth. W. & D. Treadwell. 1805.

A valedictory Discourse, delivered at the South Church in Portsmouth, N. H. Aug. 11, 1805. By Timothy Alden, collegiate pastor with the Rev. Samuel Haven, D. D. To which is added an Appendix, containing a Result of an ecclesiastical council, and a Recommendation of Mr. Alden, unanimously voted by the church and congregation of the South Parish in Portsmouth. Portsmouth. W. & D. Treadwell. 1805.

A Sermon preached at the Funeral of Mr. Benjamin Baldwin, of Pelham, N. H. who died July 26, 1804, aged 23. By John H. Church, pastor of the church in Pelham. Amherst. Joseph Cushing. 1804.

A Discourse delivered at the Funeral of Mrs. Mahitabel Atwood, of Pelham, N. H. who died March 11, 1805, aged 78. By John Hubbard Church. Amherst. Joseph Cushing. 1805.

Two Discourses on the perpetuity and provision of God's gracious covenant with Abraham and his seed. By Samuel Worcester, A. M. Pastor of the Tabernacle Church in Salem. Haven Pool, Salem. 1805. 80 p. 8vo. 30 cts.

A Sermon delivered at the Ordination of Rev. William Bascom, to the pastoral care of the first church in Fitchburgh, October 16, 1805. By Abiel Holmes, D. D. Pastor of the first church in Cambridge. W. Hilliard. Cambridge.

A great faith described and inculcated. A Sermon, by Isaac Backus, A. M. Pastor of a church in Middleborough. Boston. E. Lincoln.

NEW EDITIONS.

The Sabbath; a poem. The first American edition. To which are now added, Sabbath Walks. New York. Collins, Perkins and co. 1805.

The life of God in the soul of man; or, the nature and excellency of the Christian Religion. By Henry Scougal, M. A. Philadelphia. Nichols.

A new and much improved edition of Morsc's Universal Geography; or a view of the present state of all the

empires, kingdoms, states, and republics in the known world, and of the United States of America in particular. In 2 parts. The whole comprehending a complete and improved system of modern geography, calculated for Americans. Illustrated with 6 maps, and accompanied by a new and elegant General Atlas of the World, containing (in a separate quarto volume) 63 maps, and comprising all the new discoveries to the present time. Fifth edition, corrected and improved. Boston. Thomas & Andrews. Price 12 dols. 50 cts. Without the atlas 6 50.

The Ancient History of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes and Persians, Macedonians and Grecians. By Charles Rollin, late principal of the university of Paris, professor of eloquence in the Royal College, and member of the Royal Academy of Inscriptions and Belles Lettres. Illustrated with plates. 8 vols. 12mo. Boston, Munroe & Francis.

Kett's Elements of General Knowledge, introductory to useful books in the principal branches of Literature and Science. Designed chiefly for the junior students in the universities, and the higher classes in schools. By Henry Kett, B. D. Fellow and Tutor of Trinity College, Oxford. Boston. C. Bingham. 2 vols. 12mo. Price \$2 25.

The Excellency of Christ: A sermon, by Jonathan Edwards, D. D. Boston. E. Lincoln.

A new and improved edition of a Sequel to the English Reader; or elegant selections in prose and poetry. By Lindley Murray.

N. B. This work, with most of the others published by this celebrated American author, have been republished by Collins, Perkins & Co. N. York.

IN THE PRESS.

The Scanian's Preacher, consisting of nine short and plain discourses on Jonah's voyage, addressed to mariners. By Rev. James Ryther, minister at Wapping, England. Designed to be put into the hands of sailors and persons going to sea. With a preface by the Rev. John Newton. Cambridge. W. Hilliard.

Mrs. Warren's history of the rise, progress, and termination of the American Revolutionary War. Boston. Manning and Loring.

The second volume of American Annals, by Rev. Dr. Holmes. Cambridge. W. Hilliard.

Vincent's Explanation of the Assembly's Shorter Catechism. Northampton. W. Butler.

Orton's Exposition of the Old Testa-

ment, in six volumes 8vo. town. Samuel Etheridge. five first volumes are complete last is commenced.

An American edition of Edwards's works is contemplated by the press and prepared for the press and tended by Rev. Samuel A others.

Obituary.

How are the lovely fallen!

"Justitate ardet! Could not one suffice?"

Thy shaft flew thrice, and thrice our peace was slain;
And thrice, ere twice you soon had fill'd her horn."

At Beverly, Sept. 10, after nearly a week's sickness, Mr. WILLIAM LOVETT, aged 27, leaving a widow and two children; Oct. 14, after a fortnight's sickness, Mr. JOHN LOVETT, aged 36, and Oct. 22, after a fortnight's sickness, his widow, Mrs. HANNAH LOVETT, leaving four orphans. In uncommon intimacy and tenderness these brothers with their families lived in houses almost contiguous. To the three deceased the following passage is peculiarly appropriate, "They were lovely and pleasant in their lives, and in their death they were not divided." Pages might be written in attempting to delineate their moral virtues and Christian graces, to show how great a loss their surviving relatives, numerous friends, the poor, the bereaved church of Christ, and the publick, have sustained in the death of each. Each was distinguished by superiour mental powers and improvements, and still more distinguished by sweetness of disposition and manners. How are the lovely fallen!

"Resign'd they fell; superiour to the dart,
That keenly stings in many a bleeding heart."

At Charleston (S. C.) Mr. LORING ANDREWS, one of the editors of the Charleston Courier.

At Litchfield (Con.) Mr. BETH WOLCOTT, wife of OLIVER WOLCOTT.

At Concord Dr. ABEL P. aged 88, formerly an emsician.

At Williston (Ver.) Dr. BENNY, aged 66; a distinguished in the American R.

At Lexington, the Rev. CLARK, aged 75.

Mr. JAMES THOMPSON, ELIZABETH, his wife, aged WILLIAM, their son, age all unfortunately drowned brick-pit at Bristol, (Eng.) was playing with a hoop, near of the pit, and, endeavouring it from rolling into the water. The mother ran to his assistance overreaching herself to lay clothes, got also out of bed. The father, hearing their cries the spot, and seeing the situation of his wife and child very act of sinking—he, in distraction, plunged into the (about 11 feet deep), in the rescuing them; but himself and they all perished. Bodies were found, about a quarter the accident, the mother son clasped in her arms.

Suddenly, while in bed husband, JOAN, wife of MONDAY, of Crowless, in of Ludgvan. On the discovery death, her husband, who some time rather indisposed to another bed, and died six hours after.

Poetry.

For the Panoplist.

BACKSLIDING BEMOANED.

O, THE dark clouds, that veil my soul,
 And spread a dreary gloom around!
 Vain thoughts my pious thoughts control,
 And every virtuous wish confound.
 Awhile I rose the arduous hill,
 Which leads to heav'n's ethereal plains,
 But, careless, lost my hold, and fell
 Down toward the deep, where darkness reigns.
 O, had I kept a steady pace
 Up toward the realms of endless bliss,
 Where Christ displays his wondrous grace,
 Where dwell eternal joy and peace!
 Ere now the steep I should have past,
 And reach'd more smooth and pleasant ground,
 There to have travell'd, till at last
 The happy seats of bliss were found.
 But ah! the steep is forward still,
 To be ascended yet with pain,
 With tedious steps the rugged hill
 I mount, my former height to gain.
 O gracious God, and King of kings,
 Sov'reign supreme, of boundless might,
 Do thou assist my feeble wings
 In this laborious, upward flight.
 Stript of thine aid, alas, I fall,
 Quickly my feeble strength is gone;
 Flesh and the world my soul enthral,
 By THEE, if left, I am undone.

HOLEM.

HYMN COMPOSED BY DR. HAWKESWORTH, ABOUT A MONTH
 BEFORE HIS DEATH.

In sleep's serene oblivion laid,
 I safely pass'd the silent night,
 At once I see the breaking shade,
 And drink again the morning light.
 New born I bless the waking hour,
 Once more with awe rejoice to be;
 My conscious soul resumes her power,
 And springs, my gracious God, to thee.
 O guide me through the various maze,
 My doubtful feet are doom'd to tread;
 And spread thy shield's protecting blaze,
 When dangers press around my head.
 A deeper shade will soon impend,
 A deeper sleep my eyes oppress:
 Yet still thy strength shall me defend,
 Thy goodness still shall deign to bless.
 That deeper shade shall fade away,
 That deeper sleep shall leave my eyes;
 Thy light shall give eternal day!
 Thy love the rapture of the skies.

Christ. Observ.

TO CORRESPONDENTS & PATRONS.

We have received a *fourth* Letter to a Brother, from **CONSTANS**, on the *importance of decision*, with which our readers shall be gratified in the next number.

A sensible and well written "*Address to Ministers*," from an anonymous correspondent, shall soon be exhibited for the instruction of those for whom it is intended.

We thank **B. T.** for his valuable communication on the subject of "*Christ Divinity, considered as the ground of the Christian's hope of pardon*." It shall early receive its merited attention.

We recognize with real pleasure the hand of a new correspondent, under the signature of "*A Friend to old Divinity*." His chaste and lucid communication, "*on the doctrine of the Saints' Perseverance*," is perfectly coincident with the design of our publication.

SCRIBER, on the *importance of Christ crucified*, is received and under consideration.

Our **PATRONS** are informed, that after six months trial it has been found expedient, chiefly for the sake of a more convenient, punctual and accurate distribution of the work, to transfer its publication to Boston, where, in future, it will be printed by **E. LINCOLN**, Water-Street. **MR. EDWARD COTTON**, No. 47, Marlborough-Street, will have the sole distribution and sale of the work, to whom all payments in future are to be made, and subscribers are to apply for their books. From this new arrangement, we expect that our patrons will be more regularly and promptly supplied with their numbers.

N. B. The 6 first numbers, making half the yearly volume, will be speedily half bound, with an index, and offered for sale by **E. Cotton**, at the original cost, with the addition of the binding. New subscribers, therefore, who have pleasure in saying, are added monthly in considerable numbers to the list, may have them in this form, or in the numbers. Subscribers who have not received any, or but a part of their numbers, are requested to send call on, **Mr. Cotton** and complete their sets.

AGENTS FOR THE PANOPLIST.

Rev. MIGHILL BLOOD, Buckstown;—**Mr. E. GOODALE**, Hallow
THOMAS CLARK, bookseller, Portland;—**THOMAS & WHIPPLE**, do.
buryport;—**CUSHING & APPLETON**, do. Salem;—**ISAIAH THOMAS**,
Worcester;—**WILLIAM BUTLER**, do. Northampton;—**WHITING, B**
& **WHITING**, do. Albany;—**T. & J. SWORDS**, do. New York;—**V**
FARRAND, do. Philadelphia;—**I. BEERS & Co.** New Haven;—**O. D.**
do. Hartford;—**Mr. BENJAMIN CUMMINGS**, Windsor, Ver.;—**Mr.**
Bath, Me.—**W. WILKINSON**, Providence.

THE PANOPLIST ;

OR,

THE CHRISTIAN'S ARMORY.

No. 7.]

DECEMBER, 1805.

[VOL. I.

Biography.

THE LIFE OF DR. SAMUEL FINLEY.

(From the *Assembly's Magazine*.*)

MR. SAMUEL FINLEY was born in the year 1715, in the county of Armagh in Ireland, and was one of seven sons, who were all esteemed pious: his parents possessed the same character. They gave him such an education as their circumstances permitted, and, in a country school at some distance from home, he was early distinguished for uncommon proficiency in his studies. He left his native country when he had attained only his 19th year, and arrived in Philadelphia on the 28th of September, 1734. It had pleased God to awaken and convert him very early in life, and by many and various dispensations of his

providence to prepare him for those important stations, which he afterwards filled. He first heard a sermon when he was six years old; and not long before his death was heard to say, that he well remembered the text, and that from the day on which he heard the sermon he conceived strong desires to be a minister; and accordingly, almost as soon as he was capable of forming any resolutions respecting himself, he determined to devote himself to the service of the sanctuary. With this view he spent several years after his arrival in America in completing his studies, during which he was particularly attentive to theology.

* This is a very respectable periodical work, published at Philadelphia, by William P. Farrand, the appointed Editor, under the patronage of the General Assembly of the Presbyterian Church in the United States of America. It commenced with the year 1805. It is ably conducted. In sentiment it is purely evangelical, according to the doctrines of the Reformation, and those contained in the Westminster Confession of Faith, and the Assembly's Catechisms. The intelligence it communicates is interesting to the religious publick. It is printed in a style of superior neatness, and the numbers are ornamented with the portraits of some of the most eminent divines of our country. We cordially recommend this work to the attention of our readers, as an able advocate for religious truth, and an honour to the literary character of our country.

After a due course of Presbyterian trials, he was licensed on the 5th of August, 1740, to preach the gospel, and was ordained on the 13th of October, 1742, by the Rev. Presbytery of New-Brunswick. The first part of his ministry was employed in long and fatiguing itinerations; and the records of several of the churches which he visited contain honourable memorials of his diligence, fidelity and success. A little before this time a remarkable revival of religion had commenced, which still continued: in this Mr. Finley was a coadjutor with Messrs. Tennent, Whitefield and others, and his labours were remarkably blessed at Deerfield, Greenwich, and Cape May, in New-Jersey. He preached likewise to great acceptance for six months, as a stated supply to a congregation in Philadelphia, of which Mr. Gilbert Tennent afterwards had the pastoral charge. In June, 1744, he accepted a call to Nottingham, in Maryland, on the border of Pennsylvania, where he continued near seventeen years, faithfully discharging the duties of his sacred office, and had the pleasure to see the work of the Lord prospering in his hands. During his residence at Nottingham he instituted an academy, which acquired great reputation, and attracted students even from distant parts. Mr. Finley was justly famed as a scholar, and eminently qualified as a teacher. Under his instruction many, very many youths received the rudiments of an education, and correct moral sentiments, which have since placed them amongst the most useful and ornamental members of society.

Upon the death of President Davics, the Trustees of the College of New-Jersey elected Mr. Finley as his successor in that important office. Great were the struggles of his mind on this occasion. His love to his people, and theirs to him, was of the most tender kind, having long been nourished by the affectionate assiduities of uninterrupted friendship. But a prospect of more extensive usefulness, and in that way in which Providence had already so remarkably succeeded his labours, inclined him to think it his duty to remove. He therefore accepted the invitation given him by the Trustees, and removed to Princeton in July, 1761. Upon this event the hopes of the well wishers to the College revived, and the clouds which had so long hung over that nursery of religion and learning began to be dissipated. Raised expectations were formed by Mr. Finley's friends, and they were not disappointed. Under his care the College flourished and acquired additional reputation, and his own fame became much more extensive. He was known in various parts of Europe, and corresponded with many eminent men there, among whom was Dr. Samuel Chandler, of London, who in all his letters evinced the most sincere esteem for this his distant friend. Such was the opinion his friends in Scotland entertained of him, as a divine and a scholar, that, without his knowledge, they procured for him the degree of Doctor of Divinity, from the University of Glasgow. He received his Diploma in 1763.

Unremitted attention to the duties of his station very sensibly

affected his health, and produced a fixed obstruction in his liver. He repaired to Philadelphia for medical aid, where he died, on the 17th of July, 1766, in the 51st year of his age.

He was twice married. His first wife was Miss Sarah Hall, a lady of an amiable character, who was truly an help meet for him; by her he had eight children, of whom one only is now living. She died in the year 1760, and in 1761, Dr. Finley married Miss Ann Clarkson, a daughter of Mr. Matthew Clarkson, formerly an eminent merchant in the city of New York, and a lineal descendant from David Clarkson, B. D. who was ejected for non conformity, in England, in 1671. This lady still survives.

Dr. Finley was in sentiment a Calvinist. He was a scribe instructed unto the kingdom of heaven. His sermons were not hasty productions, but filled with solid good sense and well digested sentiment, expressed in a style pleasing to the man of science, yet perfectly intelligible by the more illiterate. They were calculated to inform the ignorant, to alarm the careless and secure, to comfort and edify the saint, and to make the sinner in Zion tremble.

As a man he was remarkable for uncommon sweetness of temper and polite behaviour; given to hospitality, charitable without ostentation, diligent in the performance of the relative duties of life, and in all things shewing himself a pattern of good works.

When the Dr. first applied to the physicians in Philadelphia, he had no apprehension that his dissolution was so near, as it af-

terwards appeared; for he observed to his friends, "if my work is done I am ready. I do not desire to live a day longer than I can work for God. But I cannot think this is the case as yet. God has much for me to do before I depart hence."

About a month before he died, his physicians informed him that his disease appeared to them incurable; upon which he expressed entire resignation to the divine will, and from that time till his death, was employed in setting his house in order. On being told by one of his physicians, that according to present appearances he could live but a few days longer, he lifted up his eyes, and exclaimed, "then welcome Lord Jesus."

On the Sabbath preceding his death, his brother-in-law, Dr. Clarkson, one of his physicians, told him that he perceived a visible alteration, from which he apprehended his death was at hand. "Then," said he, "may the Lord bring me near himself. I have been waiting with a Canaan hunger for the promised land. I have often wondered that God suffered me to live; I have more wondered, that ever he called me to be a minister of his word. He has often afforded me much strength, which, though I have abused, he has returned in mercy. O faithful are the promises of God! O that I could see him, as I have seen him heretofore in his sanctuary! Although I have earnestly desired death, as the hireling pants for the evening shade, yet will I wait all the days of my appointed time. I have often struggled with principalities and powers, and have been brought almost to despair. Lord,

let it suffice." Here he sat up, and closed his eyes, and prayed fervently, that God would shew him his glory before he should depart hence; that he would enable him to endure patiently to the end, and particularly, that he might be kept from dishonouring the ministry. Then he resumed his discourse, and spoke as follows; "I can truly say, that I have loved the service of God. I know not in what language to speak of my own unworthiness. I have been undutiful. I have honestly endeavoured to act for God, but with much weakness and corruption." Here he lay down and continued to speak in broken sentences, as follows; "A Christian's death is the best part of his existence. The Lord has made provision for the whole way; provision for the soul, and provision for the body. O that I could recollect Sabbath blessings. The Lord hath given me many souls, as crowns of my rejoicing. Blessed be God, eternal rest is at hand. Eternity is but long enough to enjoy my God. This, this has animated me in my severest studies; I was ashamed to take rest here. O that I could be filled with the fulness of God! That fulness which fills heaven!" Being asked if it were in his choice, whether to live or die, which he would choose; he replied, "to die; though I cannot but say, I feel the same strait that St. Paul did, that he knew not which to choose; for me to live is Christ, but to die is great gain. But should God by a miracle prolong my life, I will still continue to serve him. His service has ever been sweet to me. I have

loved it much. I have tried my Master's yoke, and will never shrink my neck from it. His yoke is easy and his burden light." "You are more cheerful and vigorous, Sir," said one of the company; "Yes," he replied, "I rise or fall, as eternal rest seems nearer, or farther off." It being observed to him, that he always used the expression, "dear Lord," in his prayers, he answered, "O! he is very dear, very precious indeed! How desirable it is for a minister to die on the Sabbath! I expect to spend the remaining part of this Sabbath in heaven." One of the company said to him, "You will soon be joined to a blessed society; you will forever hold converse with *Abraham, Isaac* and *Jacob*, with the spirits of the just made perfect, with old friends, and many old fashioned people." "Yes Sir," he replied with a smile, "but they are a most polite people now." He expressed great gratitude to friends around him, and said, "may the Lord repay you for your tenderness to me; may he bless you abundantly, not only with temporal but with spiritual blessings." Turning to his wife, he said, "I expect my dear to see you shortly in glory." Then, addressing himself to the whole company, he said, "O that each of you may experience what, blessed be God, I do, when you come to die; may you have the pleasure in a dying hour to reflect, that with faith and patience, zeal and sincerity, you have endeavoured to serve the Lord; and may each of you be impressed, as I have been, with God's word; looking upon it as substantial, and not only fearing,

sing unwilling to offend it." Upon seeing a copy of the second Presbyterian in Philadelphia, he said, "I have often preached among you, my dear friends, the doctrines I preached are now my support ; blessed be God, they are not a flaw. May the Lord preserve your church ; signs good for it yet, I

To a person from London, he said, "Give my love to the people at Princeton, and tell them that I am going to-day that I am not afraid to die. He sometimes cried out, "Lord Jesus, take care of me in the world !"

On awaking the next morning he exclaimed, "O ! what a comfort I have met with ! I expected this morning to have seen heaven !" Great weakness prevented his speaking this day, but what he did say was the language of tri-

the following morning, with a pleasing smile on his face, and with a strong voice he cried out, "O I shall triumph over every foe ! The victory given me the victory ! O ! I triumph ! O that I see untainted purity ! I know that it is impossible that faith should not triumph over earth and hell : I have nothing to do but to trust, perhaps I have :—Lord give me my task !" After expressing some fears lest he did not endeavour to preserve his life through eagerness to depart, and being told he did nothing inconsistent with self preservation, he said, "I commend my spirit into the hands of

my spirit ; I do it with confidence ; I do it with full assurance. I know thou wilt keep that which I have committed to thee. I have been dreaming too fast of the time of my departure, for I find it does not come ; but the Lord is faithful, and will not tarry beyond his appointed time."

When one who attended him, told him that his pulse grew weaker, he cried out, "that is well."

In the afternoon the Rev. Mr. Spencer called to see him, and told him ; "I have come, dear Sir, to see you confirm, by facts, the gospel you have been preaching ; pray how do you feel ?" To which he replied, "full of triumph ! I triumph through Christ ! Nothing clips my wings but the thoughts of my dissolution being *delayed*. O that it were to-night ! My very soul thirsts for eternal rest." Mr. Spencer asked him, what he saw in eternity to excite such vehement desires in his soul. He said, "I see the eternal love and goodness of God ; I see the fulness of the Mediator ; I see the love of Jesus ; O ! to be dissolved and be with him ! I long to be clothed with the complete righteousness of Christ." He then desired Mr. Spencer to pray with him before they parted, and told him, "I have gained the victory over the devil ; pray to God to preserve me from evil, to keep me from dishonouring his great name in this critical hour, and to support me with his presence in my passage through the valley of the shadow of death."

He spent the remaining part of the evening in bidding farewell to

his friends, and exhorting such of his children as were with him. He frequently cried out, "Why move the tardy hours so slow?"

The next day, July 16, terminated his conflict. His speech failed him; although he made many efforts to speak, he could seldom do it so distinctly as to be understood. A friend desired him to give some token whereby his friends might know, whether he still continued to triumph; whereupon he lifted up his hand, and said, "Yes." In the afternoon he spake several sentences, but little could be collected from them. Some of the last words he spake concerning himself were, "after one or two engagements more, the conflict will be over." In the evening, about 9 o'clock, he fell into a sound sleep, and appeared to be much more free from pain than he had been for many days before. He continued to sleep without changing his position, till about one o'clock, when he expired without a sigh or a groan.

During his whole sickness, he was not heard to utter a repining word; and in all the farewells he bid his friends and relations, he was never seen to shed a single tear, or exhibit any mark of sorrow.

He was interred in the second Presbyterian church in the city of Philadelphia, adjoining his once intimate friend, the Rev. Gilbert Tennent. The excessive heat prevented his being removed to Princeton, where the dust of his predecessors lay, but many of the students came from thence to pay the last tribute of respect to the remains of him, whom living, they admir-

ed and loved. Eight of them carried the corpse to the grave; and a sermon suited to the occasion was preached by the Rev. Richard Treat of Abingdon.

A Tomb Stone, with an English inscription, covers his grave in Philadelphia; and at Princeton, the Trustees of the College of New-Jersey have erected a Cenotaph to his memory, with an inscription in Latin.

BRIEF MEMOIRS OF LADY HENRIETTA HOPE.

(From a Supplement to Dr. Gillies' Historical Collections.)

IN the list of those, who, in the present century, have not only proved grace in the reality of its existence, but have also shown it forth in the evidence of its operation, LADY HENRIETTA HOPE justly claims the privilege of enrolment: she was third daughter of John Earl of Hopetoun.

There can hardly be a stronger, and certainly not so amiable, a criterion of a person's worth and good qualities, as their being the object of general affection and esteem in the particular place of their habitual residence. Estimating by this rule, Lady Henrietta Hope possessed indisputable pretensions to the most favourable representation; for she was universally beloved by all around her where she resided. This affection, from superiors and inferiors, is a circumstance always honourable, and rendered peculiarly so in some situations.

Lady Henrietta Hope, by nature, was formed for eminence. Possessed of a strong, clear un-

ing and sound judgment improved by reading, deep thought, conversation, she gave early satisfaction, she gave early proof of proving highly useful and ornamental to society, if it were to see those years of youth maturing the powers of the human mind; and the expectations formed by her friends were not disappointed. She possessed the nicest moral heart for friendship, a sympathy for human pain, an unceasing desire to relieve, in every possible way, the various distresses of her fellow-creatures. Yet, though favoured by fortune and thus enriched with the true virtue of the moral character and the most amiable manners and engaging manners, it was not till her twenty-fifth year, that Lady Henrietta began to inquire about the realities of eternity. At this time, an impression contrary to the one thing needful was upon her mind, which she never afterwards effaced. Her feelings upon this subject, at a memorable period, are, "O how great a debtor! I first out of nothing; at twenty-five years obstinate rebellion, awakened aware of sin, misery, and brought to the light of the glorious gospel, to the mercy of Jesus Christ therein, and (though by degrees, through various manifold temptations and trials, may I not, in all my days) to good hopes of grace; how shall I be rich of that grace, as it has abounded towards

Being thus brought from darkness to light, and her mind relieved from anxiety respecting her own state, the language of her heart was that of the Royal Psalmist: "What shall I render unto the Lord?" Believing it her duty, and viewing it as her privilege, she made an entire dedication of herself, with all she had, or ever should stand possessed of, to that great and gracious Being, who had dealt so bountifully with her. Nor did she ever breathe a wish to recal the solemn deed: no; the residue of her life, by its uniform tenor, proved the sacrifice, not only sincere, but universal, in so far as her situation would permit.

The deepest humility marked Lady Henrietta Hope's character, almost to excess. From principle, she courted the shade, though her mind, formed by natural and acquired abilities, fitted her for shining as a bright example of the transforming power of sovereign grace, united to every requisite for filling the most useful station in the Christian line. From this excess of the most amiable virtue, the publick eye discovered but a few of the numerous instances of her generous and judicious exertions for the cause of religion in particular, and the general good of her fellow-creatures at large, as she generally acted through the medium of others, who, she believed, (from overrating their abilities as she depreciated her own) were better qualified to appear on the stage of life, as the witnesses of Jesus; but, though unknown to many, they are all noted in the divine records, and will, ere long, be read aloud before an assembled world. Suf-

lice it to say, Lady Henrietta Hope, on many occasions, united with others, and gave largely, both of judicious counsel and pecuniary aid, towards erecting chapels, building schools, and endowing them, together with extensive, both occasional and stated, provision for the poor and distressed of every description; while she used her influence with those in the higher walks of life, to gain them over to the interests of vital, experimental religion; for which she was well qualified, not only as holding forth by example the word of life in the most amiable light, but also from a thorough acquaintance with the doctrinal and preceptive parts of the holy religion she professed, together with no inconsiderable degree of elocution and command of her pen. Availing herself of these advantages, with a single eye to the glory of God, and with that extreme modesty and winning softness peculiar to her, she often carried captive the minds of those she addressed, at least so far as to gain approbation. Nothing short of the interposition of a Divine Agent can produce in the human mind, that belief of the important truths of the gospel, termed by the apostle, "the substance of things hoped for, the evidence of things not seen." Yet the divine blessing often renders effectual the feeble attempts of Christians to effect this great purpose; and there is reason to believe this eminent servant of God did not labour in vain. If, to what is already said of this amiable lady, we add, her unwearied attention to every relative duty, her faith-

ful discharge of every trust reposed in her, we must say, the portrait is pleasing, the character exemplary.

But as no degree of moral excellence, or strength of grace, can procure the Christian an exemption from trials, Lady Henrietta Hope, though possessed of the favour of her God, the esteem of the world, the affection of her relations, and the love of her Christian friends, yet suffered much in the last years of her life, from a very delicate frame, which gave rise to many distressing complaints, all which she endured with that calm fortitude and unbroken resignation, that nothing but true religion can inspire.

In autumn, 1785, Lady Henrietta Hope went to Bristol Hot-wells, where, after every medical exertion proving ineffectual, and the medicinal virtue of the wells yielding no relief, she meekly rendered up her ransomed soul into the hands of her gracious God, who called her home to receive her great reward, eternal life, the free gift of the Most High, upon the 1st day of January, 1786, leaving behind her a fair copy of every thing praise-worthy, and of good report. A considerable part of her fortune she left for pious and charitable purposes.

Of humble spirit, though of taste refin'd,
Her feelings tender, though her will resign'd;
Call'd, by affliction, every grace to prove,
In patience perfect, and complete in love;
O'er death victorious, through her Saviour's might,
She reigns triumphant with the saints in light.

Religious Communications.

For the Panoplist.

LETTER IV.

THE IMPORTANCE OF DECISION.

Brother,

I will describe the moral
 ings of many, when you say,
*is impossible for you to come
 to a fixed conclusion, as to the
 system of religion, and that al-
 every subject is involved in
 it.* In another part of
 letter, you disclose one oc-
 casion of your uncertainty. "*Am-
 ong the various denominations of
 Christians, and the clashing of op-
 posite sentiments, how shall I know
 what is truth, and what is er-*"

This uncertainty in re-
 spect of a concern is one of the
 characteristics of the present
 situation. At some periods,
 error in general have been
 increased by superstition. At
 other times, through the in-
 crease of bigotry, it has been
 considered a crime, to call in
 question a single point of com-
 mon belief. Yea, the same cer-
 tainty and importance have been
 applied to the subordinate parts
 of revelation, and even to trifles
 of human invention, as to the
 nearest and most essential
 truths of God. But now the
 doubts have gone to the oppo-
 site extreme. Their minds are
 unsettled, and, in many instances,
 they know what sentiment to embrace,
 and what to reject. They are al-
 together doubtful, what religion

is right, my brother, have
 lost sight of the general spirit of the
 scriptures. I. I. No. 7. O o

times, is nothing strange; espe-
 cially considering the circle, in
 which you have moved, the
 preaching you have heard, and
 the sentiments and characters,
 which have been constantly ap-
 plauded in your ears. It is the
 object of this letter, not so much
 to reprehend you, as to afford
 you some brotherly aid in extri-
 cating yourself from those diffi-
 culties, which you so frankly lay
 open, and in discovering the
 plain path of truth and duty.

Why, my dear brother, do you
 allow yourself to be so perplexed
 with the diversity of opinions,
 which mankind entertain re-
 specting religion? Are you thus
 perplexed with the different sen-
 timents which they embrace on
 any subject of a civil nature? Do
 you feel a total uncertainty re-
 specting the Newtonian philoso-
 phy, because it has been a sub-
 ject of warm dispute among the
 learned? Do you embarrass your
 inquiries on other important sub-
 jects with considerations, which
 do not belong to them? Do you
 darken the evidence of truth,
 and debar yourself from the com-
 fort of rational decision, by pon-
 dering upon all the doubts which
 ignorance has bred, or upon the
 sophistical objections, which
 learned prejudice has raised?

You may say, it is natural to
 expect that new discoveries will
 be subjects of controversy, where
 ignorance and prejudice prevail.
 But is it not still more natural to
 expect that men, in their present
 moral state, will be divided on
 religious subjects? Being gov-
 erned by corrupt inclination, will

they not be backward to receive for truth that, which forbids their pleasures, or humbles their pride? *Corrupt inclination*, operating in various ways, accounts in a great measure for the resolute opposition, which is kept up against the truth, and for the astonishing variety of errors propagated in the world. Now if this is the source of the various unscriptural opinions, which have prevailed in Christian countries; can their prevalence justly have such weight in your mind, as to render you doubtful concerning the truths of religion?

But waving these considerations, let us, my brother, repair to the Bible. *The Bible is our guide*, said our excellent father, whose life and death proved its worth. I seldom speak of the Bible, without recalling his honoured name and pious instructions. How happy am I to observe, that young as you were, those instructions were not wholly lost upon you, but that you still manifest a solemn reverence for the word of God. May infinite mercy erase the wrong impressions, which have been made on your mind by intercourse with the vain world, and dispose you to use the Bible, as your only guide. Be determined, be constant in this, and your gloomy doubts will soon give place to the clear light of revelation, and to a happy certainty respecting the great truths of religion.

If you would be fully convinced of the unsuitableness and criminality of such a doubtful, unsettled state of mind, as you manifest, I beg you to consider, in the first place, *how plain the*

instructions of revelation are.

The Bible was intended for common use. Therefore the wisdom of God took care, that it should be intelligible to common people. The instruction it gives respecting divine things is easy to be understood. None can mistake its meaning, except through the influence of bad passions. We are told by truth itself, that, if any man will do God's will, he shall understand his doctrine. To an honest, obedient heart the Bible is plain. Even those instructions, which respect the character and government of God, and the scheme of redemption, are as plain as they can be consistently with truth. They must be incomprehensible, in order to be true. They must be incomprehensible, or they would have no just claim to belief. Still those inspired truths, which relate to the sublimest and most incomprehensible subjects, are expressed in such simple terms, and with so much plainness and precision, as to be intelligible to the most unlearned. "The testimony of the Lord is *sure*, making wise the simple."

Consider secondly, *the fulness of scripture*. It contains a complete system of religious truth. As it teaches us what to believe, it is a perfect rule of faith. As it teaches us what to do, it is a perfect rule of practice. How exactly it is adapted to the various characters and situations of men. It rises with the king on the throne, and teaches him how to reign. It goes with the judge to the bench, and teaches his heart, and his lips. It enters the domestic scene, and instructs the husband and the wife, the

parent and the child, the master and the servant. It gives rules for our conduct at home, and abroad, in company, and alone, at our table, and on our pillow. It teaches our tongues, our eyes, our ears, our hands, and our feet their proper work. It is a faithful monitor in prosperity, and faithful friend in adversity. No state is so depressed, that the Bible cannot raise it; none so troubled, that the Bible cannot compose it; none too dark, to be illuminated by its heavenly light. The Bible is equally full respecting points of belief. It is as profitable for doctrine, as it is for reproof, for instruction, and for correction in righteousness. The Bible is perfect. With this plain, this perfect book in your hand, how can you be doubtful? What new advantage can you desire for obtaining a satisfactory, and certain knowledge of divine things?

Consider thirdly, that the Bible speaks on every subject of religion with perfect certainty. Christ and his apostles speak of the truths of God without any hesitation or indecision. Open the New-Testament, my brother, in any part, and see, what doctrine of religion is mentioned in a dubious manner. When inspired men discourse on the most important, and most mysterious subjects, it does not appear, that they feel the least degree of uncertainty themselves, or mean to inculcate it upon others. There are books, which, by representing almost every subject, as enveloped in uncertainty, tend to unhinge the mind respecting the whole system of religion. You, if I mistake not, have experi-

enced the baneful influence of such books. But where is the least appearance of such uncertainty in the Bible? Every thing there is sure and stable. And the attentive, devout reader of that infallible book must in some measure imbibe the spirit of inspiration, and learn to think and speak on every great subject with modest decision, and sacred confidence.

Inspired men, beside speaking with confidence and certainty themselves, represent the saints in general, as firmly established in their religious sentiments, as knowing the truth, as being sure. Yea, they teach the absolute necessity of that full conviction of the truth, which is properly called *knowledge* or *assurance of belief*. They inculcate such a use of the infallible rule of faith which they furnish, as issues in a pleasing certainty. Now where is the propriety of all this, unless scripture clearly distinguishes between truth and error, and affords light sufficient to determine every candid mind?

After all the light given us, is it not, my brother, an offence to the author of the Bible, to be full of doubt respecting religious things? After Christ's resurrection had been proved by satisfactory evidence, the doubting of Thomas was reprehensible. Jesus reproved his disciples for being *slow to believe*, and of a *doubtful mind*, upon the principle, that they had been furnished with sufficient evidence to remove every doubt, and to establish their faith. Had not this been the case, they would not have deserved reproof. To doubt, where satisfactory evidence is

wanting, betokens a sound mind. But what a dishonour to the God of truth, to doubt, where he has given us abundant evidence.

Shall we, who are favoured with the light of the sun, *meet with darkness in the day time, and grope at noon day, as in the night?* Shall we say, that the sacred volume, which divine wisdom dictated and divine goodness bestowed, does not give us satisfactory information on those very subjects, which it professes to teach? What should we think of a human author, who should write a book on a political or philosophical subject, and yet leave his readers entirely in the dark, as to his own meaning, and as to the subject he undertook to explain? To say that God has done so, is to sink him below every respectable human author. What, my brother, has God given us satisfactory instruction respecting the ordinary concerns of life, but withheld such instruction respecting the great truths of religion? Has he spread dark clouds over us, where we most need light, and where he has expressly undertaken to furnish us with light? Has he spoken at large of his own perfections and purposes, of Christ's character and work, of man's moral state, of regeneration, and of the final condition of the righteous and the wicked; and yet, has he said nothing satisfactory on these great subjects? Has he mentioned them to occasion perplexity, uncertainty, and disunion? Who will dare thus to charge God? And yet all this is implied in that religious scepticism, which you unhappily indulge, and which many studiously vindicate.

I suggest one more thought, which is capable of being easily established by an appeal to facts. *A habit of doubting, as far as it extends, prevents the good influence of divine truth.* When the truths of religion have any good influence, it is by being firmly and cordially believed. He, who is *taught of God, sees the objects of religion to be realities, yes, certainties. He believes, and is sure.* He no longer regards the truths of the gospel, as disputable. He has, as Mr. Edwards expresses it, *a reasonable and spiritual conviction of judgment, of the reality and certainty of divine things.* The truths of the gospel, thus believed with all the heart, will, it is evident, have great influence upon the affections and conduct. But without an unwavering belief of revealed truth, this good influence will be wholly unknown. How can a sinner, doubtful of his own depravity and guilt, be the subject of Christian humility and penitence? And how can a sinner, duly sensible of his own criminal, helpless state, confidently trust in a Saviour, whose character he knows not; or ground his eternal hopes upon an atonement, the reality of which he doubts? Prevailing uncertainty respecting the being of God would destroy the sincerity, the fervour, and the comfort of devotion. He who can say to God, "thou art my rock, and my deliverer, my God, in whom I will trust," feels as certain of God's being and perfection, as he does of his own existence. The same observations are applicable to every part of the gospel scheme. How great then, is the worth of

an assured belief of the truth? And how pernicious the practical influence of a doubtful mind?

Behold the apostles, and primitive Christians. See them willingly suffering the loss of all things, for the excellence of the knowledge of Christ Jesus. See them preaching, writing, living, suffering, dying, to propagate the truths of revelation. Did they act like men of a doubtful, wavering mind? Do men of this age, who are unsettled in their religious opinions, and make a boast of their philosophical doubts, show such Christian zeal, such sublime piety, such exemplary goodness, as belonged to those ancient worthies? And do they enjoy equal happiness? I appeal to you, my brother, whether a doubting turn of mind is not hostile to enjoyment. To the pious it is certainly so. Every doubt respecting those excellent truths, which they so highly prize, must be painful; while an unwavering belief of their certainty is attended with holy satisfaction.

Arise then, my brother, and assert the dignity of the freeborn mind. Put off the shackles of prejudice. Scorn to be in bondage to the opinions of the world. Be not enslaved by the fear of man. Think for yourself. With an ardent desire to find the truth, enter upon the study of God's word. Be not in haste to decide. Take time for examination. Let no business or pleasure keep you from a thorough search of the scriptures. Above all, open your soul to the influences of heaven, remembering *that none can teach like God.*

CONSTANS.

For the Panoplist.

THE TRIFLER.

It is a serious question, which the prophet asks, and a question which thousands are unable to answer, "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?"

The immediate end of worldly labour is to procure such things as are needful for the body. The use of money is to purchase those necessaries or conveniences which we cannot procure immediately by our labour. But how many apply their labour and their money to objects, which contribute nothing to the real purposes of life?

We smile at the folly of children, who spend their little gains merely to gratify a playful fancy. This folly we excuse in them, because it is congenial to their age. But if tops, rattles and hobby-horses should be their principal pleasures through life, we should certainly pronounce them idiots. And are there not many such idiots? Are there not thousands who would be as much at a loss to assign a reason for their pursuits, as the boy is for the pleasure which he takes in his baubles?

We pity the indiscretion of the giddy youth, who consumes in diversion the precious fruits of his industry, and wastes in an evening the solid earnings of days and weeks. We well know that his money might be more wisely applied. His expensive amusement gives him no real satisfaction. It gratifies the passion of the moment, but leaves the mind more vacant and rest-

less than it was before. To suspend his uneasiness, he returns to his favourite amusement, as soon as opportunity occurs, and the means are in his power. Thus his time is divided between the indulgence of his pleasure and the labour which must furnish him with the means. What a foolish and ridiculous life is this! We hope experience and reflection will make him wiser. And yet we fear, that a growing habit will baffle experience and silence reflection.

But while we pity this young man's indiscretion, can we not see the same in many who are older? Are there not heads of families, who, in the most literal sense, spend their money and labour for that which satisfieth not? They have useful occupations, and health and skill to labour; and never are out of employment when they wish to be in it. But to what purpose do they apply their earnings? It is to gratify an intemperate appetite, whose importunate calls consume the best fruits of their labour, and reduce their families to want. If you reprove them for the neglect of God's worship, the want of decent apparel is a ready excuse. But why do they want apparel? It is because they spend their money and labour for that which will not clothe them. And still this is a circumstance which never hinders their appearance in some sorts of company.

When we look upon such men, we say, What a pity it is that they are not more frugal and temperate! They do business enough to live comfortably and reputably, if they used the same economy as their neighbours.

This is justly said. But now let us look on the temperate and industrious part of mankind. Perhaps among them we shall find some, who fall under the same censure which they so liberally bestow on the improvident and dissolute. If nothing farther is in their thoughts, than the acquisition of worldly property, they, like the fools whom they condemn, are labouring for that, which will not satisfy them.

Man was made for another world. He cannot obtain happiness in this, for there is nothing here commensurate to his desires. If his views stop short of that eternal state, which is before him, and if his labours are not applied to the means of preparing for that state, he, with all his worldly fore-thought and industry, is but a trifler. The man, who in health makes no provision for sickness and age, is guilty of great folly. But more egregious is the folly of the man, who in life makes no provision for eternity.

Riches are desirable, so far as they relieve our wants and increase our usefulness. A little will supply our wants; less will satisfy our desire to be useful. Few can be found, whose charity is equal to their ability. In the hands of a wise man, riches may be a blessing; in the hands of a worldling, they are a vexation. When they increase, desire increases with them; and whether he has little or much, still he is unsatisfied. It is with toil that he acquires them; with perplexity that he preserves them; with reluctance that he expends them; with regret that he parts with them.

Every man, even the most

prosperous, may be referred to his own experience, whether there is any satisfaction in the things which he possesses. He is prompted to labour by the hope of gain. But when he has obtained his object, he is much in the same situation as before, still unsatisfied with his condition, and still seeking to mend it.

Yet men are fond of riches. And what are those fine things which they call by this name? It is imagination which gives them their value. They have no intrinsic worth. We call a man rich, who has a large and well cultivated farm. But its value is in the produce; not in the soil. And this produce is perishable. Farther then, than he needs it for his consumption, it is of no value, unless he can exchange it for silver or gold. And these again have no real worth, farther than they can be exchanged for something better; for they will not serve for food, raiment or necessary utensils. Perhaps with the surplus of his money, he can purchase a territory in some remote wilderness. But if he is never to occupy it, or even to see it, what is it better to him, than as many acres of sky? Or he may exchange his silver for small scrips of paper, which promise him the same again with a small addition. If the man who makes the promise to him, should *immediately* fulfil it, his gain is prevented and his end defeated; or if the man should prove unable to fulfil the promise, the scrips are but waste paper. Their value then lies in the debtor's supposed ability, with an actual delay, to perform his promise.

What then are riches? They are the creatures of imagination. Things, which, in their nature, are immediately useful, cannot be riches, for they are perishable. Things permanent cannot be riches, for they have no intrinsic value. Our riches then must be something, which we can exchange for something else; and this second something must be that, which we can exchange back again for the first, or some third thing, which may also be exchanged. And do we thus become rich? Why then are not our children rich, when they can exchange one bauble for another; or when they can toss a ball and see a number eager to catch it; and he who catches it can toss it again; and when the game has gone round, they can all sit down a little more weary than they were when they began?

To enjoy the comforts, and escape the mortifications of the world, we must live above it, place little dependence upon it, and direct out thoughts and affections to greater and better things. The man who lives without religion, however wise and industrious he may be in relation to this world, is, at best, but a trifler.

And there are some pretenders to *religion*, who are triflers too.

They are convinced, that the world cannot satisfy them, for they have tried it; or cannot satisfy them long, for they must leave it. They resolve to apply themselves to religion as the means of present hope and future felicity. But they frame a religion of their own, so different from that, which God has

prescribed, that it can never be approved by him, nor does it fully satisfy themselves. The prophet Micah introduces a superstitious zealot inquiring, "Wherewith shall I come before the Lord? Shall I come before him with thousands of rams, or with ten thousands of rivers of oil? Shall I offer my first-born for my transgression, the fruit of my body for the sin of my soul?" The prophet answers, "He hath shewed thee, O man, what is good; and what doth the Lord thy God require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" The Baalites thought to obtain an answer from their god by costly sacrifices, long and vociferous prayers, and cruel lacerations of the flesh. But the sacrifice, which the true God requires, as an attendant on prayer, is real repentance, a humble heart, and the dedication of ourselves to him. The apostle supposes, that some may give all their goods to the poor, and their bodies to the fire, and yet not have that love, which is the end of the commandment.

There are few, in the present day, who are in danger of running to great extremes in religious expenses and self-denials; but there are those, who take that for religion, which will not satisfy them in the end. They are strangers to that sincere repentance of sin, that supreme love to God, that active faith in unseen things, that unreserved and humble obedience, which alone will give solid peace to the conscience, and ensure a title to heavenly happiness. They content themselves with a zeal for particular opinions and

forms, the observance of uninstituted days, the experience of transient affections, and an abstinence from certain indifferent pleasures. To men of this description may be applied God's reproof and exhortation to Israel. "Bring no more vain oblations; your appointed feasts my soul hateth. Wash ye, make you clean; cease to do evil, learn to do well."

True religion is plain and simple, obvious to the understanding and adapted to the condition of man. It consists in a love of the character, and a submission to the will of God, in benevolence to men and a readiness to do them good, in the denial of ungodliness and worldly lusts, and in the choice and practice of those things which are pure, virtuous and lovely. As we are corrupt and guilty creatures, our religion must begin with repentance of sin and renovation of heart. As God exercises his mercy to sinners through the atonement of a Redeemer, our repentance must be accompanied with faith and hope in God's mercy through the Redeemer, whom he has ordained.

This religion will satisfy the mind. A false and hypocritical religion, however laborious it may be, usually leaves a suspicion, that there is something amiss—something wanting. But to them who love God's law there is great peace. The work of righteousness is peace, and the effect of righteousness is quietness and assurance forever.

Every thing around us declares, and our own experience confirms this solemn truth, that there must be such a thing as religion, and that this only can

make us happy. All nature proclaims the existence of a Deity, who made, upholds and governs the world. As God has put in all men a desire of happiness, he has certainly provided some object to satisfy it. We find nothing in the present world adequate to this desire. Trial has been made by men in all ages, what the world can do ; and still they are, as they were at first, restless and uneasy, seeking happiness in worldly things, but finding none. Happiness then must be in another world ; and if ever we find it, we shall find it there. To obtain the happiness of another world, we must be weaned from this. Pride, ambition, avarice, anxiety, discontent and fleshly lusts must be subdued. Humility, purity, benevolence and pious affections must be introduced. These are springs of enjoyment ; the others are sources of misery. So they are here ; and so they will be hereafter. If we make light of religion in general, or if we frame to ourselves a religion destitute of piety to God, benevolence to men and personal sobriety—a religion which allows the dominion of passion, lust and earthly affections, and still hope for happiness, we contradict our own experience, and the experience of all mankind. What religion is, God hath shewed us in his word. To this we may resort and find instruction—of this we may learn, and find rest to our souls.

THE DECALOGUE.

No. 1.

THE first general and striking declaration of God's preceptive will was from Mount Sinai. The
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whole transaction was in the highest degree solemn and tremendous. Near *three millions* of people were conducted by the hands of Moses and Aaron from Egypt to the wilderness. It was already evident that God was with them. A fiery cloud led them by day and defended them by night. The Red Sea divided to favour their escape ; but stopped the pursuing enemy, and became their grave. Their hunger was satisfied with bread from heaven ; their thirst with water from the rock. The third month brought them to Sinai. God determined to manifest himself to the congregation, and to make them hear his voice. Of this previous intimation was given. Two days were allowed to prepare themselves. On Mount Sinai God would descend ; on the third day, he did descend. (Exodus xix. 16, 17, 18.) The darkness, in which the mountain was hid ; its tremulous motion, the flashing lightnings, the raging tempest, and roaring thunder, roused the attention of the multitude ; the trumpet of God, waxing louder and louder, was the summons to approach. The Divine Majesty appeared at the top of the mount, surrounded with angels like flames of fire ; a voice, loud and articulate, addressed this vast concourse, and was distinctly heard by each, pronouncing the *Ten Commandments*. This wonderful transaction is celebrated in the book of Psalms, and often spoken of by the prophets and apostles. A more manifest and terrible display of the Divine Majesty need not again be expected before the consummation of all things.

P P

The words now uttered, and afterwards written by the finger of God himself on tables of stone, are every way worthy of our attention, being of moral and unalterable obligation. Other legislators have imposed laws upon their people, as dictated from above, but the Israelites could not be imposed upon; they had the testimony of their own senses, and the correspondence between what they heard and what was written gave validity to these tables, which Moses produced.

There are two tables, the one contains our duty to God, and the other our duty to men. I shall give some attention to each.

A short preface asserts the right, which God had to prescribe a law of universal obligation. (Ex. xx. 2.) The right, which God claims in the Israelites, is at once of a general and of a peculiar nature: "I am the Lord," self-existent, and from whom existence in every other instance is derived, "thy God," whom alone you ought to worship. *Elohim*, the word here used, was the most ancient name by which the Eternal had been pleased to discover himself to his creatures, and in which he claimed their homage and service. So far the claim is universal. In God we all live and move and have our being. To God we owe cheerful, constant and universal obedience. A claim of a peculiar nature is added; "which have brought thee out of the land of Egypt, out of the house of bondage." This deliverance was fresh in their minds, and deeply affected them. A stronger motive to obedience could not have been urged. It reminds us of what, in our own situation, may be pecu-

liar. Have we passed safely through helpless infancy; have we been raised from beds of sickness; in danger have we found a way of escape; have we had our wants wonderfully supplied; have we been advanced to stations of honour, of profit, or of usefulness? These, and such like considerations, bind us to our duty, and incline us to say, "All that the Lord hath spoken, we will do."

The first commandment is, "Thou shalt have no other gods before me."

The divine nature, although simple and uncompound, is so exalted and glorious, that it exceeds the comprehension of the most perfect created intelligence. The Old Testament asserts the unity of the divine nature; the New, reveals a distinction in this nature, of Father, Son, and Holy Ghost. There is one God, and in the Godhead the scripture speaks of the Father, Son, and Holy Ghost. So far our information carries us, and a step farther we dare not proceed. The discoveries of the Old Testament are not so full as those of the New. The language used makes it evident that a part only was known, and accommodates, with great ease, to future discoveries. The name, for instance, by which God is mentioned, has a plural termination; the praise, ascribed by the celestials, whom Isaiah beheld, is thrice repeated. The command, concerning the Messiah, is in peculiar language; "Awake, O sword, against the Shepherd, against the man who is MY FELLOW,—" These expressions alone do not amount to a discovery of the distinction — which I have mentioned, as re—

vealed in the New Testament, but when once this revelation was made, we see in these expressions evident traces of that distinction.

Future dispensations may improve the knowledge now communicated, as much as the present dispensation has improved the knowledge formerly communicated. It is required that we acquaint ourselves with God. Use such light as is given; expecting in due time a brighter day. A more worthy object cannot employ our thoughts, nor can one more astonishing be proposed to our faith. Let none remain ignorant of what is most worthy to be known. Let them be established in the faith. He that cometh to God must believe that he is. This is the root of all religion. Genuine faith will always be operative. It works by love, and purifies the heart. Faith in God will lead us to worship him. A negative precept includes the affirmative, "Thou shalt have no other gods but one," is a command to worship him and him alone. Naaman's resolution, "Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord," although expressed negatively, includes his resolution for the future to worship the God of Israel only. A competitor is inadmissible. A mongrel worship prevailed in Samaria. 2 Kings xvii. 28—33. Such worship is not acceptable. God requires all our heart, and all our soul, and all our strength, and all our might. Any thing which divides the heart is highly offensive, spoiling like the dead fly the fragrance of the apothecary's preparation. The commandment

before us makes it an indispensable duty to acquaint ourselves with God; to cherish the affections, and to persevere in the service which the Creator demands of all and each of his depending creatures. PHILOLOGOS.

(To be continued.)

ON THE SAINTS' PERSEVERANCE.

MESSRS. EDITORS,

YOUR object avowedly is to promote, with a spirit of candour and enlightened zeal, "the doctrines of the reformation,"—those old doctrines, which were brought into this country by the first settlers, and are expressed *generally and for substance*, in the confessions of faith used in the Presbyterian churches in Scotland and in the United States. The doctrine of the saints' perseverance is one article in these confessions. It is not questionable, I believe, in what sense this doctrine has been generally understood. It means, that those who are renewed by the Holy Spirit, do always retain some inward moral quality distinguishing them from the unregenerate. Many words are not necessary to prove, that this is the common understanding of Christians, as to this doctrine. It is evident from the writings of those, who have espoused it, and from the passages of Holy Writ, which have been used for this purpose. The very term signifies as much. The saints are said to *persevere*: persevere in what? In that, doubtless, which constitutes them saints. A son is said to persevere in obedience

to his father; but if he should become disobedient and his father should still love him, no person would express this, I suppose, by saying, that the son persevered in his father's love, nor would it be said of a sleeping infant tenderly guarded by a mother, that it persevered in its mother's attention.

Under the title of "the doctrine of the saints' perseverance," ideas have lately been exhibited, which do by no means correspond with those which this term has usually conveyed. We are now told that regenerate persons do frequently, very frequently, lose all those moral qualities, which they first received in regeneration, and which distinguish them from the unregenerated; but that, notwithstanding such loss, the love of God towards them is continued; or, in other words, they still retain their interest in the covenant of grace.

As this doctrine is not common in the church of Christ, let us consider to what it is like. Is it like that Calvinistic doctrine found in the *Assembly's Catechism*, and in the sermons of those, who have been reputed orthodox divines? It has one point of coincidence. Both agree in this, that the regenerate will never be lost, the love of God being unalterably fixed upon them. Is this doctrine like that which has generally been held by Arminians, viz. that the regenerate may fall away from holiness and miss of eternal life? With this too it has one point of coincidence. Both allow, that men may, and actually do fall from holiness. The Arminian says, that there are instances, and that the scriptures suppose

it, of persons after conversion falling into the same state of carnality as before, though he will not pretend that these instances are very frequent. The advocate for the new doctrine says, that this falling from holiness happens frequently to every renewed person; in short, that the life of a saint is nothing but a succession of perfectly holy exercises and perfectly sinful ones.

With very high respect for the talents and piety of some, who entertain this belief, I beg leave to suggest the following thoughts.

1. That it appears very much like abuse of language to call this "the doctrine of saints' perseverance." According to this theory, in what do the saints persevere? To persevere is to persist in an attempt, not to give over, not to quit a design. Because God continues to love them, can they be said to persist in the love which God has for them? Can they be said not to give over—not to quit that love which God has for them? In this love which God exercises, the person has no more activity than a building has in the motion of those rays of light which fall upon it. Should we say of such a building, that it perseveres in sunshine? Should we say of a rock lying at the bottom of the ocean, that it perseveres in water? The doctrine above stated might indeed be denominated the doctrine of divine perseverance, but certainly not the doctrine of the saints' perseverance. But,

2. Should we use the term "saints' perseverance" in so extraordinary a latitude, as to understand by it, a saint's continu-

ance in the covenant of grace even at those seasons, when his exercises are perfectly sinful, still by this extraordinary use of the term, the force of many passages of scripture hitherto used to prove the perseverance of saints would, as it respects this object, be entirely destroyed. Jer. xxxii. 40. *And they shall not depart from me.* But the doctrine under consideration asserts, that the saints do in the highest sense depart from God. Mat. xxiv. 24. *If it were possible they shall deceive the very elect.* The elect are not only deceived, according to this doctrine, but are brought into the same moral state, as the unregenerate. 1 John iii. 9. *Whosoever is born of God doth not commit sin, for his seed remaineth in him.* What seed remaineth in him? And how is it true that he cannot sin, who actually does sin precisely as he did before conversion? 1 John ii. 19. *They went out from us, but were not of us; for if they had been of us, they doubtless would have remained with us.* Whatever this proves against the remonstrants, it proves against the new doctrine.

3. If the doctrine in question be true, no present iniquity of life can be sufficient evidence, that a man is not regenerate. For if a converted person may be perfectly sinful for a time, why may he not, during that time, commit as great sin, as he did previously to conversion? If he have the same wickedness of heart, as before conversion, why may he not in the same way and by the same actions express that wickedness?

4. It would be a consequence of the doctrine, that Christians

experience as many conversions, as they have terms of sinning. Every time they sin, their exercises, in which it is said that sin and holiness consist, are perfectly sinful. They become precisely the kind of men they were previously to conversion: it certainly follows, that on recovery they experience the same change, as they did experience at conversion. It is to be presumed likewise, that subsequent conversions, being precisely the same change, will be equally obvious with the first.

5. The doctrine under consideration accords very ill with those passages of scripture, which represent the believer as engaged in a warfare. If all holiness consists in exercises, and a Christian's exercises are perfectly holy, what internal enemy is there, against whom this holy Christian can maintain war? Again; when the Christian's exercises are perfectly sinful, what internal enemy can there be, against whom this sinful Christian can maintain war? A combatant cannot fight with an enemy which does not exist; and it would, at least, be as difficult for an enemy not in existence to fight with a combatant that does exist.

It avails nothing to say, that these opposite exercises follow each other in rapid succession. If a thing can either oppose, or be opposed, one moment before its existence, it may oppose or be opposed a thousand years before its existence. I can no more fight this moment with a man that will begin to exist the next, than I can fight with a man who will not exist till after a thousand years. Yet St. Paul

said, "When I would do good evil is present with me:" whereas had he designed to speak conformably to the doctrine under consideration, he would have said, "When I have left off doing good evil is present with me;" or else, *When I would not do good*, evil is present with me.

6. From the doctrine it follows not only that saints may be perfect, but that they actually are so: not only that some are perfect, but that all are so at the moment of their regeneration. If all holiness consists in exercises, he who has perfectly holy exercises is perfectly holy. The believer at the instant of regeneration has perfectly holy exercises, saith the doctrine. The inference is undeniable. Should any person observe in reply, that the doctrine does neither prove nor admit *holiness of character*, he either designs to be ambiguous, or to deny, that the doctrine implies the believer's long continuance in a perfect state. Now as it is not asserted in the preceding observations, that the believer's long continuance in a perfect state results from the doctrine, it is not incumbent on the writer of these remarks to notice this reply. It may be inexpedient however to pass it over without some attention.

If a person at conversion becomes perfectly holy in his exercises for the time then being, it will not be denied, I suppose, that he may continue so for the space of three or four minutes. Should he die at the conclusion of that time, could it possibly be asserted that he did not die in a state of perfect holiness?

Should it be said, that had he lived, he would have had perfectly sinful exercises, that is not to the purpose. I only ask, in what state he was when he died. Surely it will not be denied, that Adam was in a state of perfect holiness three minutes before his apostacy, because at the conclusion of that time he had sinful exercises. Had Adam died three minutes after he began to exist a moral agent, would he not have died in a state of perfection?

Further: It is allowed by those whose opinions we are considering, that no exercises are in any sense holy, which are not perfectly so. Now if holy exercises constitute personal holiness, for the time being, the same exercises being perfect, must constitute personal perfection for the time being. Between the opinion of Mr. *Wesley* on saints' perfection, and the opinion of those on the same subject, who hold the doctrine, of which we are treating, there can be no other difference than what relates to the time, for which they imagine perfection endures. Mr. *Wesley's* opinion is, that *some* saints are without sin a good while, he knows not how long: The opinion of the other divines is, that *all* saints are free from sin very frequently for a little while, they know not how long.

If the doctrine of sinless perfection existing even for a time, be true, what a world of self loathing and humiliation might have been spared among the most devout believers, who have lamented the sins and imperfections of their best moments! Mr. *Samuel Pearce* says, "I

that the Being whom I
 not always sees something
 which he infinitely
 Not so, says the more
 loved divine. At the first
 of your conversion, and
 time since, when you
 been perfectly sinful,
 seen nothing in you,
 spot holiness.

Does this doctrine correspond
 the feelings of Christians
 equal? Do they feel, that,
 the time, they are per-
 holly; that they love God
 as he deserves their
 and that there is no sinful
 action, with which they
 chargeable? Surely those
 of thus, are, for the time,
 believers indeed.

A Friend to Old Divinity.

In foregoing treatise on perse-
 cution not published with partial
 A well written defence of
 cry, which is here opposed,
 treated with equal candour.

EDITORS.

ADDRESS TO MINISTERS.

TO whom the minis-
 ter reconciliation is commit-
 ted: ambassadors for Christ.
 The ambassador speaks the lan-
 guage of the prince who sends
 him. The King of kings em-
 ploys his servants to teach all
 whatsoever he hath com-
 manded them. They may not
 teach the doctrines and com-
 ments of men. Add thou
 to his words, lest he re-
 prove thee, and thou be found a
 false witness. Take thou not from his
 word, lest thou forfeit a part in
 the kingdom of life.

.....

See Fuller's Life of Pearce.

Christ is preached when any
 gospel doctrine is illustrated
 and enforced; any Christian vir-
 tue inculcated on gospel princi-
 ples and motives; any vice re-
 proved, by the consideration
 that by continuing in sin men
 trample him under foot. He
 is preached when the imita-
 tion of his perfect example is
 recommended; when the glori-
 ous dignity of his person, or any
 part of his mediatorial work, or
 the nature of his kingdom, or the
 proofs of his religion, or his
 promises, or second and glori-
 ous appearance, are properly
 treated. His religion is able to
 make men wise unto salvation.
 It is profitable for doctrine, for
 reproof, for correction, for in-
 struction in righteousness: prof-
 itable to convert wanderers from
 the truth; detect the false hope
 of the hypocrite; heal the brok-
 en-hearted; correct the mistakes,
 and chasten the passions and de-
 clensions of believers unto life;
 resolve their doubts, confirm
 their faith, and help their joy.
 It proclaims salvation to the
 chief of sinners, and is mighty
 to pull down strong holds. The
 command to preach and hear the
 gospel proceeds on this ground,
 Faith cometh by hearing, and
 hearing by the word of God.
 There are means of grace.
 They have been ordained in wis-
 dom. A preached gospel is the
 power of God to salvation.

All religion, since man's apos-
 tasy, has turned upon this ques-
 tion, Will God pardon sin? The
 question cannot be determined
 but by a revelation. If he hath
 said that he will pardon, we may
 neither object to it, nor assume
 to investigate the reasons. "Our
 faith could never be established

on sure grounds, if it were to depend solely on the reasonings of men." It must stand in the wisdom and testimony of God. "The presumption of examining the secret things of God without the power of such examination, is apt to mislead" the friends of revelation; and is similar to the presumption of its enemies, who reject the gospel because they do not find in it the wisdom they seek for. Those who exclude a Mediator, and those who attempt to explain the reasons which guided the divine counsel in the appointment of the Mediator between God and men, presume that the designs of the infinite mind may be known without being revealed, or further than they are revealed. "Our duty is to adore, with the lowest submission of our hearts and minds, things which pass all understanding." The gospel was not designed to inform us what God *might possibly* have done; it only informs us what he *hath* done. All things, which do not imply a contradiction, are possible with God. But shall we undertake to say, in all cases, what things do or do not imply a contradiction? God hath made him, who knew no sin, to be a sin-offering for us, that we might be made the righteousness of God in him. This it highly concerns us most seriously to consider; and it is all which it concerns us to know on this subject.

On the *deeper things of God*, we know not *how to order our speech*. Human theories and deductions may never be substituted for the doctrine of Christ and the apostles. We *shut the kingdom against men*, when we would impose any human system as essential to

salvation. This is to assume the authority of the Head of the church. Let him *in all things have the pre-eminence*.

The poor have the gospel preached unto them. The greatest part of the hearers *occupy the room of the unlearned*. To such, abstruse speculations and refinements are unadapted. When the preacher's mind is properly impressed with the dignity and importance of his subject, he will endeavour to instruct and edify, rather than to appear learned and eloquent. A reputation for skill in abstract reasoning, or in the art of speaking, will be a small thing with him. He will address the hearers *in the fulness of the blessing of the gospel*, esteeming *all things loss for the excellency of the knowledge of Christ crucified*; seeking *by manifestation of his truth*, to be commended of *every man's conscience in the sight of God*.

By a perspicuous statement of the doctrines, duties, privileges and hopes of the gospel; by keeping one leading point in view in every discourse, the preacher may best preserve that just distinction on the various branches of Christian divinity, which marks a *scribe instructed unto the kingdom of heaven*. I will hazard a thought, that were the sacred oracles studied and compared more, godly edification would be better consulted.

The preacher who has a clear view of his subject, will find no difficulty in the arrangement, or in expressing his thoughts with precision. Loose declamation, florid and sonorous language, affected oratory, warm extemporaneous effusions, may afford a momentary gratification to light-

minds : But religion is a *reasonable service*. Shall the passions usurp the throne, and keep reason at their footstool ?

Paul's manner was to reason with his hearers : with the Jews out of their scriptures.* With the heathen he appealed to the works of nature and providence;§ and to the law written in their hearts.¶ With both he appealed to the miraculous confirmation of the gospel. His preaching indeed was *frugent* as well as rational. No one ever learnt from him a frigid, unanimated address to men on immortal concerns.

The design of preaching is to shew fallen creatures their poverty, misery, blindness and nakedness ; and, by proclaiming the unsearchable riches of Christ, to persuade them to buy of him refined gold, and white raiment. How remote from this design are discourses which are merely calculated to gratify an Athenian curiosity ; or to please a few who have a taste for fine speculations ; or to exhibit the preacher as a champion, in religious controversy ?

A clear manifestation of the truth, as it is in Jesus, is a more sure as well, as more eligible course to maintain and spread his cause, than a direct and formal refutation of error. "Error," it is observed, "possesses a wide domain ; and he who undertakes the conquest of the whole, undertakes a labour that is almost infinite. Error is various and changeable, a circumstance of which a skilful hand

* Acts xvii. 2, 3.

§ Acts v. 22—31. xxiv. 25.

¶ Rom. ii. 14, 15.

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will avail himself : When his weapon is ready to be wrested from him, he will take entire possession of it under another shape. He who engages in controversy will find himself surrounded in a net, where, though he may think it easy to break each single thread ; yet it will prove an endless labour to break them all ; and whilst he is thus engaged, his opponent, if skilful, will not forget to weave the web anew.**

The gospel exhibits no such idea of God's grace, as precludes the atonement, and the necessity of the operation of the Spirit ; nor such an idea of atonement, as enervates our obligations to the grace which provided it, or denies the necessity of the renovation of the Holy Ghost ; nor such an idea of the Spirit's energy, as implies that the subject of it may plead his own perfection, and therefore needs neither a ransom nor grace to justify him. The first would be to rely on grace in contempt of the plan through which it superabounds. The second denies the honour due to the Father of mercies, who first loved us ; and, as the highest instance of love, gave his only begotten Son to be the propitiation for our sins. The last is to say that we have no sin ; which is to make God a liar. The grace of God found a ransom for rebels against heaven. The voluntary sacrifice of Christ is the purchase of their pardon. The sanctification of the Spirit unto obedience is the qualification of the gospel. These distinguishing

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* Christian Observer, vol. I. p. 601.

doctrines God hath joined together. The rejecters of atonement frustrate grace and the death of Christ. The solifidian makes void the law.

He, who spared not his own Son, but delivered him up for us all, shall he not with him also freely give all things? all things connected with our interest in this greatest gift. No conclusion can be plainer.

The gospel of the grace of God, which the chief of the apostles preached with all assiduity and zeal, he comprehends in two words, repentance and faith. These he considered as of the highest importance. Having constantly testified them, on all occasions, public and private, he was assured that he had declared the whole counsel of God; and called upon the pastors of Ephesus to bear witness that he was pure from the blood of all men. Reviewing this apostolic course, and resolved to persevere in it amidst all trials, he was confident of a glorious issue. His solemn charge in this connexion, to the Ephesian pastors, implies, that Christ's ministers then take heed to themselves and to Christ's flock, when they plainly, continually, and forcibly preach faith and repentance to all men every where.

All evangelical preaching is practical. *These things I will that thou affirm constantly; that is, "free grace through Jesus Christ our Saviour" in the "justification" of sinners; "regeneration, the renewing of the Holy Ghost," and "the hope of*

*eternal life;" these things affirm constantly, to the intent, that believers might be careful to maintain good works. Doctrinal points should be discussed in a manner adapted to warm and improve the heart, as well as to inform the judgment. Let their religious uses be pointed out and applied in an impressive manner. No doctrine of religion can be treated *propriety*, unless it is shewn to be of use in regulating our affections and passions, and in the conduct of life.*

Ye are, said Jesus to his ministers, the light of the world. A city that is set on a hill cannot be hid. It behoves us to be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom we should shine as lights in the world; holding forth the word of life. Upon their maintaining this character depend consequences of high moment to themselves, to their hearers, to the church, and to the world. Sound doctrine and a good conversation in Christ will best put to silence the ignorance of foolish men.

To keep the unity of the Spirit in the bond of peace should be the mutual care of all denominations. For there is one body, and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all. As many as walk according to this rule, peace be on them and mercy, through Jesus Christ.

Miscellaneous.

CONSTITUTION OF PHILLIPS' ACADEMY.

The seminary, of which the following is the Constitution, was the first of the kind established in America. Many others have since been founded on similar principles, and the means of good education, in consequence, have been increased and extensively diffused.

Many, who have been concerned in forming similar institutions, as well as others, have requested copies of this Constitution, as a model for their imitation. For the gratification of such applicants, and to disseminate a knowledge of the principles on which this flourishing seminary was founded, it is now, for the first time, made public.

CONSTITUTION.

A SHORT reflection upon the grand design of the GREAT PARENT of the Universe in the creation of mankind, and on the improvements of which the mind is capable both in knowledge and virtue, as well as upon the prevalence of ignorance and vice, disorder and wickedness; and upon the direct tendency and certain issue of such a course of things, must occasion in a thoughtful mind, an earnest solicitude to find the source of these evils and their remedy; and a small acquaintance with the qualities of young minds, how susceptible and tenacious they are of impressions, evidences that *youth* is the important period, on the improvement or neglect of which depend the most important consequences to individuals themselves and the community.

A serious consideration of the premises, and an observation of the growing neglect of *youth* have excited in us a painful anxiety for the event, and determined us to make, in the following conveyance, a humble dedication to our HEAVENLY BENEFACTOR of the ability, wherewith he has blessed us, to lay the foundation of a public *Free School* or *Academy*, for the purpose of instructing youth, not only in English and Latin Grammar, Writing, Arithmetic, and those sciences, wherein they are commonly taught, but more especially to learn them the great end and real business of living.

Earnestly wishing that this institution may grow and flourish; that the advantages of it may be extensive and lasting; that its usefulness may be so manifest, as to lead the way to other establishments on the same principles; and that it may finally prove an eminent mean of advancing the interest of the GREAT REDEEMER, to his patronage and blessing we humbly commit it.

[Here follows an account of the first bequest made by SAMUEL PHILLIPS, Esq. of Andover, and JOHN PHILLIPS, Esq. of Exeter, consisting of lands and money, to the following gentlemen, who constituted the first board of Trustees, viz. Hon. WILLIAM PHILLIPS, Esq. OLIVER WENDELL and JOHN LOWELL, Esqs. of Boston; Rev. JOSIAH STEARNS, of Epping, Rev.

ELIAS SMITH, of Middleton, Rev. WM. SYMMES, Rev. JONA. FRENCH, Messrs. SAMUEL PHILLIPS, ELIPHALET PEARSON, and NEHEMIAH ABBOT of Andover.*]

The trustees shall meet on the last Tuesday of April instant, and ever after once in every year on such day, as they shall appoint, also upon emergencies, when called thereto, as hereafter directed; and a major part of the trustees shall, when regularly convened, be a quorum, of which quorum a major part shall have power to transact the business of their trust, except in cases hereafter excepted.

There shall be chosen annually a President, Clerk and Treasurer, as officers of the trust, out of their own number; who shall continue in their respective offices, till their places are supplied by a new election; and upon the decease of either of them another shall be chosen in his room at the next meeting. The master shall not be chosen President, and no member shall sustain the office of clerk and treasurer at the same time.

The President shall in all cases give his voice and vote in com-

mon with any other member; and, whenever there shall be an equal division of the members on any question, it shall be determined on that side whereon the President shall have given his vote; and in his absence at any meeting of the trustees another shall be appointed, who shall be vested with the same power during such absence; he shall call special meetings upon the application of any three of the trustees, or upon the concurrence of any two of the trustees in sentiment with him on the occasion of such meeting.

And upon the decease of the President a special meeting may be called by any three of the trustees. All notifications for special meetings shall express the business to be transacted, if convenient, and be given at least one month previous to such meeting, if not incompatible with the welfare of the seminary; and, when a special meeting shall be called for the appointment of an instructor, or to transact other business of material consequence, information shall be given by leaving a written notification at the house of each trustee, or in such other way, as that the President, or members notifying shall have good reason to believe that each member has received the notice.

The clerk shall record all votes of the trustees, inserting the names of those present at every meeting. He shall keep a fair record of every donation with the name of each benefactor; the purpose, to which is appropriated, if expressed, and of all expenditures; and a true copy of the whole shall be taken and kept in the seminary, to

* Present Board of Trustees.

Hon. OLIVER WENDELL, Esq.
ELIPHALET PEARSON, LL.D.
SAMUEL ABBOTT, Esq.
WILLIAM PHILLIPS, Esq.
Rev. JONATHAN FRENCH,
Mr. NEHEMIAH ABBOTT,
Rev. JEDIDIAH MORSE, D.D.
Hon. JOHN PHILLIPS, Esq.
Hon. JOHN PHILLIPS, jun. Esq.
Hon. JOSIAH QUINCY, Esq.
SAMUEL FARRAR, Esq.
Rev. DANIEL DANA.

The present number of students is about 70.

open for the perusal of all men ; and, if he shall be absent at any meeting of the trustees, another shall be appointed, to serve in his room during such absence.

The treasurer shall, previous to his receiving the interest of the seminary into his hand, give bond for the faithful discharge of his office in such sum, as the trustees shall direct, with sufficient sureties, to the trustees of the seminary for the time being ; said bond to express the use both in the obligatory part and in the condition. He shall give duplicate receipts for all monies received, countersigned by one of the trustees, one to the donor, the other to be lodged with such member, as the trustees shall from time to time direct ; and the trustees shall take such other measures as they shall judge requisite, to make the treasurer accountable, and effectually to secure the interest of the seminary.

The trustees shall let or rent out the lands in such manner, as they shall find on the whole most profitable. They may make sale of any kind of estate, make purchases, or improve the property of the seminary in any way, which they judge will best serve its interest.

Upon the death, resignation, or removal of the master, appointed by the said SAMUEL PHILLIPS and JOHN PHILLIPS, the trustees shall appoint another in his stead ; and ever after, from time to time, as there shall happen any vacancy in this office, they shall supply it.

Whereas the success of this institution much depends, under Providence, on a discreet appointment of the principal

instructor, and the human mind is liable to imperceptible bias ; it is therefore required that, when any candidate for election, as a principal instructor, is so near a kin to any member of the trust, as a nephew or cousin ; in determining that election any member, to whom the candidate is so related, shall not sit.

The trustees are empowered to appoint such assistant or assistants in and for the service of the seminary, as they shall judge will best promote its usefulness, and as may be duly encouraged.

No person shall be chosen, as a principal instructor, unless a professor of the Christian Religion, of exemplary manners, of good natural abilities, and literary acquirements ; of a good acquaintance with human nature ; of a natural aptitude for instruction and government. And in the appointment of any instructor, regard shall be had to qualifications only, without preference of kindred or friend, place of birth, education, or residence.

The trustees shall make a contract with each master and assistant before their entrance upon office, as to salary ; of which there shall be no alteration, but in their favour, which the said trustees are empowered to make, as to them shall appear reasonable, and as the incomes of the seminary will admit.

It shall be their duty to inquire into the conduct of the master and assistant or assistants ; and, if they or either of them be found justly chargeable with such misconduct, neglect of duty, or incapacity, as the said trustees shall judge redden

them, or either of them unfit to continue in office, they shall remove the master or any assistant, so chargeable.

The trustees shall determine the qualifications, requisite to entitle youth to an admission into this seminary.

As the welfare of the seminary will be greatly promoted by its members being conversant with persons of good character only; no scholar may enjoy the privileges of this institution, who shall board in any family, which is not licensed by the trustees.

And in order to preserve this seminary from the baneful influence of the incorrigibly vicious, the trustees shall determine for what reasons a scholar shall be expelled; and the manner, in which the sentence shall be administered.

The trustees at their annual meeting shall visit the seminary, and examine into the proficiency of the scholars; examine and adjust all accounts relative to the seminary, and make any farther rules and orders, which they find necessary, and not inconsistent with any rule, that is or may be established by the founders.

They shall, as the funds will permit, without affecting the support of the master or any assistant, have power to erect such buildings, as they may think necessary; and at a convenient season, when of sufficient ability, shall erect a large decent building, sufficient to accommodate at least fifty scholars with boarding, besides the master and his family; unless it shall be the determination of a major part of all the trustees, that the true design of this institution

may be better promoted by the scholars boarding in private families, and by some other improvement of the interest of the seminary. They shall from time to time order such repairs, as they shall judge necessary.

Upon the death, resignation, or incapacity for the service, by reason of age or otherwise, of any of the trustees, the remaining trustees shall supply the vacancy by a new election.

In settling the salary and perquisites of the master, and in the consideration of every other question, in which the master is particularly interested, he shall not sit. And, if any question shall come before the trustees, wherein the town or parish, where the seminary is situate, may be a party or particularly interested, and any minister, belonging to such town, is a trustee; in the consideration of such question he shall not sit.

At the meetings of the trustees there shall be made decent, not extravagant entertainment; economy is to be ever viewed by trustees and instructors in their respective capacities, as an object worthy their particular recommendation.

The master, when appointed, shall receive applications for the admission of scholars, and determine them agreeably to the rules respecting the same.

He shall conform himself to the regulations, established by the founders and trustees, and have power from time to time to make such other consistent rules and orders, as he shall find necessary for the internal management and regulation of the seminary; which rules and orders shall be subject to the ex-

ion, amendment, or dis-
sance of the trustees at
iscretion.

all be ever considered, as
st and principal duty of
ster, to regulate the tem-
per, to enlarge the minds, and
to enlarge the morals of the youth,
and to attend to his care.

He shall be taught in this
seminary the English, Latin,
and Greek languages; writing,
arithmetic, music, and the art of
drawing; also practical geome-
try, and geography, and
the order of the liberal arts and
sciences or languages, as oppor-
tunity and ability may hereafter
require, and as the trustees shall

the master is to give special
attention to the health of the
scholars, and ever to urge the
acquisition of a habit of in-

For these purposes it is
part of his duty, to en-
courage the scholars to perform
manual labour, such as
digging or the like; so far, as
consistent with cleanliness and
sobriety of their parents;
the fruit of their labour shall
be used, at the discretion of
the trustees, for procuring a li-
velihood in some other way in-
cidental to the usefulness of this
seminary. But above all, it is
his duty that the master's atten-
tion be directed to the
disposition of the
scholars, and the
morals of the youth
under his charge will exceed ev-
ery other care, well considering
that *rough goodness without
discipline is as it respects others
and feeble; yet knowledge
without goodness is dangerous;
both united form the no-
racter, and lay the surest
foundation of usefulness to man-*

It is therefore required, that
he most attentively and vigo-
rously guard against the earliest
irregularities; that he frequent-
ly delineate in their natural col-
ours the deformity and odious-
ness of vice, and the beauty and
amiableness of virtue; that he
spare no pains to convince them
of their numberless and indis-
pensable obligations to abhor and
avoid the former, and to love and
practise the latter; of the sev-
eral great duties, they owe to
God, their country, their par-
ents, their neighbours, and them-
selves; that he critically and
constantly observe the variety of
their natural tempers, and solicit-
ously endeavour to bring them
under such discipline, as may
tend most effectually to promote
their own satisfaction and the
happiness of others; that he ear-
ly inure them to contemplate the
several connexions and various
scenes, incident to human life;
furnishing such general maxims
of conduct, as may best enable
them to pass through all with
ease, reputation and comfort.

And, whereas many of the
students in this seminary may be
devoted to the sacred work of
the gospel ministry, that the
true and fundamental principles
of the Christian religion may be
cultivated, established, and per-
petuated in the *Christian church*
so far, as this institution may
have influence, it shall be the du-
ty of the master, as the age and
capacities of the scholars will
admit, not only to instruct and
establish them in the truth of
Christianity, but also *early and
diligently* to inculcate upon them
the great and important scripture
doctrines of the existence of
ONE TRUE GOD, the FATHER,

SON, and HOLY GHOST ; of the fall of man, the depravity of human nature, the necessity of an atonement, and of our being renewed in the spirit of our minds ; the doctrines of repentance toward GOD, and of faith toward our Lord JESUS CHRIST ; of sanctification by the HOLY SPIRIT, and of justification by the free grace of GOD through the redemption, that is in JESUS CHRIST, in opposition to the erroneous and dangerous doctrine of justification by our own merit, or a dependence on self-righteousness, together with the other important doctrines and duties of our *Holy Christian Religion*.

And, whereas the most wholesome precepts without frequent repetition may prove ineffectual, it is farther required of the master, that he not only urge and re-urge, but continue from day to day to impress these instructions. And let him ever remember that the design of this institution can never be answered without his persevering, incessant attention to this duty.

Protestants only shall ever be concerned in the trust or instruction of this seminary.

The election of all officers shall be by ballot only.

This seminary shall be ever equally open to youth of requisite qualifications from every quarter, provided that none be admitted till in common parlance they can read English well, excepting such particular numbers as the trustees may hereafter license.

And, in order to prevent the smallest perversion of the true intent of this foundation, it is again declared, that the first and principal object of this institu-

tion is the promotion of true **PURITY** and **VIRTUE** ; the second, instruction in the English, Latin, and Greek languages, together with writing, arithmetic, music, and the art of speaking ; the third, practical geometry, logic, and geography ; and the fourth, such other of the liberal arts and sciences, or languages, as opportunity and ability may hereafter admit, and as the trustees shall direct, and these regulations shall be read by the President at the annual meetings of the trustees.

And we hereby reserve to ourselves, during any part of our natural lives, the full right jointly to make any special rules for the perpetual government of this institution, which shall be equally binding on those, whom they may concern, with any clause in these regulations ; provided no such rule shall be subversive of the true design herein expressed. We also reserve to ourselves a right jointly to appoint one person to succeed in the trust after our decease or resignation, to whom shall be transferred the same right of appointment and to his successors in the said trust forever.

In witness whereof, we, the subscribers, have hereunto set our hands and seals this twenty-first day of April, in the year of our LORD one thousand seven hundred and seventy eight.

Signed, sealed, and delivered, &c.

SAMUEL PHILLIPS,
JOHN PHILLIPS.

A historical view of the progress, funds, and present state of this institution, is respectfully requested for the Panoplist from some of the gentlemen connected with it, and who are in possession of the proper documents. THE EDITORS.

Selections.

FRAGMENTS.

(*From Hall's Contemplations.*)

CREATION.

In this thine enlightened frame, how fitly, how wisely are all the parts disposed; that the method of the creation might answer the matter and the form both! Behold all purity above; below the dregs and lees of all. The higher I go, the more perfection; each element superior to other, not more in place than dignity; that by stairs of ascending perfection, our thoughts might climb unto the top of all glory, and might know thine imperial heaven, no less glorious above the visible, than those above the earth. Oh! how miserable is the place of our pilgrimage, in respect of our home.

Behold in this high and stately building of thine, I see three stages; this lowest heaven for fowls, for vapours, for meteors; the second, for the stars; the third, for thine angels and saints. The first is thine outward court, open for all; the second is the body of thy covered temple, wherein are those candles of heaven perpetually burning; the third is thine holy of holies. In the first is tumult and vanity; in the second, immutability and rest; in the third, glory and blessedness. The first we feel, the second we see, the third we believe. In these two lower is no felicity; for neither fowls nor stars are happy. It is the third heaven alone, where thou, O blessed Trinity! enjoyest thyself, and thy glorified spirits enjoy thee. It is the manifestation of

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thy glorious presence, that makes heaven to be itself. This is the privilege of thy children, that they here, seeing thee, (who art invisible) by the eye of faith, have already begun that heaven, which the perfect sight of thee shall make perfect above.

PARADISE.

ALL that God made was good, and the Maker of them much more good; they good in their kinds, he good in himself. It would not content him to know God and his creatures, his curiosity affected to know that which God never made, evil of sin, and evil of death, which indeed himself made, by desiring to know them; now we know evil well enough, and smart with knowing it. How dear hath this lesson cost us, that in some cases it is better to be ignorant! and yet do the sons of Eve inherit this saucy appetite of their grandmother; how many thousand souls miscarry with the presumptuous affectation of forbidden knowledge!

O God, thou hast revealed more than we can know, enough to make us happy; teach me a sober knowledge, and a contented ignorance.

Paradise was made for man, yet there I see the serpent; what marvel is it, if my corruption find the serpent in my closet, in my table, in my bed, when our holy parents found him in the midst of Paradise. No sooner he is entered, but he tempteth; he can no more be idle, than harmless. I do not see him at any other tree; he knew

there was no danger in the rest ; I see him at the tree forbidden. How true a serpent he is in every point ! in his choice of the tree, in his assault of the woman, in his plausibleness of speech to avoid terror, in his question to move doubt, in his reply to work distrust, in his protestation of safety, in his suggestion to envy and discontent, in his promise of gain.

And if he were so cunning at the first, what shall we think of him now, after so many thousand years experience ? Only thou, O God ! and these angels, that see thy face, are wiser than he. I do not ask why, when he left his goodness, thou didst not bereave him of his skill ? Still thou wouldst have him an angel, though an evil one ; and thou knowest how to ordain his craft to thine own glory. I do not desire thee to abate of his subtilty, but to make me wise ; let me beg it, without presumption, make me wiser than Adam ; even thine image, which he bore, made him not (through his own weakness) wise enough to obey thee ; thou offeredst him all fruits, and restrainedst but one ; Satan offered him but one, and restrained not the rest. When he chose rather to be at Satan's feeding than thine, it was just with thee to turn him out of thy gates with a curse : why shouldst thou feed a rebel at thine own board ?

ANECDOTES.

HOWARD, THE PHILANTHROPIST.

A TRULY catholic spirit is amiable wherever it appears. Amidst the contentions, which in a greater or less degree have

all along prevailed amongst Christians, it has been generally under restraint. In however, it has subsisted to be hoped, is warm and vigorous in its influence on the hearts of multitudes. In this his conduct, the great shewed that he was : this sacred principle. the many circumstances might be produced to fact, the following unnoticed by biographers whom it was probably is not the least worth mention :—

When on a visit to (the purpose of viewing & public institutions, friends were pointing to the various places of belonging to the different nations of Christian large and populous countries up his hands he said, emotion, "May greatness and peace be on all love our Lord Jesus sincerity."

Reader, if ever thou posed to repine at that which exist in the Christian and at the smallness of numbers in the denomination which thou art associated with the spirit of St. Paul ; think of the Howard, and go and

Religio

It is with a Christian the Sicilian vine-proprietor, (says an informed me, that the of the liquor depend on close pruning of the

Several reviews or cations are on hand, but give place to other matters

Religious Intelligence.

DOMESTIC.

Extract from the report of the trustees of the Hampshire Missionary Society.

(Concluded from p. 275.)

BOOKS SENT FOR DISTRIBUTION IN THE NEW SETTLEMENTS, VIZ.
 Holy Bibles, in 1802, 72—1803, 24—1804, 52—1805, 72—Total, 220.
 Tracts, of various kinds, in 1802, 1746—1803, 1441—1804, 2230—1805, 1648—Total, 7065.

Books remaining on hand for future use, viz. bound books, 586—pamphlets, 3574.

Monies received for the funds of the Hampshire Missionary Society for 1805.

<i>Names of the Towns.</i>	<i>dols.</i>	<i>cts.</i>
Amherst, 1st par.	35	33
Amherst, 2d par.	2	
Ashfield,	17	90
Belcherstown,	11	19
Charlemont,	19	60
Chesterfield,	5	
Colrain,	2	
Conway,	38	83
Deerfield,	28	66
Easthampton,	13	44
Granby,	10	50
Granville, middle par.	11	
Granville, west par.	5	
Greenfield,	5	
Hadley,	52	15
Hatfield,	69	81
Hawley,	14	5
Heath,	11	46
Leverett,	2	
Longmeadow,	40	42
Northampton,	73	57
Norwich,	2	
Palmer,	9	76
Plainfield,	7	
Shelburne,	2	
Southampton,	45	42
Southwick,	4	50
South-Hadley,	52	58
Springfield, 1st par.	32	99
Sunderland,	55	65
Westhampton,	35	19
Westfield,	21	60
W. Springfield, 1st par.	43	20
Whately,	16	15

Williamsburgh,	45	56
Worthington,	28	50

Total towns,	860	91
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New Settlements, New-York.

Pompey,	\$ 3	59
Marcellus Ell,	3	28
Marcellus Creek,	10	
Marcellus Lake,	3	
Tully,	1	12
Herkimer,	3	
Camden,	6	
Fabius upper settlements,	2	57
Total, new settlements,	32	62

Names of Persons.

Rev. Noah Atwater's (of Westfield) legacy,	80	
Charles P. Phelps, Esq. Boston,	12	
John Tappan, do.	10	
Thaddeus Osgood, Methuen,	5	
On the profits of the sale of Doddridge's Rise, &c.	82	70
On the sale of books,	3	83 ¹⁻²
Total from Female Association,	278	88 ¹⁻²
Total receipts,	1365	95

N. B. Several sums were received for the funds of the society, after the report was drafted, from the charitable female association and other donors, which could not be inserted, but will be noticed in the next annual report.

The Society have lately received from William Phillips, Esq. of Boston, \$50.

Amount of expenditures of the Hampshire Missionary Society, between Aug. meeting 1804, and do. 1805, viz. \$963,28¹⁻²cts.

The Committee appointed by the Hampshire Missionary Society, at their meeting at Northampton, Aug. 1804, to examine into, and report to the society, the state of the Treasurer's accounts, beg leave to report as follows:

Having examined the Treasurer's books, find his accounts well vouched

and right cast, and that there is now in the Treasury in money the sum of

\$17 90¹⁻²

Also in promisory notes with good security, the sum of

1801 23

Amounting to

1819 13¹⁻²

The Treasurer has paid out by order of the Committee of Trustees the past year,
ASA WHITE,
NATHANIEL ELY, } Committee. 717 55¹⁻²

Monies received from the charitable female association, for 1805, viz.

<i>Names of the Towns.</i>	<i>dols.</i>	<i>cts.</i>
Amherst, 1st parish,	14	00
Charlemont,	7	76 ¹⁻²
Chester,	15	25
Cummington,	6	00
Deerfield,	19	34
Granville, middle parish,	10	50
Hadley,	24	88
Hatfield,	18	07
Hawley,	5	50
Longmeadow,	20	07
Northampton,	32	33
Norwich,	4	50
Plainfield,	4	89
Southampton,	28	96
South-Hadley,	11	44
Westhampton,	22	25
Westfield,	9	64
West-Springfield, first par.	13	00
Williamsburgh,	10	50

278 83¹⁻²

Balance of last year in the Treasury,

43 41

322 29¹⁻²

An account of monies expended out of the fund of the female association since the last Report, viz.

For 72 Bibles,	49	75
For 165 copies of the Trustees Report, 1804, taken for distribution,	11	00
For 300 Hale's sermon before the society,	14	00
For 100 Emerson's sermon at Mr. Wood's ordination,	6	00
Expense for boxes and transporting books,	14	09
Total expenditure, 1805,	87	84
Deposited in the Treasury,	234	45 ¹⁻²

322 29¹⁻²

Officers of the Hampshire Mission Society, appointed at their meeting the last Thursday in 1805.

His Excellency CALEB STRONG, Esq. President.
Rev. SAMUEL HOPKINS, Vice-President.

TRUSTEES.

HON. JOHN HASTINGS, Esq.
Rev. JOSEPH LATHROP, D. D.
HON. ERENEZER HUNT, Esq.
Rev. JOSEPH LYMAN, D. D.
JUSTIN ELY, Esq.
Rev. SOLOMON WILLIAMS,
WILLIAM BILLINGS, Esq.
Rev. DAVID PARSONS, D. D.
CHARLES PHELPS, Esq.
Rev. RICHARD S. STORRS.

RUGGLES WOODBRIDGE, Esq. Treasurer.

Rev. ENOCH HALE, Correspondentary.

Rev. PAYSON WILLISTON, Secretary.

Standing Committee of the Trustees.

Rev. JOSEPH LYMAN, D. D.
Rev. SOLOMON WILLIAMS,
WILLIAM BILLINGS, Esq.
CHARLES PHELPS, Esq.
Rev. ENOCH HALE.

EXTRACTS FROM REV. MR. SEARANT'S JOURNAL.

(Concluded from p. 272.)

On the 16th inst. the Tatepuhqac chem of Delaware Nation, de the following reply :

"GRANDCHILDREN, attend Chiefs, Herocs, Young Men, W and Children, thank you for you visit with such important co which you laid before your ga thers.

"I am glad the great and good has helped you to renew the covenant of friendship, that has sisted between my ancestors and Grandchildren, listen ! I als hold of that friendship and begu new it.

"Grandchildren, in your spee said that you have tried to foll civilization and Christian religi

to be good for your nation, and I acquainted with the dismal of your grandfathers, as well as the tribes, and having compassed feelings towards us induce me so far to offer or recommend the same, I thank you for

children, I now declare unto you we have well considered the proposition to us: and I and my heroes, young men, women, and men, unanimously agreed to take hold with both hands of what you have recommended to us. We are now on you."

The white Belt of Wompom 4 feet in length delivered, containing 6000 wompom.

The above is copied verbatim from the Indian manuscript.

The above mentioned Delanumerous, and are considered the head of all the other tribes. Their speech recommending religion and religion will, in due communication by the Delaall the other tribes. The and one other tribe told us, that they were now accepted a minister and school-ut they must come recommend them.

FOREIGN.

Extracts from the Appendix Report of the British and Foreign Bible Society, taken from the LONDON OBSERVER.

This is an extract of a letter from Rev. Dr. Dalrymple, one of the members of Ayr.

It is your joy, and would take my full share of it myself, that I have lived to the day of a British Foreign Bible Society. In the year of my age, and 59th of my next to both deaf and blind, it is little that I can do in any way to assist in so glorious a cause, but that little shall not be wanting.

This evening I intend to appear before our Synod for a Collection, a good example of the Presbytery of Glasgow, and I hope to succeed. (p. 34.)

Mr. Kiesling, a respectable merchant of Nuremberg, thus writes,

"Your letter afforded me such joy that I could not contain myself, but immediately went to the Rev. John Godfried Schoener, one of the most respectable ministers of our city, in order to communicate to him the joyful news from a far country. He was no less affected than myself; and we agreed to appoint a meeting of Christian friends on Ascension-Day, at which we unanimously resolved to unite for the formation of a Bible Society, and by a printed letter, to invite our Christian friends throughout Germany and Switzerland, to assist us in so noble an undertaking.

"When sometimes I am privileged to give away a Bible or New Testament, father and mother, son and daughter, are running after me, thanking me a hundred, and a thousand times, kissing my hand, and my coat; shedding tears of joy, and loudly exclaiming; 'May God bless you: may the Lord Jesus bless you in time and to all eternity.' Really I felt sometimes a foretaste of heavenly joy, so that I could not sufficiently bless God, for having entrusted me with the honourable commission of steward of the kind benefactions of others. But the more I disperse, the more the petitions both of Ministers and Schoolmasters increase, not only from Austria, but likewise from Stiria, Carinthia, and Hungary, inasmuch that I am afraid to present their petitions." (p. 36.)

The address circulated by the Nuremberg Bible Society throughout Germany closes with the following appeal.

"We confidently hope for the success of our undertaking. If in England, according to the latest accounts, even hard working artisans have contributed their mite towards the support of the Bible Society, can we suppose that less zeal for the good cause will be displayed by our German and Swiss reverers of the sacred writings?"

"The inherent value of the book, the religious wants of the people, the critical circumstances of the times, the present tranquillity of the States; all these, besides many other urgent reasons, loudly call for attention to this important undertaking.

"O ye, who know and revere the Bible, which yet remains the Bible of all religious parties, lend your aid in promoting it: Ye who, on the brink of the grave, can dispose of your property at pleasure, think on the words of the just Judge of the world, *I was hungry and ye gave me meat; I was thirsty, and ye gave me drink.* If the blessing be already so great for him who ministers to the bodily wants of his fellow-creatures, how much greater will it be for those, who, constrained by the love of Christ, provide for satisfying the hungry after the living word of God, and lead thirsty souls to the pure wells of salvation!" (p. 41.)

From the Letter of a Roman Catholic Priest in Swabia we gladly extract a few passages.

"I had the pleasure to learn, from a copy of your letter, addressed by Mr. Tobias Kiesling, of Nuremberg, the great number of zealous friends of the Bible in London, who are filled with a noble desire to send out the pure word of God, as the best preacher, into the world. This account excited in my breast the most heartfelt joy and gratitude towards that God, 'who is the only Giver of every good & perfect gift;' but I felt also lively emotions of unfeigned love and affection for you, and for all the members of that venerable Bible Society, for whom I wish a thousand blessings. May the Lord Jesus, through whom all blessings are communicated to us, be the beginning and end of their praiseworthy undertaking! and may his name be glorified for it to all eternity!

"What particularly induced me to write, was your question, Whether the Bible was still prohibited to the Catholics? Being convinced thereby that you was mindful even of the poor Catholics, I was particularly moved and edified; for indeed nothing is more affecting than that love which embraces all, without the least distinction: 'for God is love; and he that dwelleth in love dwelleth in God and God in him.' I felt myself, therefore, constrained to thank you, in the name of all honest and well-disposed Catholics, for these your fraternal sentiments.

"In answer to your question, I observe, properly speaking, the Bible

has never been prohibited to the Catholics. The Council of Trent only states,—*Iniiscriminata lectio Sacre Scripture interdicta est.* Well-informed Catholics took this always in that sense only: that not all the books of the Bible *promiscuously*, should be put into the hands of the common people, referring chiefly to some books of the Old Testament. Besides, this prohibition of the Council of Trent has never been admitted as binding by the whole body of the Roman Catholic clergy in Germany; but so much is true, that all blind bigots of our church have always spread the opinion, that it was entirely forbidden for all laymen to read the Bible: and this prejudice is, alas! still deeply prevalent among the greater part of the people. There are, however, at present, many of our clergymen, both in Swabia and Bavaria, who strongly recommend the reading of the Bible, chiefly of the New Testament; and do every thing in their power to promote it. I have, for my own part, distributed many New Testaments, and some Bibles, among better enlightened Catholics; and several of my dear brethren in Christ do the same. We are, however, not able to satisfy all the demands for Bibles." (p. 43, 44.)

"I am sure we could dispose of a good number of Bibles and New Testaments. The people seem to get more and more desirous of the Bible; and the number of clergymen is increasing, who not only would tolerate, but commend the reading of it.

"I feel a very great desire to witness the formation of a similar Bible Society amongst the Roman Catholics; and indeed I will make some attempts, though I foresee many difficulties; and can hardly suppose that so many active and benevolent friends of the Bible are to be found among the Roman Catholics, as would be requisite for such an undertaking. Your question, however, respecting the Catholics, inspires me with the hope, that your Society is desirous to extend its beneficial influence likewise to the Catholics, wishing only to know, whether a dispersion of Bibles amongst them would be practicable—and indeed it would not only be practicable, but desirable in the highest degree." (p. 44.)

"I cannot express, in terms sufficient

; the fervency of my
 e towards all who,
 gland, heartily believe
 t as their only Saviour,
 ' endeavour to extend
 r's kingdom. I en-
 all as the beloved and
 as friends and brethren
 them be of whatever
 ng to whatever church
 ion. The more distant
 and the more different
 forms and establish-
 e more I rejoice, if I
 to hear, that our ever-
 and Saviour is gathering
 them a flock of believ-
 Truly, God has a nu-
 of Reserve in England,
 low before the Baal of
 sacrifice to the God of
 Let all who know his
 him for this mercy!
 e of God, and the all-
 ce of our Lord Jesus
 you all!" (p. 45.)
 ie more extract: it is
 letter dated in North
 22, 1805.

e none of our poor peo-
) live and die without
 their nites towards for-
 orious a design. Their
 rness in the good cause,
 ry thing I have ever
 sed. On several occa-
 e been obliged to check
 ty, and take half what
 and what we thought
 o give. In very many
 rvants have given one
 wages for the year. In
 , a poor servant-maid
 guinea on the plate, be-
 of her wages: that it
 perished what she put
 vered the guinea with a
 One little boy had with
 e received a bowl of
 ren the collection came
 he sold them all, and
 rthing he got for them
 and this was his whole
 l the living that he had.
 instances of a similar
 be mentioned. Great
 iversally at the thought
 Heathens are likely soon
 sion of a Bible; and
 r hear a prayer put up.

without a petition for the Bible So-
 ciety and Heathen Nations." (p. 60.)

MISSION TO KARASS.

IN May, 1805, the Edinburgh Mis-
 sionary Society set apart four young
 men, viz. John Mitchell, Robert Pin-
 kerton, George Macalpine, and James
 Galloway, to join the Mission among
 the Tartars, in the neighbourhood of
 Mount Caucasus. They sailed im-
 mediately for Russia. The two first
 of these young men were educated
 at the expense of the Society, and
 through the kindness of a member,
 who long resided in Russia, were in-
 structed in the Russian language;
 which will enable them to pass through
 the empire without the aid of an in-
 terpreter. They have also been
 taught the art of printing, and have
 carried with them a printing press,
 and a font of Arabic types, which is
 the character used in the place where
 they expect to reside. Mr. Brunton,
 the missionary, who has for some time
 resided at Mount Caucasus, has sent
 home an Arabic Tract; being an ad-
 dress to a Musselman, on the subject of
 Religion, intending to expose the ab-
 surdities of the Koran, and the wick-
 edness of Mahomet. This tract has
 been reprinted in London.

Evangel. Mag.

THE Religious Tract Society in
 London, as appears from their annual
 report, May 9, 1805, since 1793, when
 the institution was formed, have is-
 sued from their *Depository*, more than
 two millions of tracts. Pleasing ac-
 counts of the usefulness of these
 publications are frequently received.

A clergyman writes thus to the So-
 ciety: "I have dispersed a few hun-
 dreds of your tracts in my chapel
 and neighbourhood, during the two
 last years; and thank God, he has
 made them a blessing to many.

"When I entered on my ministry
 here, less than one fourth of the in-
 habitants attended public worship
 Sunday mornings; few or none in the
 afternoon. Now I have often the sa-
 tisfaction of meeting two-thirds of
 my neighbours at chapel, morning
 and afternoon on the Lord's-day.
 Communicants, for the last two years,

have been double the number they were before ; and an earnest desire to grow in grace, and in the knowledge of our Lord Jesus Christ, 'is in general manifest in our little village.

"I have reason to conclude, that God has wrought this happy change among us by the means of your tracts, as much as by all my feeble efforts united. *ibid.*

MISSION OF THE UNITED BRETHREN AT LABRADOR.

FROM the *forty-first* No. of the periodical accounts relating to the Missions of the United Brethren among the heathen, it appears that there has been a pleasing revival of religion among the Esquimaux, in a time of scarcity and distress. During their greatest sufferings they came to church (says the Diary) with friendly and cheerful countenances, and some would say, "If we only feel in our hearts, the presence of our Saviour, who has loved us so much, and died and shed his blood, that our sins might be forgiven, we may well be cheerful and contented, though our outward circumstances are difficult, and we have not much to eat ; for we trust that He will also care for us in that respect, and look to him for help."

"Their whole behaviour during this time of trial, gave us much pleasure and encouragement. There was a general and powerful awakening among them, which first began to be perceived in some women who were baptized last winter.

"One of the above mentioned women being asked, How she was first led to reflections so much more serious than formerly, she replied, That a missionary had been speaking, at a meeting of the Esquimaux, concerning the great pains which the Lord Jesus Christ had endured for our sakes, in soul and body, and his readiness now to accept the worst of sinners, who plead the merits of his blood. "This," added she, "I had often heard before, but I never felt what I then felt. I thought even for me, a wretched creature, who lived worse than a dog in every kind of abomination, as our Saviour suffered so much, and he will now receive even me, and have mercy upon me ! At the same time, I felt a singular

joy and delight in my soul ; and could not help weeping so much, that I forgot myself, and remained sitting in the church. My heart has ever since been fixed upon our Saviour alone ; and I often weep for Him. Now I know truly what you mean by feeling our Saviour near and precious to the soul, and experiencing his great love for sinners ; and that it is not enough to be baptized, and to enjoy other privileges in the congregation, but that every one ought to be able to say for himself, "My Saviour is mine ; he died for my sins, and received even me as his child." This I now feel in my heart, and am both humbled and thankful before him."

JEWES.

FOR three years past, Mr. JOSEPH SAMUEL C. F. FREY, a converted Jew from Germany, has been preaching to his brethren, the offspring of Abraham, the gospel of Jesus Christ, in a very interesting and impressive manner. He was in London in September last, where he had two months before established a Saturday evening lecture.

It is contemplated to collect, and form into one Christian church, the converted Jews from different parts of Europe. Information of more than twenty has been already received. If this important measure can be carried into effect, it may be a mean of exciting among the Jews generally, a spirit of inquiry into the truth of Christianity. Such a society would afford also a refuge to those, who, on embracing the religion of Christ, are obliged to forsake father and mother, and earthly substance.

A prayer meeting among a few converted Jews has been established on Friday evening, at Mr. FREY'S apartments, where his brethren are invited to converse with him.

Even. Mag.

A letter from London, of Sept. 16th 1805, to one of the Editors, speaking of Mr. FREY, says, "He is a most interesting preacher. The Jews, however, oppose him most bitterly, so that his life has been frequently in danger. The converts to Christianity, among the Jews, are treated with the greatest barbarity, by their relations."

HEER, THE CELEBRATED
 NARY TO SOUTH AFRICA.

A distinguished servant of God to have been prepared in a manner for missionary labors. At an early period of life, he began to read Cook's Voyages: this was then led to contemplate the wretched condition of the human race in the region and shadow of death.

His soul longed for their redemption; and he eagerly desired, if he could be instrumental to that end.

He had no conception of any means by which this could be accomplished, and he knew there was a mission to be performed in this world. For many years, the ardent desire of evangelizing the heathen dwelt on his mind.

When the Missionary Society was formed, he, when being one afternoon at home, was informed by a friend, a Dutch minister, that British agents were devising means to spread the gospel to the heathen. It is to express the joy afforded by this intelligence. From this Mr. Kicherer exulted in the thought that he should one day gratify the wish of his heart, in becoming a messenger of Jesus to the heathen world.

Application was made to the society, and he was admitted as one of their missionaries.

Relig. Mon.

ON the 30th of May, 1805, the annual general meeting of the Charity Schools in London took place in St. Paul's cathedral. The number of children was upwards of 6000, besides whom 7000 persons were supposed to be present. The spectacle was grand, and highly gratifying to every benevolent mind. A sermon was preached on the occasion by the Bishop of Bristol. *Christian Observ.*

We have learned with real satisfaction, that the venerable Bishop of London has interferred to prevent the continuance of those subscription concerts, which have been performed at the houses of different noblemen, to the disgrace of a Christian country, on a Sunday. His Lordship's remonstrances, it is hoped, will be effectual, without the necessity of resorting to legal measures. If not, we are assured that he will be deterred by no considerations of rank and influence from pursuing the path of his duty, by suppressing these outrages on public decency, and bringing delinquents to justice. His Lordship has succeeded in preventing the entertainments at the opera from encroaching, as had been the practice, on the Sunday morning. *ibid.*

Literary Intelligence.

ITALY.

A building has been cleared from the ashes which buried the city of Pompeii, in the year of Christ 79. Coins, musical instruments, and several fresco paintings, were found in good preservation.

The town of Fiesole, near Florence, a beautiful amphitheatre has been discovered, and the greatest care has been used to clear it from the rubbish. It is supposed capable of containing thirty thousand persons.

MALTA.

A weekly paper, in Italian, has just been printed at Malta; No. 7.

and is actually distributed in the Mediterranean, by the numerous channels of which our naval superiority gives us the command. It is said to be perused with avidity, not only in the Grecian islands, but on the coast of Asia Minor, and in the regencies on the coast of Africa. This is an efficacious means of increasing the importance of our occupation of Malta. The illumination of a free press judiciously directed, may operate powerfully in dissipating the mists of error and deception, which have enveloped the wide horizon of the Mediterranean. The Italian language is the common medium of intercourse round that sea, and this ex-

tensive range is placed completely within our influence, so long as we possess Malta. *Christ. Observ.*

HOLLAND.

THE Tylerian Society has decreed the gold medal to JACOB HAFNER of Amsterdam for his prize essay on the following question. "What has been the influence of missions in diffusing Christianity during the two last centuries; and what may be expected from the Missionary Societies now existing?"

GERMANY.

A NEW Academy of Sciences has been founded at Munich, under the direction of Count RUMFORD, who has been named its President. To this, Sommering, and other men of learning, have been appointed with handsome salaries. A large observatory has been built, and furnished in a very complete manner.

RUSSIA.

MR. ARTHUR YOUNG is arrived at Petersburg, on a statistical journey through the Russian empire, in which he purposes to employ twelve months. He has been received with the respect due to his pursuits and his character.

From the last report to the minister of public instruction, it appears that the schools throughout the empire amount to 494, the teachers to 1425, and the pupils to 33,484. The maintenance of these seminaries amounts to 1,727,732 roubles of 215, 936d. sterling. These seminaries are exclusive of various civil and military academies, as well as of all female schools. Private individuals emulate the government in their benefactions for the promotion of public instruction. Counsellor Sudienkow has given 40,000 roubles for the erection of schools in Little Russia. The nobility of Podolia have contributed 65,000 roubles to found a military school in that province. A number of similar donations have been made in various parts of the empire.

MR. C. TAYLOR, of London, has published an improved quarto edition of Calmet's dictionary of the Holy Bible. The following is his address to the public:

"The present times are peculiarly distinguished for the necessity of calling the minds of Christians in general, and of the world at large, to the genuine dictates of the standard of truth. We have seen the plainest passages of Holy Writ wrested from their evident import; and passages confessedly difficult, have been triumphantly adduced as demonstrations of folly and imposture; without inquiring whether accurate information might not render them clear and easy. Influenced by these, and by other considerations, of which the public cannot be ignorant, and desirous of vindicating truth, and promoting piety and knowledge, the editors presume to think they could not have rendered a more acceptable service to the interests of religion, than by reprinting a work of established reputation, in which, from the nature and form of it, any article that can be desired may be instantly found in its proper place, satisfactorily explained in a simple and perspicuous manner.

"This work is the production of thirty years professedly devoted to it it has ever been esteemed a complete library of scripture knowledge. It has been translated into most languages, French, English, German, Dutch, Spanish, &c. Its authority has always stood very high; not a commentator of repute has appeared since the publication of it, who has not either quoted from it, or appealed to it. No library has ever been deemed complete without it: but its usefulness is not confined to the learned, or to the library; it is calculated for the service of all who wish to "give a reason for the hope that is in them," or who wish to understand, for themselves, that sacred volume on which they build their faith.

"This celebrated dictionary we have printed in quarto, as a more eligible size than folio; we have accommodated it to English readers, by our mode of publication, by arrangement, &c. and, to render it complete, we have annexed one of the most entertaining, as well as instructive works, which have issued from the English press; forming an assemblage of the most curious and pertinent extracts from voyages and travels into the east, which illustrate an infinity of scripture peculiarities and incidents, by the same customs, manners, and

which are maintained in the
t this very time; *with Plates,*
&c. &c. from the best
ities."

r. JOSEPH T. BUCKINGHAM,
ston, intends publishing, in
ly numbers, (the first appears
1806) a work called the *Po-*
rnos. Its aim is "to please
rned and enlighten the igno-
to allure the idle from folly, and
a the timid in virtue." Each
r is to contain a biographical

e think this should be Polyanthus.
cyclopedia.

sketch, and a portrait of some distin-
guished American character. We
wish the *POLYANTHUS* may be found
among the "prize flowers," possess-
ing the requisite properties for admis-
sion into the collections of men of
taste, virtue and science.

WE are happy to learn that different
booksellers in England and Scotland,
are publishing the whole works of the
following eminent divines, viz. Bishop
Hall, Archbishop Leighton, Dr.
Watts, Dr. Doddridge, and the late
President Edwards. Also the moral
and religious works of Sir Matthew
Hale.

List of New Publications.

TERS from Europe, during a
rough Switzerland and Italy,
years 1801 and 1802, written by
e of Pennsylvania. In two vol-

Philadelphia. A. Bartram.
ans and spiritual songs, for
e of Christians. Seventh edi-
revised, corrected, and en-
; containing, in addition to
eretofore published, a copious
on from the best modern au-
and several original hymns.
ore. Samuel Butler and War-
Hanna.

flowers of fancy, or poetical
; carefully selected from the
thors. Baltimore. J. W. Butler.
stranger in France; or, a tour
Devonshire to Paris. By John
Esq. Baltimore. G. Hill.

short account of the life and
of the Rev. John Lee, a Meth-
minister, in the United States
erica. By Jesse Lee. Balti-
John West Butler.

ompendious system of geogra-
s connected with astronomy,
lustrated by the use of the
, with an appendix. By the
Thomas Ross, A. M. senior min-
f the Scotch church in Rotter-
Edinburgh. 1804. 780 pages

☞ This is a judicious and val-
work, neatly printed on wove
with maps engraved by the
tists, and coloured.

net's Dictionary of the Holy
; explaining the names, histo-

ries, &c. of persons, places, and natu-
ral productions mentioned in scrip-
ture; the antiquities, buildings, coins,
habits, laws, customs, and peculiar-
ities of the Jews, and other eastern
nations: with chronological tables,
calendar, &c. &c. to which are added
entirely new illustrations of scripture
incidents and expressions, selected
from the accounts of the most authen-
tic historians, travellers, &c. contain-
ing many incidents and observations
extremely interesting, and highly en-
tertaining. Illustrated by numerous
plates of views, maps, plans, dresses,
&c. This work may be had in sixty-
four numbers, at 1s. a number, or in
twenty-one parts, on fine paper.
C. Taylor. London.

Supplement to Calmet's dictionary
of the Holy Bible; containing words,
&c. omitted in the dictionary, and
further remarks, &c. in continuation
of the fragments. C. Taylor. London.

Scripture illustrated by engravings;
referring to natural science, customs,
manners, &c. of the east, with disser-
tations, and an expository index of
passages in the Bible, which are ca-
pable of illustration by the knowledge
of nature. In eight parts, price five
shillings each. C. Taylor. London.

IN THE PRESS.

Pope's Homer's Iliad, in two vols.
fine demy, 18mo. Boston. E. Cotton.

The Sabbath, a poem, an elegant
edition. Boston. D. and J. West.

A companion to the holy Bible; being Dr. Wells's historical geography of scripture, revised, corrected and improved; with geographical excursions, intended to ascertain certain facts of importance. Accompanied by maps, plans, views, medals, and other plates suitable to the subject, and illustrative of the religion, and incidental peculiarities of places mentioned in scripture.—Of the maps of this work, some are outlines representing the ancient state of various parts; others are finished, representing the same countries in their modern state.—Many of the plates will be taken from medals of the cities referred to, from whence their deities may be ascertained; which will shew

at the same time what idols the Israelites were seduced to worship, and what opponents the Christian religion had to overthrow at its first promulgation.—Of this work there will be two editions: one on common paper, in shilling numbers, crown octavo, pocket size; published monthly; will be complete in two vols. Another on fine paper, in five shilling parts, demy quarto, each containing three shilling numbers; published every three months; will be complete in one volume.—The second part of this companion will contain the history of the sacred books, the lives of the writers, remarks on their styles of composition, &c. C. Taylor. London.

Obituary.

A Memoir of the Rev. JONAS CLARK, whose death has been already announced.

HE was born at *Newton*, on the 25th of December, 1730, graduated at the neighbouring University in 1752, and on the fifth of November, 1755, succeeded the aged and venerable HANCOCK, in the pastoral care of the church and congregation in *Lexington*. Here, through the course of half a century, he approved himself an able and faithful minister of the New-Testament. Receiving the charge of a people, long accustomed to gospel order, he was laudably ambitious to lead them on in the good old paths, trodden by our pious ancestors. He regarded the usages which had prevailed during the ministry of his predecessors, as models for his own. Indeed the mantle of the ascended prophet apparently rested on his successor. The spirit of primitive Christianity displayed through the long life of the former, was exhibited afresh in that of the latter. Mr. CLARK was wholly devoted to the duties of his sacred calling, and by reading, meditation and prayer, became mighty in the scriptures, rightly dividing them, giving to every one their portion in due season, supplying milk for babes, and strong meat for those of full stature; feeding, with equal care, the lambs

as well as the sheep. His public discourses consisted, not of learned discussions on speculative or metaphysical subjects, nor yet of dry lectures on heathen morality; but of the most interesting truths of the gospel, well arranged for the edification of his hearers; and they were delivered, not in a formal, heartless manner, but with uncommon energy and zeal. He also lived in a good measure, as he preached. He was incapable of wishing to be himself exempted from those restrictions and self-denials, which he inculcated upon others. Far from esteeming Christ's yoke to be heavy, he always appeared to bear it with delight.

In his pastoral visits and in the whole of his social intercourse among his people, no minister could be more tender and sympathizing, or take a deeper interest in whatever concerned either their present or future well-being. "He was gentle among them, as a nurse cherisheth her children."

His attachment to them was naturally connected with an high degree of patriotism. In the times preceding the American revolution, he was not behind any of his brethren in giving his influence on the side of his country, in opposition to its oppressors. While the distressed inhabitants of *Boston* were suffering under

the *port bill*, sixteen or twenty cords of wood were said to have been sent on one day, to their relief, from Lexington, as a donation from the minister, or from the people through his influence. Whether the British troops became acquainted with this circumstance or not, it is certain, that the first blood which they afterward shed was that of the Lexington people. At the dawn of day, on the 19th of April following, the heart of the pastor was wrung with anguish at the sight of his beloved parishioners, not many rods distant from his door, most cruelly murdered, through the mere insolence and wanton pride of an armed force. During the continuance of the war, which then commenced, the anniversary of this outrage upon humanity was religiously observed by him and his people.

As his circumstances were never affluent, and he had a numerous family of ten children to educate, it was matter of admiration how he found means for his works of charity and for the practice of hospitality to so great an extent. His doors were open to laymen and strangers, as well as to his brethren and to candidates for the ministry. So generally did the latter, allured by his known disposition to encourage them, seek his acquaintance, that he was, of course, during the latter years of his life, very frequently solicited to assist at their ordination. Perhaps there is not another minister in the State, who has so often administered the *charge* on such occasions.

He continued the performance of parochial duties until within a few weeks of his death. Visiting him after his confinement, the writer of this article was pleased and edified in witnessing the calmness and composure with which he supported the prospect before him, and spoke of his approaching dissolution. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

At Braintree, EBENEZER C. THAYER, aged 30; a respectable physician.

At Amherst, on the 14th inst. the Hon. SIMON STRONG, one of the Judges of the Supreme Judicial Court of this Commonwealth, in his 70th year.

At Newbury, December 10, the widow SARAH NEWELL, aged 83.

As an affectionate, exemplary mother, as a faithful friend, and, most of all, as a follower of Christ, she deserves the remembrance of her surviving acquaintance. By her fruits she shewed herself a child of God. The pleasing hope, which is entertained of her eternal welfare, is not grounded merely on that fairness of character and that amiable deportment, which gained the esteem of all who knew her; nor on the seriousness of her last days and hours; but a cordial regard to Jesus Christ and the truths of his gospel, which uniformly appeared in her life. She loved the habitation of God's house, and was, even to old age, a pattern of constancy in attending public worship. Her religion conspired with her natural temper to render her cheerful; but her cheerfulness was not levity. She had little confidence in her own piety. The hope she entertained of her final acceptance was commonly a trembling hope. But this did not prevent her joy in God. She often expressed a penitent sense of her sins, of the weakness of her faith, and of her great distance from that perfection, after which her soul aspired. The amiable glory of Christ excited her love. Though she was conscious of total unworthiness, the fulness of his atonement encouraged her hope; while the promise of his Spirit animated her endeavours and prayers. The peculiar discoveries of the gospel gained not only the assent of her understanding, but the tenderest affection of her heart. To the last she was favoured with a remarkable degree of mental vigour, and was enabled, a short time before she expired, to address to her children and grandchildren such pious counsel, as was dictated by the dying scene. They had comfort in her life, and are not without comfort in her death. But praise is not due to mortals. Let us cherish that lovely humility, which she often expressed, and ascribe all her comfort and usefulness here, and all the blessedness we hope she will enjoy hereafter, to the GRACE OF GOD.

Off Cadiz, October 19, Lord Viscount NELSON, a celebrated British admiral, killed in a battle between a British and a combined French and Spanish fleet, in which the former were victorious.

Poetry.*For the 1***THE SEASONS.**

'Tis God who bids the tempest blow,
 And robes the earth in fleecy snow ;
 To fields of stone he turns the plains,
 And binds the streams in icy chains.
 The piercing winds his word obey,
 Sweep o'er the earth and heave the sea,
 Cold Boreas roars with vaunting pride,
 While on his wings majestic ride
 The sable clouds, the hardy swains,
 Shiv'ring along the frozen plains,
 To some defence with haste repair,
 To shun the keen, the piercing air ;
 There warm their chilly limbs with fire,
 While to their stalls the herds retire.

Again he bids a milder ray
 Dart from the sun, to cheer the day ;
 He sends a genial warmth around,
 Dissolves the snow, unveils the ground,
 Permits the streams again to flow,
 And bids the grass revive and grow.
 Delightful prospects now are seen,
 The fields are cloth'd with lively green,
 The lofty groves their pomp resume,
 And nature shines in all her bloom.
 He then commands the burning sun
 To pour his heat impetuous down ;
 And ere mid heavens he attains,
 With scorching beams he burns the plains ;
 Flowers, which in morn their bloom display,
 Now veil their bosoms from his ray ;
 The weary swains to slun his fire,
 All bath'd in floods of sweat, retire
 To some cool shade, some safe retreat,
 Which may repel his burning heat.
 The lolling herds to fountains haste,
 The cool, reviving streams to taste ;
 The streams are dry : They droop, they faint,
 They send to heaven a sad complaint ;
 Thence falls in floods the baneful fire,
 The lowing, famish'd herds expire.

But lest all nature fail and die,
 God sends his mandates from on high ;
 The scene's revers'd ; loud thunders roll,
 And strike with inward fear the soul ;
 The rocking clouds o'erspread the skies,
 And veil the heavens from mortal eyes ;
 The trees before the tempest bend,
 The floods of rain with hail descend,
 Down the steep hills the torrents flow,
 And drench the humble vales below.
 Meanwhile the forked lightnings fly,
 And crinkling dart along the sky ;
 They spread a vivid gleam around,
 And shock the air with deafening sound.

The storms awhile with fury play,
Then leave the sky serene as day;
By thunder clarified, the air
From noxious heats and vapours clear,
Sweet as Arabia's rich perfume,
Or spices that from India come,
Soft breezing o'er surrounding hills,
All nature with new vigour fills.
The earth assumes her verdant hue,
And vegetation springs anew.

Now by alternate rains and shines,
While to its close the year declines,
The various fruits the earth bestows,
Are ripening on the bending boughs,
Or in rich harvests through the land,
Waving, invite the reapers hand;
With shouts of joy the reapers come,
And bear the spoils of Ceres home;
These, they deposit in their store,
And now their tedious toils are o'er.

Let nature join her highest lays,
The great Creator's name to praise;
In all his works his wonders shine,
His works declare his name divine.

HOLEM.



WINTER NIGHT.

[*From the Monthly Anthology.*]

HAIL Winter! sullen monarch! dark with clouds:
Throned on bleak wastes, and fierce and cold with storms;
Welcome thy blasting cold and treasured snow!
Thy raving, rending winds do but compose
My soul; and midst thy gloom, my heart
Smiles like the opening spring. Thy long drear nights,
Winter, I hail. The cold receding sun
I love to follow to the cloudy west,
And see thy twilight deepen into gloom
Of thickest darkness. Round my cheering fire,
How I enjoy the glistening eye, and smile,
And burning cheek, and prattle innocent,
Of my dear little ones; and when they sink
With heavy eyes into the arms of sleep,
Peaceful, and smiling still, and breathing soft;
How pleasant glide the hours in converse pure
With her whom first I lov'd; who long has crown'd
My joys, and soothed me with her gentle voice,
Under a load of sorrows; who has felt
The power of truth divine; and from whose lips
I catch the peace and love of saints in heaven.
Vain world! We envy not your joys. We hear
Your rattling chariot wheels, and weep for you;
We weep that souls immortal can find joy
In forcing laughter, dissipating thought,
In the loose stage, the frisking dance, the pomp,
And forms and ornaments of polish'd life,
In heartless hypocritic show of love,
In giddy nonsense, in contempt of truth,
Which elevates the soul, and swells the heart
With hope of holy bliss. We mourn your waste
Of mind, of strength, of wealth. Think, thoughtless world,

How many fatherless and widows pine
 In want; how many shiver in the storm.
 Over a dying flame, how many cower
 In some poor hovel, pressing to their breasts
 Their little ones, to save them from the cold.
 Oh think, what aching hearts ye might relieve!
 What brooding sorrows ye might cheer! What tears
 Of friendless, naked, moaning poverty
 Ye might wipe off with lenient sympathy.
 Oh Winter, I can bear thy howling storms.
 Rise but a few more suns, and all thy blasts
 Will soften. Yon waste fields will smile in green;
 The branches swell with infant buds; the groves
 Resound with nature's melody. But MAN,
 MY KIN, lies desolate. A wintry blast
 Has chilled his heart, frozen the circling blood
 Of sympathy, and blighted the sweet fruits
 Of love. How bleak and waste! In vain the Sun
 Of Righteousness sheds bright and healing beams.
 In vain does HE, who died on Calvary,
 Extend his hands, bleeding with wounds of love.
 MAN still is cold and wintry; still is hard,
 And melts not into mercy.—This vain world
 Is colder than the northern skies. But FAITH
 Looks o'er the icy mountains, looks beyond
 The wintry clouds, and sees unfading bloom
 Of paradise, sees peaceful streams of joy,
 And warm effulgence of the God of Love.
 And hark! a gentle voice now calls, "Arise
 And come away. The winter's past and gone,
 The flowers appear; the birds with transport hail
 The spring. The turtle's plaintive voice is heard;
 The fig-tree bends with figs. The fragrant vine
 Presents the tender grape. Arise and see
 Millennial happiness, the reign of peace and love."

* *Canticles* ii. 10.

TO CORRESPONDENTS.

H, on *Secrets revealed to those who fear the Lord*, is received, and on file for your next number.

The apology of FIDELIS was unnecessary. His communication is very acceptable, and will be read with interest. We shall hope to hear again from this unknown and judicious correspondent.

C. Y. A. will accept our cordial thanks for his luminous remarks on several interesting subjects. The lucubrations of this original and instructive writer will be very acceptable to the editors, and we presume to the readers of the Panoplist. We are happy to find him a favourite of the muses. He will particularly oblige us by contributions to our poetic department.

The subject of P's communication is very important, and requires to be managed with a skilful and delicate hand. The piece before us contains good matter; but it will be necessary to give it a new dress before it can appear with advantage before the public eye.

Our readers shall be gratified with Z, in continuation, on *Experimental Religion*, in the next number.

PHILO's concluding No. on *the Deluge*; further remarks on *Demons*, by BETA; and EUSEBIUS, on *the importance of preparation for death*, are received and on file for future publication.

As a large proportion of our readers do not understand the dead languages, a lover of sacred poetry will excuse our declining his request, unless he will accompany the Latin text with an English translation.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

8.]

JANUARY, 1806.

[Vol. I.]

FURTHER ACCOUNT OF THEOPHILUS.

(From the Christian Observer.)

have complied with my
s, by publishing the ac-
of my visit to Theophilus.
e persuasion that every
tant occurrence in the life
h a character, cannot fail
rd instruction and enter-
ent to many of your read-
now send you some fur-
nedotes respecting him.

me first, however, pre-
that the flattering hopes
we entertained of his
ery were not disappointed;
w days after the dispatch
former narrative, we had
atisfaction to see him re-
l to our prayers in perfect
1. The news of a national
y would scarcely have
ed more joy in the little
of his friends and ad-
s.

en Theophilus succeeded
estate which he now en-
he found a living attached
, in the possession of a
yman, who was beloved by
arishioners, and generally
ned for his piety and
olence. The opinion
l. I. No. 8. T T

entertained of him did not ex-
ceed his merits, and Theophilus
was delighted to discover in him,
a man of polished manners and
elegant conversation, learned, ju-
dicious, and intelligent, and he
courted an acquaintance with
him, which was soon improved
into an intimacy.

At this period, the religious
attainments of Theophilus were
of a standard little superior to
what mine were when I lately
entered his house. In the course
of his education at school and
the university, he had gone
through the usual routine of re-
ligious instruction, but the seed
was sown among thorns, and
the pleasures of this world, "the
deceitfulness of riches, and the
lusts of other things entering in,
had choked the word, and it had
become unfruitful." He attended,
indeed, the service of the church
with considerable regularity, but
rather for the sake of shewing an
example of decent conformity
than from conviction, or an anx-
iety to improve. An affecting
occurrence which happened a-

bout six months after he had taken possession of his estate, gave a new and profitable turn to his thoughts and views.

The wife of the rector, and mother of four children, died, after an illness of only a few days: Theophilus had too much feeling and humanity not to be deeply affected at this event, and he only waited, according to the established etiquette, until the funeral had taken place, to offer his personal condolence to his friend. Judge of his surprise, when, on the Sabbath following the death of the lady, and the day after her interment, he saw the rector enter the church, with a depressed but composed countenance, and with a firm but submissive voice heard him perform his ministerial functions. The discourse which he addressed to his congregation, naturally had a reference to his own situation; it was pathetic, solemn, and impressive: one passage in it, which was committed to writing at the time, with tolerable accuracy, by a sensible parishioner, has been communicated to me, and was nearly in the following terms.

“You see me, my brethren, with the characters of grief upon my countenance; they are deeply engraven in my heart. To lose a wife, an amiable beloved wife, the tender mother and kind protector of four dear children, is no trivial sorrow; but I should be ashamed to appear before you, if, upon this trying affliction, I were to belie the doctrines which I have taught. I sorrow, but not as one without hope; I know in whom I trust, and I feel his divine support on the present occasion; it is that

alone which enables me thus to address you. Had I sought for consolation in that worldly wisdom, which men call philosophy, I should not have found it; I should have sunk under the calamity which has befallen me; but the gospel teaches me that the afflictions which Christians suffer here, while they are the deserved punishment of their sins, are also intended to purify their faith, and to prepare them for the enjoyment of that eternal happiness which Christ has purchased for them by his death. In all the dispensations of the Almighty, justice and mercy, where there is room for mercy, are ever united; nor are any of the afflictions to which a believer in Christ is exposed, without abundant sources of consolation. Such an one knows that whom God loveth he chasteneth; and while, therefore, he considers his sufferings as the effect of his sinfulness, and humbles himself under them; he regards them also as proofs of the love of his Creator, who is thus weaning him from earthly attachments. Feeling that “tribulation worketh patience, and patience experience, and experience hope,” he says in his heart, it is good for me to be afflicted, and he resigns himself to the disposal of his heavenly Father, in the hope of eternal life through Christ, a hope which elevates him beyond the limits of the world and time.

“When the Christian also calls to mind the sorrows and agonies of his dying Redeemer, and whilst he contemplates, with unutterable gratitude, the stupendous display of divine love, in the atoning sacrifice of the Son

, then is his burden light-
 and his tongue instinctive-
 in the language of in-
 —“ The Lord gave, the
 ath taken away, blessed be
 me of the Lord.

for myself, why should I
 ? because the dear object
 arthly affection has enter-
 the joy of the Lord ? for
 the blessed confidence
 hich her faith in him has
 d me. No, my dear
 , though I am deprived of
 anion in whose society I
 l all the happiness, which
 rid can afford, though my
 a have lost a most affec-
 endearing parent, yet my
 is well nigh absorbed in
 ight of the happiness
 he now enjoys. I derive
 : and consolation from the
 ce I feel, that the Lord,
 n she trusted, has taken
 imself, and from the hope
 ough faith in him I shall
 e her a purified saint, in
 npany of my ever blessed
 aer.”

was a scene to which few
 present had ever witness-
 -alled, and for which The-
 was wholly unprepared ;
 dration was equal to his
 ; he knew the rector to
 more than a common
 f sensibility, and that the
 t affection had ever sub-
 etween him and his wife.
 le of the discourse, the
 d manner in which it was
 d, and the unimpeached
 y of the preacher, did not
 im to entertain a doubt
 ng the sincerity of his
 ion, and he felt all the
 the example, although
 was by no means qualifi-
 appreciate the value of the

principles which had inspired
 it.

Theophilus was too much af-
 fected by what he had seen and
 heard, to accost the rector after
 the services of the church were
 finished, but he visited him on
 the next day, and then, as well
 as in all his subsequent inter-
 views, found his conversation and
 deportment in exact correspond-
 ence with the doctrines which he
 publicly taught. The weight
 of such an example was hardly
 to be resisted by any mind sus-
 ceptible of piety or sensibility ;
 and Theophilus was led by it into
 a train of reflection, upon the
 power of that religion which
 could support human nature un-
 der the deepest calamity ; and he
 justly concluded, that if it were
 founded on substantial evidence,
 the consolation which it inspired
 was no less rational than solid.
 He saw clearly that the topics of
 condolence and resignation, sug-
 gested by philosophy, were neith-
 er sound in principle nor efficient
 in practice, and that the frame of
 mind which they were calculated
 to produce was a sullen, rather
 than a rational acquiescence :
 whilst Christianity, on the con-
 trary, inculcated submission with-
 out extinguishing feeling, and,
 by the views and hopes which it
 inspired, satisfied the reason
 whilst it alleviated the distress of
 the afflicted. He determined,
 therefore, to peruse the scrip-
 tures with patient unprejudiced
 attention.

Theophilus, with whom I have
 frequently conversed on the in-
 teresting subject of the progress
 of his religious convictions, has
 confessed to me, that although
 he immediately discovered, in
 the code of revelation, a system

of morality, equally pure, rational, and sublime, founded on the justest conceptions of the Supreme Being and the nature of man, and adapted to all people of every country and condition, it was long before he rightly understood, and cordially and practically embraced the fundamental and peculiar truths of Christianity; the ruin of the world by sin, its redemption by the atonement of a crucified Saviour, and the sanctifying influence of the Holy Spirit. The truth was, as he now acknowledges, that he depended too much upon himself, and had overlooked the necessity of prayer for the Divine assistance to enlighten his understanding and purify his heart; hence it was that he perused the scriptures rather as a code of ethics than a revelation, which taught him the alienation of man from God, and the means of his reconciliation with his offended Maker and Judge.

But the pious rector, with whom he now constantly associated, pointed out his errors, and taught him to renounce all dependence upon himself for spiritual improvement, and to trust in him alone who is the author of every good and perfect gift, soliciting his aid by fervent and frequent prayer. Theophilus most readily submitted to his instruction, and being by the divine grace gradually enabled to perceive the grand display of heavenly mercy in the redemption of man, embraced with ardour the gracious invitation of an Almighty Saviour.

This worthy clergyman is now no more; he died about ten years ago, and Theophilus, who can scarcely mention his name

without a tear, has since his death liberally maintained his children. They are placed under the care of a pious relation in another county; and Theophilus, who has undertaken to provide for their temporal welfare, has made a particular bequest in his will for this purpose, lest he should not himself survive to fulfil his engagement.

Theophilus having deliberately adopted the religion of Jesus, determined, in humble dependence on divine support, to act up both to the letter and spirit of it. His first endeavour was to correct himself, and to bring his mind under subjection to the gospel; and as he was sensible of the natural impetuosity of his temper, as well as of other irreligious propensities, he laboured incessantly to subdue them. The instruction of his family became an object of his early and serious attention; he was aware both of the obligation of performing this duty, and of the inhumanity of neglecting it. By degrees he extended his care to his dependants and neighbours, and his liberality, which was now under the direction of his piety, aided the influence of his exertions. His progress was opposed by many obstacles, but he was not deterred by them from perseverance. The obnoxious epithet of *Methodist* was applied to him, and his gay friends amused themselves with impotent and profane jokes upon his *conversion*. He had ignorance perpetually, and malice and ingratitude frequently, to contend with; but these impediments, instead of inducing him to relax his efforts, stimulated him to redouble them, and he had the happiness, in many instances, to

hem crowned with success. I will not enlarge upon a subject which has been so amply detailed by my former narrative, and I describe Theophilus as he now is; but I have learned a anecdote, of his conduct, which so strongly marks his principles and good sense, that I will not deny myself the pleasure of relating it. There never was a circumstance in which it was more necessary to enforce the example which it inculcates.

A short time before the death of this pious instructor, a recruiting party took up its quarters in all town at no great distance from the residence of Theophilus. The commanding officer, a young man of family and fashion, had contrived a plan for securing the daughter of a farmer, the friend of Theophilus, who was seduced of the scheme just in time to prevent the ruin of the

On this occasion he wrote a letter of expostulation to the officer, which the other resented as insolent, and brutally challenged

Theophilus declined the challenge without hesitation, and answered a second letter of reproof and admonition to the officer, which produced an insulting and abusive reply. The result of this transaction was related much to the prejudice of my friend, and, as usual happens in such cases, with circumstances which were unfounded, and which continued for a time uncontradicted; for Theophilus, satisfied having performed his duty, was silent on what had passed, and a principle of Christian forbearance to the officer who insulted him, although he was at the same time, fully sensible of the consequences that

might attend his refusal of a challenge.

About a fortnight after this occurrence, Theophilus was present at a numerous meeting of the gentlemen of the county, a few of whom had adopted strong prejudices against him on no other grounds than because the invariable rectitude of his conduct furnished a perpetual contrast to their irregularities. He remarked, what he had been prepared to expect, a cold formality and reserve in their reception of him, little short of incivility. After a moment's deliberation, he requested their attention, and explained all the circumstances of the transaction, which had led to a correspondence with the officer, and addressed them in terms to the following purport:

"I have been given to understand, what it would pain me much to believe, that my refusal of a challenge has depreciated my character in the estimation of some to whom I have the honour to speak. I know that, even by the laws of honour, I was not bound to meet my challenger; but I dare not take refuge from reproach in such a plea. No, gentlemen, I am called upon publicly to avow, that in declining the challenge sent to me, I acted from a superior motive, from obedience to the law of God, which admits of no compromise with the rules of honour. The Master whom I profess to serve, not only requires my obedience, but the avowal of my allegiance, and disclaims the hypocritical service of a disciple, who is ashamed of the name of his Lord. I shall not expatiate on the absurdity, barbarity, and illegality of duelling: to a believer in the doctrines of Christ

tianity, it is sufficient that the practice is condemned by the positive command of the Almighty—"Thou shalt do no murder,"—and that it is opposed not only by the letter, but by the whole spirit of our holy religion, the essence of which is love to God and man. These are the principles upon which I have acted, and to which, by God's assistance, I am determined ever to adhere, through honour and dishonour, through evil report and good report. Eternity is of too serious importance to be staked against the opinion of the world; and professing to fear him who can destroy both body and soul forever, I dare not offend him by the deliberate commission of a crime, which may send me or a fellow-creature uncalled into his presence, with the dreadful consciousness of wilful sin, which cannot be repented of."

This address, of which I am enabled only to give you an imperfect sketch, was heard with great surprise, but with an effect much to the credit of those to whom it was offered. It was well known, that at no very distant period, Theophilus would not have declined a challenge, and those who were disposed to attribute his new principles to a methodistical bias, could not refuse their applause to his manly avowal of them, whilst all concurred in approving that conduct which had exposed him to the insult of an unprincipled libertine. Some of the company did not hesitate to express an unqualified approbation of his behaviour, and an old and respectable divine spoke with enthusiasm in favour of it, as affording an example which, under similar circum-

stances, all were bound to imitate, at the hazard of their immortal souls.

I now revert to myself. The period of my residence with Theophilus is nearly expired, and in a few days I must leave my invaluable friend and benefactor, and return once more to the mixed society of the world. I am too well acquainted with the power of long established habit not to feel some apprehension of danger from the temptations to which I may be exposed, on revisiting the scenes of my former dissipation. Of all my life, I can only reckon the last six months as in any degree devoted to God, and to the care of my own soul, and I feel therefore my want of constant aid from the society, encouragement, and example of those, who live by the rules of the gospel. This aid I am not to expect from my old friends and associates. My newly acquired principles are, I trust, too firmly fixed, to be shaken by ridicule or sarcasm; on this account I have no alarms; but what I most dread is the contagious influence of the society of those, who though not professed infidels, and even nominal Christians, live without God in the world. The danger of such a society is the greater because it is not as much suspected as it ought to be, and there is a natural tendency to accommodate ourselves to the dispositions and conversations of those with whom we associate, particularly when we are not disgusted by open profaneness, immorality, or indelicacy. Our principles are thus gradually undermined, for want of due care to invigorate and confirm them,

the daily recurrence of frivolous and worldly conversation usually tends to produce idleness of thinking, and in time, counteracted, to annihilate every power of serious reflection and meditation.

I have explained my apprehensions to Theophilus, who is desirous to find that I entertain no such notions; he tells me to be strong in the Lord, and in the power of his might, praying always with prayer and supplication in spirit, for the support of grace. He has promised to visit me frequently, and to introduce me to the acquaintance of a most respectable clergyman, who, as well as of another of his, with an assurance may depend on their assistance and advice, in whatever respects to my spiritual concerns. I leave him with unfeigned thanks, but with this consolatory assurance that a few months will enable me to finish the business which calls me to the metropolis, and that I may then return to my society; for the benefit I have already derived from which I devoutly return thanks to

EDWARD ASIATICUS.

AND IRENÆUS VINDICATED,
RESPECTING THE MILLENNIUM.
AND TENET.

[Taken from a work of the Rev. Thomas Hartley, entitled, *Paradise Restored, or a Testimony to the Doctrine of the blessed Millennium.*]

In the Panoplist for August, 1723, in the Life of St. Irenæus, given from the *Christian Library*, we find the following

paragraph; "Irenæus is also said to have been for some time the scholar of Papias, the Bishop of Hieropolis, a man of unquestionable piety, but of a weak judgment and narrow understanding, which, leading him to misunderstand some of the more abstruse parts of scripture, proved the occasion of great errors in many who followed him, and revered his memory; errors, the contagion of which, Irenæus himself did not wholly escape."

It would be doing justice to the memory of those pious and ancient fathers, to notice what has been said and published, on the other hand, by those who have made it much the business of a long life, to search into antiquity, and to inquire what was accounted orthodox doctrine in the early ages of the church.

To answer such a purpose, the following extract from the above mentioned venerable author, is submitted to the judgment of the editors of the Panoplist.

Mr. Hartley, in citing the testimony of the primitive fathers for a future triumphant state of the church, under a visible reign of Christ on earth; after introducing the plain testimony of *Justin Martyr*, which is to be found in his dialogue with *Trypho the Jew*, proceeds as follows.

"*Irenæus*, Bishop of *Lions*, was another father of chief note in the early days of the church, having been a disciple of *Polycarp*, as *Polycarp* was of *St. John*. Very honourable mention is made of him, by the fathers of the following ages, and by those who rejected the doctrine of the *Millennium*, as *Eusebius*, *Theodoret*, and *St. Austin*, styling him an apostolical man, admirable,

and the light of the western churches. *Jerome* in his commentaries on *Isaiah* and *Ezekiel*, and *Eusebius* in the third book of his ecclesiastical history, affirm, that he believed in the thousand years reign of Christ on earth, according to the letter of the *Revelations*; which, by the way, is one very probable reason, why all his writings, in which he professedly treats that subject, have been suppressed, and that only one of his many volumes (that on heresy) is come down to us, recovered and published by *Erasmus*, in which, though the matter of the work leads not to this point of doctrine, yet there is enough to confirm what *Eusebius* and *Jerome* have affirmed of him as to this matter. In particular, he delivers it as an article in the symbol or creed of the churches in his time, that Christ should come to restore all things: And in Book v. chap. 28. and 30. that at the end of six thousand years, would be the Sabbath of rest, when the Lord will destroy the reign of anti-christ, put the just in possession of the kingdom, and restore the promised inheritance to *Abraham*. *Eusebius*, who was no friend to this doctrine (nor yet to one of still greater importance) makes *Papias* to be the first author of it, and endeavours to discredit his authority, by calling him a plain, illiterate man; and yet asserts that he led *Irenæus* into this error. But if *Irenæus* was a man of such ability and learning, as he is represented, and does appear by what we have left of his works, how came he to suffer himself to be imposed upon in a matter of such consequence, by

a weak man, when he had advantage than that of coming with those, who conversed with the apostles, & himself a disciple of *Papias* who was instructed by *Symeon* the divine? Besides, it is from the confession of himself* (who had taken strong prejudices against the doctrine as *Eusebius*) that was also a disciple of *St. Papias* and *Eusebius* owns that he called him so, § and the opinion of *Polycarp*; and these connexions well qualify him for a witness to the doctrine. If *Papias* was a man, he was the less likely to impose upon others could it require much labour to know whether his master *John*, explained his prophecy the *Millennium* in a literal or not. Whether *Papias* a man of learning or not, being to the purpose; he an honest man, charged by the author of credit with heretical notions, and so veneration had he for the titles, that he was a diligent collector of all remarkable particulars concerning them, and of their sayings. Will credit in the church appears by his being made of *Hierapolis* by the immediate successors of the apostles the dignity of his office in days of the church, manifested a good presumptiveness of the sufficiency of qualifications for the discharge of it, or else we must suppose all things went wrong in the church, even in the first

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* Hieronym. Ep. 29.
§ Euseb. Eccl. Hist. Lib.

and then there is an end of ecclesiastical authority. The truth of the matter lies on the side of prejudice and solemn man so strong against Millennial doctrine, after the 12th century downwards, that the tide of calumny and misreputation were spared in order to sink it, insomuch that even the most learned men were, by education, assailed against it, and this was so much the case in the 16th for now more than four centuries, joined to the practice of corrupting, forging, and suppressing the works of the first fathers on this point, that it is next to a wonder that we have any of their remains to it left.

It is likewise to be observed, together with the opposition to the doctrine of the Millennium arising up in the church a century for that critical and cautious kind of theology, which teaches men to doubt of every thing, and dispute against every thing; insomuch that there is a great number of the canonical books of scripture, which did not meet with some oppugners to their authority, about that time. The God of truth hath set his seal upon the Sacred Writings, and his providence hath preserved them to us; and so long as we are possessed of this blessing, we will this doctrine be supported by an authority, against which the gates of hell shall not prevail; and fully assured we are, that the time when the fulfiling of the scriptures, as to the mysteries of our faith, and the interpreting of prophecy, will be given

in greater clearness, and fuller measure than has been hitherto, and that not in the way of human learning and criticism, but by larger communications of the Spirit of Wisdom from the Father of Lights in the hearts of the simple and unlearned, both men and women; and that as well to humble the pride of men on account of their natural and acquired endowments, as to make manifest that the excellency of wisdom is not of man, but of God. That the full understanding of the scriptures has not yet been given, will readily be granted; and that they shall be understood in perfection cannot be denied, since to that end they were given. Now we know that it is according to the purpose of God, to conceal his secrets from the great and wise of the earth, and to reveal them unto babes,* persons of an humble mind, and of a resigned and simplified understanding; and that thus it shall be in the last days, when he will pour out his Spirit upon the servants and upon the handmaids,† and all his children shall be taught of the Lord.‡

The worthy author, from whose work the preceding extract is taken, was Rector of Winwick in Northamptonshire; a clergyman much esteemed by men of learning and piety for his warm attachment to the truths and duties of our holy religion, aiming in all his discourses, to promote the spirit and power of religion in its professors, and to win souls to Christ. He was a true follower of the Lamb; and

* Math. xi. 25. † Joel ii. 29.

‡ Isaiah lv. 13.

in imitation of his divine Master, made it his delight to "work the works of him that sent him while it was day," and when the night of death came, though it

was sudden, we trust it did not find him unprepared : He died, in an advanced age, of an apoplexy, December 11, 1784.

FIDELIS

Religious Communications.

ON EXPERIMENTAL RELIGION.

(Continued from p. 203.)

THE propensity to *commit* sin, is not more universal, or powerful, than the propensity to *palliate* and *excuse* it. Indeed, this last is one of the capital exhibitions and proofs of human depravity. Insensibility to the objects of religion has seized the whole species. Of course, it becomes a common interest and wish, to justify, or at least, to extenuate it. To this point human ingenuity has directed its utmost strength, and its unwearied efforts. The result has been an infinitude of apologies, plausible in appearance, but in reality, frivolous and absurd.

One of the most imposing of these apologies is this : that from the very constitution of our nature, we are principally attracted and impressed by things visible ; and that God being spiritual and invisible, all emotions which have him for their object, must necessarily be indistinct and languid. This suggestion, though it assumes the garb of philosophy, is in fact one of the most irrational and preposterous that can be conceived. If it proves any thing, it proves far too much. It presumptuously arraigns and blasphemes the God of heaven : for it declares, that

in bidding us love him with all the heart, and with the utmost fervour of our affections, he is either *ignorant*, not knowing our frame ; or *unjust*, demanding that which he knows to be impossible. Beside, who sees not that on this principle, Abraham, David, Paul, and in short, the whole host of worthies whose character and exercises the scripture records, were a set of visionaries and enthusiasts. Their religion was not a cold and languid thing. It was vigorous, active and ardent. Love to God was their *ruling passion*. It triumphed over every rival affection, and every opposing interest. Devotion to the divine honour was their grand principle of action. Here they sought and found their happiness. This they esteemed the *life of life*. They conversed less with their fellow-creatures around them, than with an *UNSEEN DEITY*. In communion with him, they found the sorrows of life soothed, its burdens lightened, and a new sweetness mingling itself with every joy. In short, their sentiments and feelings, their plans and pursuits, were precisely what the generality of men are prone to consider as the height of enthusiasm.

But let us take a nearer view of this boasted theory, that *none but*

sets can excite strong
 What is it in an earth
 that engages esteem
 In his external
 his head, his
 his feet? No surely
 his mind, the
 his heart, his integ-
 rity, his tenderness and
 these are the objects
 that rivet our affec-
 tions upon him. We know
 these and similar attri-
 butes in eminent degree, we
 love, though we have
 We can love him
 and we can love
 dead. Thousands who
 WASHINGTON, have
 him in their hearts, as
 his country, and the
 mankind. Thousands
 and loved him, when
 all of him with every
 tenderness and van-
 is he is no more.
 jects them, which lay
 one of our strongest
 are imperceptible to
 us, parity and rectitude
 creature command-
 tion. His benignity
 cension conciliate our
 has not He who is at
 source, the sum and
 sion of every thing
 and lovely, the highest
 aims upon us? True,
 either heard his voice,
 is shape. But of his
 we are as certain as of
 His beauty over-
 reaction. His glory
 spicuous in every ob-
 eyes behold. Nor is
 y, or moment of life,
 his bounty does not
 ten thousand various
 By what potent and
 considerations are

what they ought to open our hearts
 to him, and give him the strongest
 the tenderest affections, which
 which they are capable of.
 The argument which
 highest grade of evidence, which
 we consider that this glorious
 and exalted Being condescends
 to assume this tender tribute, and
 to assure us that he accepts it.
 He calls us to glorify in his heart.
 His parents are not only to receive
 him as a Father, but to love
 him as a Friend. He indulges
 our griefs, he commands our ac-
 tions, he is our refuge, he is our
 our very souls, he is our
 to cast our burdens on his shoulders,
 and to seek a refuge, he is our
 storm of life, in his compassionate
 and love. He is our Father, our
 affectionately, confide in him, he
 honours with appellations, and
 the tenderest endearment. He
 styles them his Father, his Son,
 drops his jewels, he is our
 portion. Are they oppressed?
 He is their patron and avenger.
 Do they complain? He has his
 ear for their cries, he is their
 their tears. Nor is there a side
 on this earth so poor and despoil-
 ed, but the Holy Spirit
 One who inhabits eternity, comes
 down to dwell in his house, and
 cheer him with the consolations
 of his love.
 Such are the astonishing proofs
 in which the divine goodness
 and goodness exhibit them-
 selves to man. What returns
 they demand, what passions they
 should excite, what animation
 and tenderness they should im-
 part to all the exercises and duties
 of religion, let our minds, if
 they are not overwhelmed with
 the contemplation, conceive; but
 surely, no language, of man or
 angel, can adequately express.

It is equally surprising and affecting, to observe that those who would banish sensibility from *religion*, are not unfrequently those who would be thought to possess the greatest exquisiteness of feeling on every other subject. The neglect or unkindness of a friend, though in a solitary instance, they can scarce either support or forgive: while years of recollected sin, in which they have lived, against the God of heaven, excite little compunction. They can melt over a tale of fictitious wo; while their hearts are cold and callous to the real and unparalleled sufferings of the Saviour. They can overwhelm an acquaintance with congratulations on some trivial escape; they can even...

Boast quick rapture trembling in
 their eye,
 If from the Spider's snare they save a
 Fly.

yet if a tender Christian speak with some emotion of his hope of heaven, and of redemption from endless ruin, they pity, and perhaps ridicule him as a weak, enthusiastic being.

In no age has the philosophy of the human mind received greater improvements, than in the present. Volumes have been written for the purpose of illustrating the nature and origin of our ideas and emotions, and of tracing our various pleasures and pains to their distinct sources. In this department of philosophy, as well as the other, much has been gained by endeavouring to reduce every thing to the test

of fact, and of experiment. Is it rational then to brand every thing in *religion*, of the experimental kind, as fanciful and enthusiastic? Are not its teachers called upon to describe and distinguish its peculiar features and exercises with the greatest possible accuracy? And in a case of such universal and everlasting moment, should not all be solicitous to try their characters and feelings by the standard of truth?

Doubtless, the cause of experimental religion has suffered much through the medium of its professed friends. Many who have been its loud advocates in words, have by their conduct, given it a deep wound. Many who have confidently boasted of their inward feelings and frames, have yet exhibited too convincing evidence that their hearts were false and hollow. These deplorable instances prove nothing against the reality of vital religion; but the reverse. The world is full of impositions which are practised under the mask of *honesty* and *patriotism*. This does not imply that there is no honesty or patriotism in existence, but rather that there is, and that the most depraved and vile are sensible of it. For who ever thought of counterfeiting a nonentity? Let us then beware of enthusiasm, and of hypocrisy. But let us likewise beware, lest, by an undistinguishing clamour against these *abuses* of religion, we be imperceptibly led to give up its characteristic features, its foundation, and its very essence.

Z.

THE DECALOGUE.

No. 2.

Second Commandment.

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth,

“Thou shalt not bow down thyself to them or serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

“And shewing mercy unto thousands of them that love me, and keep my commandments.”

This commandment corrects the erroneous ideas, which mankind had entertained of Deity. His nature is incorporeal, Representing it therefore, by any form in heaven, on earth, or under the earth, leads us from the truth, Such representations are strictly forbidden, as well as worshipping him through mediums, which he hath not appointed, whether through the medium of images, of departed men, or of angels. All which mediums are found in experience to pervert the judgment, and to issue in giving to the creature, the worship which ought to be given to the Creator alone. In this commandment the doctrine, which our Lord taught the woman of Samaria, is evidently implied. That God is a Spirit, and that he must be worshipped in spirit and in truth. Mankind early lost this doctrine. They became vain in their imaginations, and their foolish hearts were darkened. “Professing to be wise they became fools.”

Here they are taught true wisdom, and introduced again into the right path. Let every temptation to sin be avoided. Neither the statuary nor painter had encouragement among the Israelites. The prohibition extends only to such representations, when the object of worship, but lest men's minds should be withdrawn from the true God, neither figures, nor pictures of any kind were permitted in the commonwealth. The Roman governors, before Pilate, conformed so far to the opinion of the nation, as to remove from the ensign used at Jerusalem, the image which it usually displayed of the emperor, A neglect of this afterwards gave great offence to the Jews, and excited them to very dangerous tumults. In the command we find a beautiful gradation. Blame was attached to those, who made images or pictures; they were more blamable, who bowed before them in adoration; but they were in the highest degree blamable, who served these by sacrifices, and offerings of any kind,

The truths contained in this commandment were not altogether unknown to the Gentiles. The knowledge of them might have been derived either from tradition or from the intercourse, which they had with the Jews. In many of the heathen temples no image was permitted. The Persians in this conformed to the injunctions of their Zoroaster, whose story is so similar to that of Moses, as to make it probable, that the narration had its origin in our sacred books. Numa allowed no statue, picture, nor image to debase

the worship of the Romans, believing it to be highly derogatory to the Divine honour to represent him by such mean things.

The transgressors of this law are spoken of as those who "hate" God. Idolatry would subvert the throne of God, and establish in its place the dominion of iniquity. It excites his jealousy and indignation. Whenever anger or fury are attributed to God, either in the law or in the prophets, idolaters are the objects. The order against the Israelites, who should fall into idolatry, discovers God's fixed aversion to this crime; and determination to punish it. (Deut. xiii. 12—17.)

The man who observes this commandment, loves God. He rejoices that God reigns, and submits cheerfully to all the orders of his throne; he is tender of his honour, and gives him, and him alone, his heart and his adoration.

God will suffer no rival; the offender introduceth such a rival at his peril. A man may live to see the third, and sometimes the fourth generation. His crime shall occasion him calamity as long as he liveth. We are vulnerable in our children. He is sunk below the brute creation who has not for such the tenderest affections. The imitative power is strong in children. They do as their parents do; if parents be ungodly, so probably will be children. How intolerable the thought, that you have, by your example, misled the child, and brought not only your own grey hairs with sorrow to the grave, but also entailed a sad inheritance upon children's children. Were the child

to correct the fault of the parent, the child would not suffer. Far be this from God. Children, who tread in the steps of the father (and this the commandment supposes) are justly exposed to the same distress, and no glossing can hence impeach any attribute of Deity; but even allow, as must sometimes have been the case, that the child did suffer and die in consequence of the parent's idolatry; the difficulty here is not greater than in any other case when infants do suffer and die.

A vicious parent is sometimes affected with diseases which are hereditary. A generation who hold in abhorrence the crime of the ancestor, still groan under the doleful consequence. This is a fact of which all may inform themselves. It takes place, under the government of God, and proceeds from laws by him established.

Another fact is universally known. Since Adam disobeyed God, infirmity and pain, sickness and death, have threatened every infant descending from him, and been fatal to vast numbers of them. This, according to the present course of things, is inevitable. Has not God regulated things in this way? If he be pleased thus to shew his disapprobation of iniquity, what can we object? Shall we arraign wisdom, which is infinite? Shall we say of a plan known to us in part only, that it is defective? Can any thing be more presumptuous? Is it not true wisdom devoutly to acquiesce; fully assured, that however things appear to us, the Judge of all the earth hath done right?

God visits the iniquity of the fathers upon the children unto the third and fourth generation, but shews mercy unto thousands of them that love him, and keep his commandments: his judgments have a limit, his mercies are unlimited. Judgment is his strange work; in mercy he delights. Acts of mercy are much more agreeable to him than acts of punity. It would have given him pleasure to bless thousands of generations, but to the punishment of three or four he proceeded with reluctance.

PHILOLOGOS.

PROOFS OF A UNIVERSAL DELUGE.

No. 6.

(Concluded from p. 255.)

DEISTS have dwelt with impious satisfaction on some of the more remarkable parts of revelation. The descent of all nations from one pair, and the universal deluge have been themes of their indecorous animadversions. A few pretended or nominal Christians, not bold enough to deny, nor humble enough to believe the word of God, have sometimes joined with deists respecting these subjects. To these we beg leave to address the following proofs from the sacred scriptures, which establish the universal deluge, beyond the shadow of a doubt.

Gen. vii. 19, 20, 22. "And the waters prevailed exceedingly upon the earth, and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered, and all in

whose nostrils was the breath of life on the dry land died." Here observe that the waters prevailed exceedingly on the earth, that all the hills, all the *high hills*, that were under the whole heaven were covered. The *mountains* were covered; fifteen cubits deep were they covered. A suitable depth that no animal, nor giant might escape death on the top of the mountains, that the vast ship, the ark, might float safely over them.* All creatures on the land died. The flocks and herds are soon overwhelmed; the warlike horse is arrested in his flight. The soaring lark and towering eagle, their strength exhausted, unable to move a wing, fall, and sink in the dark abyss. Silent are the groves of Lebanon; not a bird flutters on the top of the Andes; Atlas no longer trembles with the lion's roar. Villages and cities are swept away. In vain the inhabitants fled to the highest hills, or the ark of Noah. The door is shut. In vain they cry to God. Their hour of hope is past. Like the rich man in hell, they find their prayers rejected. The waters sweep them all away. Not a breath moves the air; silent death spreads his boundless empire; the world is an universal tomb.

Chap. viii. 14. "And the ark rested upon *one* of the mountains of Ararat." Unless the waters had covered the mountain, as mentioned in the 7th chapter, the ark could not have floated on its summit. The ark must have grounded on the

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* Menochius and Bonfrerius. See Pool's Synopsis on the passage.

mountain while the water was of considerable depth, and while the billows still rolled over the lower hills. Accordingly, after this event, for two months and a half, the water continued to abate, before the tops of other mountains began to appear. Forty days after this, Noah sent forth a raven; seven days after he sent forth a dove; but she found no rest, for the waters were on the face of the whole earth; seven days after he sent the dove again, and she returned with an olive leaf. Could the language of mortals, could the language of heaven, make the declaration of any event more certain, than the universality of the flood in these passages? Previously God had said to Noah, "that *the earth*," all the earth, "was filled with violence, and that he would destroy all flesh with the earth." Such was the threatening. Could Noah, could any intelligent being suppose, that any part of the earth was to be excepted from the destruction? In giving a history of the awful catastrophe, when it was closed, God says, he did, according to his threatening, destroy "all flesh, and that the waters did cover all the high hills, under the whole heaven." In his covenant with Noah afterwards God promised, "that there should be no more a flood to destroy *the earth*." If with these declarations before us we do not believe the flood universal, neither should we be persuaded though one should rise from the dead, and declare it.

Yet some persons, to prevent a waste of water, and contrary to all evidence on the subject, imagine that this deluge of hills

and mountains was confined to a *particular part* of the world. They suppose it confined to the inhabited part of the earth; how great a portion this was, they have not informed us; only that it was not the whole.* Objections accumulate against this hypothesis. Why were birds and beasts collected in the ark, if the deluge was not universal? They had doubtless wandered, beyond the supposed dwellings of men; they would soon have again replenished the new settlements after the flood. Why was any ark built? Why was a miraculous, and unknown voyage undertaken? It would have been easier, and infinitely less dangerous for Noah to have travelled beyond the settlements made, where he might have rested in safety. Some of the mountains of the old world are ten, fifteen, and sixteen thousand feet, and upwards in height.† The objection then supposes a pile of water two or three miles high in a square, round, or zigzag form, as the settlements might extend in a straight line, project down a fertile valley, or retreat, to avoid a barren plain, a rocky moun-

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* In this objection the ignorance is equal to the wickedness; for all the calculations of the learned make the antediluvian population vastly greater than the present. See Stackhouse and Encyclopedia.

† The St. Gothard is 10,000 feet high. Mount Etna is 11,000, Mount Argentiére is 13,000; Teneriffe is 15,000; Mount Blanch 15,662. Ararat has probably never been measured, but 16,000 feet in height is the region of perpetual snow. Mr. Tournefort, who was on the spot, says that the top of Ararat is covered with perpetual snow. Some of the mountains in Norway are 18,000 feet in height.

tain, or a dismal swamp. The laws of nature are suspended, gravitation ceases, or water becomes solid, a monstrous miracle is *invented*, contrary to all evidence, merely to cast contempt on the authority of revelation. This absurdity would strike infidelity dumb, were she not in the habit of trampling on truth, or of straining at gnats, and swallowing camels. Is it not astonishing that Moses should describe the dividing of the Red Sea, and of Jordan, as surprising miracles, and not mention this pile of water three miles high, and perhaps several thousand in diameter?

Others excuse their unbelief, by imagining the history of Moses figurative. It is true that sometimes by a *figure, synecdoche*, the whole is put for a part, but there must always in this case be some proportion between the part and the whole; nor must the writer, unless he would be charged with bombast or falsehood, use such particular phrases, as Moses does in his history of the deluge. Let us for a moment examine the account of the deluge, supposing it to be figurative. This class of objectors allow, that the water might rise fifty-two feet and a half high; but the Bible says, the water covered the high hills and mountains fifteen cubits. The Chimborozo is twenty thousand six hundred feet high. The floods on the Mississippi are now often thirty feet high. As fifty-two and a half feet are to the height of Chimborozo with the sixteen cubits, which covered its surface; so are thirty feet to 11,788 feet. Now let a traveller, who saw the rise of

the Mississippi this year, insert and publish in his journal, that on the 17th day of April, the heavens were opened, the rain fell, the floods rose till the high hills were covered, till the mountains† on the north west coast of America were covered 1788 feet, till Quito Capitate in South America‡ was covered 1546 feet, till the highest mountains in Vermont§ were covered 8,334 feet deep; that all the inhabitants of these countries perished, excepting a dozen families, who ascended Chimborozo, Catopaxi,¶ and a few other mountains, which reared their summits above the billows of the flood; that after the waters began to abate, it was several months before the hills appeared; if after reading this tremendous description, and shuddering for the destruction of the human race, it should be discovered, that the water rose only thirty feet, covering only the swamps of Louisiana, drowning nothing but a mammoth, and an aged man, sick in his cabin, what would be thought of the writer? That he was a madman would doubtless be the first impression. If on examination he were found to be a cold hearted philosopher, infamy would cover his name. Yet this description is less particular, and less extravagant than the narrative of the flood, according to those, who deny that it was universal.

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† Some of these are computed at 10,000 feet in height.

‡ This mountain is 1707 toises high.

§ Kellington Peak, 3454 feet high.

¶ Catopaxi is 17,700 feet high, Ek Atlas is 16,380, Antifano is 18,120, and Illinika 16,302.

If, in this cool, dispassionate narrative, where the figures, and splendid expressions of poetry are not admitted, the artless declarations, that all the high hills were covered, that the mountains were covered fifteen cubits, that all creatures on the dry land died, that after a hundred and fifty days the ark struck on a mountain of Ararat, that two months and a half after the tops of other mountains became visible; if all these, and other expressions, we have quoted, do not prove the deluge universal, no language can be explicit, no confidence can be placed in history or inspiration. Those, who reject the plain, simple narrative of the flood, may as well reject the history of the fall, or the crucifixion of Jesus Christ, and scoff at all religion.

Still cavils are made. It is inquired, whence could water be found to cover the earth so deep? Those, who inquire, may perhaps reject the *fact*, unless they are satisfied, as to the means of its being accomplished. They may as well inquire how God created the world, or how he can be self-existent and eternal; and if creation, self-existence, and eternity be not explained so as to be understood, reject the creation, self-existence, and eternity of God. When there is conclusive evidence of a fact, it demands our belief, however incomprehensible it may be. He, who kindled the sun, and created the sea and dry land, would create floods to fulfil his threatening, unless there were other means. Most men are satisfied that water was furnished by natural means. But the fear of be-

ing tedious to the reader forbids us to give a sketch of their different theories.*

Whatever system be adopted, it was indubitably a terrible day, when all nations were destroyed. This is confirmed by the nature of the fact, and the description of the Bible. The fountains of the great deep were broken up; the windows of heaven were opened; clouds gathered; the light of the sun was obscured; the atmosphere dissolved in ruin. Doubtless for such a purpose the sun and the winds would be so directed, as to bring into operation all the waters of the world, the snow of the mountains, the ice of the poles. The chain of Caucasus, of Taurus, of the Alps, of Atlas, Lebanon, and the mountains of the moon, the Andes and Alleghanies, yielded their snowy robes, and sent their roaring torrents to the plains below. The north and south poles, those amazing cupolas of ice, whose diameter in winter is six thousand miles, dissolve like flakes of snow in a southern breeze, and pour their floods into the swelling oceans. The streights of Behring, of Hudson, Davis, and the opening of the Baltic rise, foam and roar, with new fury; their rapid currents, white as the falls of Niagara. The oceans roll their billows to the equator. The currents meet; the waters rise; they wheel; awful whirlpools are formed; counter currents tear up the bottom of the deep; the shells, which formed its pavement round the Antilles, and the Cape de Verd Islands, are driven

....

* See Whiston, Burnet, Buffon, St. Pierre, Whitehurst, and Encyclopædia, article, Deluge.

to the plains of Normandy; those, which adhered to the rocks of Magellan, are dashed on the hills of Burgundy; huge banks of madrepores are tossed on the isle of France; horizontal layers, the wreck of fishes, sea weeds, shells, corals, and pastes of marble, are spread over the greater part of Europe, and form the soil at the present time. By the same flood the eastern part of the continent is covered with a vegetable mould three or four hundred feet deep.*

Terrific darkness, wild uproar, and destruction, extend to every country. Islands of ice, loaded with white bears, run aground amid the palm trees of the torrid zone; elephants of Africa are wafted into the fir groves of Siberia, and the plains of Carolina. The bones are found there to this day. Palaces and cities disappear, washed away as dust on the shores. The cottage on the mountain is filled with consternation and despair. The increasing darkness, the howling winds, the roaring thunders, the rising waters, show them there is no escape. In the midst of day, it is a dismal night of horror. The glare of the lightning shows them the objects of danger and dismay in more tremendous forms. How comforting now would be that religion, they had always despised, or even that humanity they had never cultivated? Could they now look up to God, as their Saviour, and to heaven as their home, they might with admiration gaze on the awful scene around them; they might welcome the first surge that should burst on the mountain's top.

....

* In China, St. Pierre.

Some relief would it be could they sympathize together in this moment of misery and terror; nothing but unkindness and reproaches are seen or heard. Instead of repenting themselves, instead of rejoicing at the deliverance of Noah, when by the lightning's blaze they have a glance of the lordly ark, floating in safety on the stormy world, they pour their imprecations on him, as a praying hypocrite. But their hour is come. The billows rise; the highest mountains are covered; Atlas and Lebanon are overwhelmed as pebbles on the shore. All flesh dies. The sea boils as a caldron. The world is a sea without a shore. The inhabitants are gone; they sleep in their watery graves; they hear not the raging of the tempest. *Such are the wages of sin.*

PHILO.

REDEEMING THE TIME.

THE general meaning of these words may be expressed by the following paraphrase. *Save as much time as possible for the best purposes. Buy the fleeting moments out of the hands of sin and Satan, of sloth, pleasure, and worldly business; and use them for God.* But only one particular way of redeeming time will now be considered, that is, *contracting to a proper degree the time of sleep.* This has been too little regarded. Many, who are conscientious in other respects, are not so in this. They seem to think it a matter of indifference, whether they sleep more or less. Let us, then, attend to this important branch of Christian temperance; What is it to redeem time from sleep? It is

to take only that quantity of sleep, which nature requires, and which is most conducive to health of body, and vigour of mind. It is allowed, that one quantity is not suited to all. Bishop Taylor has assigned, for the general standard, only *three hours* in twenty four. Baxter supposes, that *four hours* will suffice. But the best observation teaches, that, in general, the human body can scarcely continue in health and vigour without *six hours*. This, it is thought, may be properly considered, as the common standard.

But one and another may say ; “ why so particular, and scrupulous ? what harm is there in lying from ten to six or seven in summer, and from ten to eight or nine in winter, as most of my neighbours do ? ” But consider, candid reader ; if you daily spend in sleep only one hour more, than nature requires, you throw away seven hours every week, which would amount to more than fifteen whole days in a year. If you live to the age of fifty, this waste of time would be seven hundred and fifty days, or, making allowance for the usual sleep, about a thousand days. What an injury to your worldly substance ! How much might you do in this time to promote your temporal advantage ! How much might you do for the benefit of others !

Spending unnecessary time in sleep is injurious to health, especially in persons who are subject to nervous complaints. The great benefit which health receives from early rising, may be illustrated by the following instance. A young person was reduced to so low a condition, as

to require assistance in walking across the room. Supposing it necessary in her enfeebled state, she often slept eight or nine hours, to the great damage of her health. Meeting some observations on early rising, she was induced to make the trial. By rising one quarter of an hour earlier every morning, she soon lessened the time of sleep to six hours. By persevering in this practice, and in other suitable methods, her strength gradually increased ; her complaints, which had long baffled medical skill, subsided, and health returned.

How injurious to the soul, as well as to the body, is needless sleep. Such a waste of precious time is surely a great sin against God. How much benefit might we derive from a right use of the time, which some waste in sleep ! “ I take it for granted, (says Mr. Law) that every Christian, who is in health, is up early in the morning. We censure the man, who is in bed, when he should be at his labour. Let this teach us, how odious we must appear in God’s sight, if we be in bed, shut up in sleep, when we should be praising God, and are such slaves to drowsiness, as to neglect our devotions for it.” Did not our blessed Lord use to pray early ? Was not devout Anna day and night in the temple ? Did not the primitive Christians esteem it a sacred duty to be seasonable in their devotions ? If you waste unnecessary hours in sleep, and so abridge or prevent your religious exercises ; is it not a symptom of a carnal temper, and a dangerous state ? Does it not indicate, that you are not under the influence of that lively, zealous, and watchful

which appeared in Christ, necessary to the comfort usefulness of his followers? These thoughts rouse you, off sloth and dulness. Awake, thou that sleepest, and upon the name of Christ, and he will give thee light." And vent your ever indulging in needless sleep, solemnly consider, how precious time will be when your last day arrives and how earnestly you will treasure those hours and days, which have been wasted in guilty error.

Q.

FAME,

worthy Object of Pursuit.

On many subjects the opinion of the world is at absolute variance with reason, and the plain dictates of common sense; perhaps, in few instances is this variance more observable, than in the estimate which is commonly formed of the importance and value of worldly affairs. It has been coveted, desired, admired, and extolled in every age and country, by the peasant and the clown, as well as the prince and the sage. It has been an idol, promising to the souls of its followers every blessing which could gratify the desires of man, but bestowing nothing; and, in reality, served as the costliest offerings of health, contentment, and tranquillity demanding hecatombs of human victims. Poetry, and the other fine arts, have obsequiously become its high priests: history and biography, instead of deterring men from a pursuit so unreasonable by ex-

hibiting the whitened bones of the slain, have but too frequently strengthened the delusion, by displaying the diadem of the conqueror. Amid this splendour of worship, it comes to pass, that the youth, who has any pretensions to eminence, even in his own view, looks forward, half entranced, to the period when his brow shall be crowned with laurels, and his name become deathless in song.

To specify all the ways in which a desire of applause exhibits itself, would be to mention every action which has been admired, every possession which has been coveted, not by the proud alone, or any other single class of men, but by the humble, as well as the exalted, the sottish, as well as the intelligent. It is not requisite that a thing should be of any use to mankind, either present or future, real or apparent, that it may become an object of the most ardent pursuit. Far from it. Things insignificant, things despicable, things abominable, have been thought by their possessors, and by many others like them, to be entitled to high respect, and distinguished honour. A few pages of the Panoplist may be usefully employed, in examining some of the most common paths of ambition; for if those which are most trodden, should be proved to lead to disappointment and disgust, the rest, beyond controversy, cannot boast a better character.

The female part of our species seem chiefly to aim at celebrity from the beauty and dress of their persons. For proof of this, were any proof necessary, I should point your attention in

general to places of resort for amusement, and other purposes. In every public assembly, the profusion of female decorations, and the eagerness with which the beauties of the person are protruded upon the spectators, irresistibly evince that many, in this way, aim at distinction. It might be an ungrateful, but could not be an unfriendly task to show the folly of indulging this passion. To say that beauty is a possession worthy of no regard, would perhaps be more than the most rigid moralist would be willing to assert. But that a being of immortal powers should take more pleasure in admiring that corruptible part of itself, which fades even while it is gazed at; which is constantly exposed to accident, disease, and decay; which must soon become one of the most loathsome objects in creation, and mingle with the common dust, than in contemplating and enlarging the capacities of the soul; that those things should be the chief objects of our exultation, which most proclaim our weakness, seems a truth not at all calculated to flatter our penetration or our wisdom.

That riches should be the means by which many hope to be eminent, is not quite so strange. The immediate importance which they give, the force which Horace declares to be *potentius ictu fulminis*, the distresses from which they appear to rescue, and the flattering comparison which is made between the possessor and those who surround him, afford some pretext for the acquisition. Yet when sought as the way to fame, the mode is chang-

ed, the folly remains. She personates not now the idiot with a party-coloured robe, but rather the busy lunatic with his haste, and bustle, and stupendous projects. Still, *multa pectentibus ducunt multa*, is unquestionably the motto of the whole tribe, and this alone is sufficient to overthrow all their pretensions to enjoyment, in the object of their pursuit.

There is one species of reputation aimed at by some of the rich, which is pre-eminently worthy of animadversion. It is that of the spendthrift. His chief gratification must be presumed to be in exciting admiration and envy; for no man would ever hurry through the tediousness of a dissipated life, were he not encouraged by the thought that the world around him imagined him happy. How contemptibly impotent in mind must he appear, then, how miserably incapable of carrying his own plans into execution, frivolous and unworthy as they are, who pursues such a course of conduct as must inevitably plunge him from his imaginary height to the depths of real neglect, scorn and misery. Without penetration to discover the obvious evils that await him, without courage to change his conduct, or perseverance to continue in a right course, were it changed; without magnanimity to meet his fall, or patience to endure it, he flies from his duns, or seeks refuge in a prison; proceeds from squandering to villainy; and dies, scoffed at by his companions, unlamented by his friends, and unpitied by the world.

Courage demands a high place among those qualities, which so confidently promise to elevate those, who possess them, above

of mankind. As fear the common enemy of happiness, it was easy to that the man who could a exemption from its would be esteemed a being. The great seeking for honour s source, is its extreme to abuse. Were real the thing sought in evence, however the votary e might lose his expectrd, the pursuit would at im to be considered, as cent delusion. But in to be courageous, is to man, insolent, madly adus, exposing one's self to able perils, and useless y. It is found much atural to affect the petu of the mastiff, or the erothe tiger, than to assume it of a man, or the firm f a Christian. Among absurd practices, which tive principle perpetuates, *dueling* is peculiarly disil to human nature. The will not be taken up in g the unlawfulness of a , which the meanest camay at once see to be op to the plainest dictates of , and the most express deous of scripture. But is one profitable lesson, the adherence of the world to this custom, may all those, who place the onfidence in its decisions. hat though a thing be prac y the great, the polished, ie honourable, this is no nor does it afford the st suspicion, that it is not dastardly, unreasonable, nlawful; otherwise, conso indefensible, so of en

and so faithfully exposed, and so fraught with iniquity, could never have held up its head among a civilized people.

It is the opinion of many, however, that although the qualities, which have been mentioned are of small value, yet the honour which is derived from high mental endowments, is worthy of the most arduous labours.

To have the reputation of a wit, is esteemed by some an object of sufficient magnitude to engross the labours of a life. Yet whoever considers how unprofitable, how apt to create enemies, and how feeble to answer any of the great purposes of living, this much envied talent is, and how short & uncertain are its triumphs, will find little reason to desire it himself, or envy it in others.

But it will still be urged, that to have rank among the first poets in the world, to be famed for irresistible eloquence, to be consulted as an oracle of wisdom, to be versed in all the learning of the ancients, or to rival Newton in the sublimity of science, is an attainment, which may well demand the most intense struggle in the pursuit, and give ample room for congratulation in the enjoyment. But let not our conclusion be too hasty. After their powers and talents have been spent, and their lives have been devoted to the cause of learning, men feel emotions quite different from those of the youthful and ardent. This can be gathered from their almost unanimous testimony. Many a favourite of literary renown, feels disposed at the close of life, to unite with Grotius in his melancholy complaint: *Hæu, vitam petididi nihil optrose agendo*. Divine inspiration has declared that

"much study is a weariness to the flesh." And it seems not a little disheartening to the student, who is in pursuit of fame, that the further progress he makes in learning, the more he feels his ignorance; the greater his knowledge, the more clearly he sees how little falls to the lot of man to know. And when, with a far-reaching eye, he surveys the immeasurable field before him, he observes scarcely a difference between him, who has laboriously advanced a few paces into it, and him, who lingers on its borders, or stands without its enclosure.

There is one kind of honour which has appropriated to itself the name of ambition, and which is to be found among those whom the world has emphatically called *the Great*. To lead in the senate, to control in the cabinet, to sit high in the seat of judgment, to command the armies or the navies of a mighty kingdom, to fill a throne, and to sway an empire, are things so apt to excite admiration, so intoxicating, so irresistibly powerful with the young and ardent, and so ready to engross

the desires of nearly the whole human race, that we almost involuntarily conclude those who possess them to be happy. Yet the suffrages of them, who best know, are against the conclusion. Those of each description have their peculiar cares, all equally incompatible with that uninterrupted enjoyment, which is earnestly sought. If we regard the anxiety, which incessantly hovers around the head of the statesman or the warrior; if we consider the unknown dangers among which he is obliged to tread, the unyielding obstacles, which he has to surmount, the unfortunate issue of his sanguine calculations, and the unexpected enemies which he is forced to repel, we must be convinced, that he holds a "painful pre-eminence."

These are some of the principal methods in which the love of praise exerts itself, and though the particular evils which attend them have been adverted to, yet in a future number some grand defects which are incident to them all shall be mentioned.

(To be continued.)

Selections.

CHARACTER OF HUME'S WRITINGS.

THERE has lately been published in England, a work, entitled "Hints towards forming the character of a young princess," in two vols. 8vo. Of this work the reviewers speak in terms of high praise. They say, that "Rumour ascribes these volumes to a literary lady of celebrity. (Mrs. Hannah More)

and internal evidence inclines us to credit the assertion."

We extract from this valuable work, for the benefit of our readers, the following just and admirable criticism on the writings of the celebrated David Hume.

"His finely painted characters of Alfred and Elizabeth should be engraved on the heart of e^v

veraign. His political
ices do not strikingly ap-
ll the establishment of the
of Stuart, nor his relig-
tipathies till about the dis-
lawn of the reformation
Henry V. From that pe-
its full establishment, he
aps more dangerous, be-
less ostensibly daring than
ther infidel historians. It
pent under a bed of roses.
es not (in his *history* at
so much ridicule religion
; as invite others to ridi-

ere is a sedateness in his
, which imposes ; a sly
in his scepticism, which
he reader more off his
than the vehemence of
; or the levity of wit ;
are always less disposed
ect a man who is too wise
ear angry. That same
makes him too correct to
calumnies, but it does not
e him from doing what is
less disingenuous. He
ly adopts the injurious
s of those annalists, who
ost hostile to the reform-
; though he must have
their accounts to be ag-
d and discoloured, if not
ly invented. He thus
others responsible for the
things he asserts, and
the mischiefs, without
; the malignity. When
aks from himself, the
s so cool, the irony so
the contempt so dis-
ie moderation so insidi-
difference between po-
etry and protestant firm-
etween the fury of the
or and the resolution of
rtyr, so little marked ;
No. 8. X x

the distinctions between intole-
rant phrensy and heroic zeal so
melted into each other, that
though he contrives to make the
reader feel some indignation at
the tyrant, he never leads him
to feel any reverence for the
sufferer. He ascribes such a
slender superiority to one relig-
ious system above another, that
the young reader, who does not
come to the perusal with his
principles formed, will be in
danger of thinking that the re-
formation was really not worth
contending for.

“ But, in nothing is the skill of
this accomplished sophist more
apparent, than in the artful way
in which he piques his readers
into a conformity with his own
views concerning religion. Hu-
man pride, he knew, naturally
likes to range itself on the side
of ability. He, therefore, skil-
fully works on this passion, by
treating with a sort of contemp-
tuous superiority, as weak and
credulous men, all whom he
represents as being under the
religious delusion.”

JOHNSON AND ADDISON COM-
PARED.—FROM THE SAME

“ It is less from Johnson than
from Addison, that we derive
the interesting lessons of life
and manners ; that we learn to
trace the exact delineations of
character, and to catch the vivid
hues, and varied tints of na-
ture. It is true, that every sen-
tence of the more recent moral-
ist is an aphorism, every pa-
ragraph a chain of maxims
for guiding the understanding
and guarding the heart. But
when Johnson describes charac-
ters, he rather exhibits vice and

virtue in the abstract, than real, existing human beings; while Addison presents you with actual men and women; real, life figures, compounded of the faults and the excellencies, the wisdom and the weaknesses, the follies and the virtues of humanity. By the Avarus, the Eubulus, the Misellus, the Sophron, the Zosima, and the Viator of Johnson, we are instructed in the soundest truths, but we are not struck with any vivid exemplification. We merely *hear* them, and we hear them with profit, but we do not *know* them. Whereas, with the members of the Spectator's club we are *acquainted*. Johnson's personages are elaborately carved figures, that fill the niches of the saloon; Addison's are the living company which animate it. Johnson's have more drapery; Addison's more countenance. Johnson's gentlemen and ladies, scholars and chambermaids, philosophers and coquettes, all argue syllogistically, all converse in the same academic language; divide all their sentences into the same triple members, turn every phrase with the same measured solemnity, and round every period with the same polished smoothness. Addison's talk learnedly or lightly, think deeply, or prate flippantly, in exact concordance with their character, station, and habits of life."

DR. WATTS' VIEWS OF THE DOCTRINE OF THE TRINITY.

[Extracted from the preface of a volume of his sermons, published in 1721.]

THE last discourse of all exhibits a most plain, and obvious

representation of the doctrine of the blessed Trinity, as it lies in the Bible, and the great and necessary use that is to be made of it in our religion. It is a doctrine that runs through the whole of our serious transactions with God, and therefore it is necessary to be known by men. Without the mediation of the Son and the influences of the Spirit, we can find no way of access to the Father, nor is there any other hope of his favour proposed in the gospel.

I thought it proper also, to publish it at this season to let the world know, that though I have entered into some farther inquiries on this divine subject, and made humble attempts to gain clearer ideas of it in order to vindicate the truth and glory of this sacred article, yet I have never changed my belief and profession of any necessary and important part of it, as will here appear with abundant evidence.

In this sermon I have followed the track of no particular scheme whatsoever; but have represented the *sacred three*, the *Father*, the *Son*, and the *Holy Spirit* in that light, in which they seem to lie most open to the common view of mankind in the word of God: and I am glad to find what I have drawn out in this manner into seventeen propositions appears so agreeable to the general sense of our fathers in this article, that I don't think any one of these propositions would be denied or disputed by our divines of the last or present age, who have had the greatest name and reputation of strict orthodoxy.

If I may express the substance of it in a few words, 'tis

this : It seems to me to be plainly and evidently revealed in scripture, *That both the Son and the Holy Ghost have such a communion in true and eternal Godhead, as to have the same names, titles, attributes and operations ascribed to them, which are elsewhere ascribed to the Father, and which belong only to the true God ; and yet there is such a plain distinction between them, as is sufficient to support their distinct personal characters and offices in the great work of our salvation : and this is what has generally been called the Trinitarian Doctrine, or the Doctrine of the Three Persons and One God.*

REMARKABLE CONVERSION OF A
DEIST.

*Not by might, nor by power, but
by my Spirit, saith the Lord.*

The energy of this eternal truth was most forcibly applied to the heart of the late Rev. W. Tennant, of America, on the following remarkable occasion:— In his neighbourhood resided a professed Deist, a man of considerable attainments as to worldly wisdom. He often, from whatever motive, attended the ministry of Mr. Tennant, whose powers as a preacher were of a superior kind : his skill in the scriptures being deep, and his style rich, argumentative, and impressive. Learning once the intention of the Deist to attend divine service on the following Sabbath, Mr. Tennant most diligently prepared for the occasion, by meditating upon, and fixing in his mind every argument which might work a conviction. Thus

prepared, he ascended the pulpit. "But who is Paul, or who is Apollos? Paul may plant, and Apollos may water; but it is God that giveth the increase." Praise and prayer being concluded, the discourse began; but soon the preacher's memory was plunged into perfect oblivion; and not being in the custom of using notes, he in vain endeavoured to proceed: his mind was sealed up as to the subject of discourse; and he was under the painful necessity of confessing his inability, and concluded with prayer. The Spirit of God was now at work. The Deist was led to reflect upon the extraordinary case: he had, on former occasions, experienced and admired Mr. Tennant's powers of oratory. From his concluding prayer on this occasion he found him in vigour of mind. To what could he trace the sudden dereliction of his powers, when entering upon such a discourse? Happy man! he was led to discover in it *the finger of God!* The joyful change soon reached Mr. Tennant, who, doubtless, was deeply humbled and grateful; for he ever afterwards spoke of his *dumb sermon* as the best he ever preached.

[*Evans. Mag.*]

FRAGMENTS.

CHRISTIANITY.

CHRISTIANITY peculiarly consists in the mystery of a Redeemer, who by uniting in himself the divine and human natures, has delivered men from the corruption of sin, to reconcile them to God in his divine person. It therefore instructs

men in these two important truths, that there is a God, whom they are capable of knowing and enjoying; and that there is that corruption in their nature, which renders them unworthy of this blessing. It is of equal importance to know both the one and the other of these points. It is equally dangerous for man to know God without the knowledge of his own misery, and to know his own misery without the knowledge of a Redeemer, who can deliver him from it. For one without the other, begets either the pride of philosophers, who know God, but not their own misery; or the despair of Atheists, who know their own misery, but know nothing of a Redeemer.

And thus, as it is equally necessary to man to possess a knowledge of each of these principles, so is it to be ascribed alone to the mercy of God, that he has been pleased to teach them to us. And this is the office of Christianity, and that in which its peculiar essence consists.

Let men examine the economy of the world on this principle, and they will see, whether all things do not tend to establish these two fundamental truths of our religion.

If any one knows not himself to be full of pride, ambition, concupiscence, weakness, misery, and unrighteousness, he is blind. And if, knowing this, he has no desire for deliverance, what can be thought of so irrational a man? How then can we do otherwise than esteem a religion, which so well understands the defects of mankind? Or do otherwise than wish *that* religion may be true, which provides

such suitable remedies against them?

PASCAL.

CAIN AND ABEL.

[*From Bishop Hall's Contemplations.*]

It hath been an old and happy danger to be holy; indifferent actions must be careful to avoid offence; but I do not care what devil or what Cain be angry that I do good or receive good.

There was never any nature without envy; every man is born a Cain, hating that goodness in another, which he neglected in himself. There was never envy that was not bloody; for if it eat not another's heart, it will eat our own; but unless it is restrained, it will surely feed itself with the blood of others, oftimes in act, always in affection. And that God, who (in good) accepts the will for the deed, condemns the deed in evil. If there be an evil heart, there will be an evil eye; and if both these, there will be an evil hand.

How early did martyrdom come into the world! The first man that died, died for religion; who dare measure God's love by outward events, when he sees wicked Cain standing over bleeding Abel, whose sacrifice was first accepted, and now himself is sacrificed!

Death was denounced on man as a curse; yet, behold it first lights upon a saint: how soon was it altered by the mercy of that just hand which inflicted it! If death had been evil and life good, Cain had been slain and Abel had survived. Now that it begins with him God loves, "O death, where is thy sting!"

ANECDOTE OF JOHN KEPLER.
 Any man can seriously be-
 that chance may have con-
 d things with all this regu-
 for so many ages, he would
 ll to repeat honest Kepler's
 iment. John Kepler was
 n man of good natural un-
 dstanding, and the best ac-
 ted with the structure of
 niverse of any of his day.
 as very unwilling to believe
 chance had built it, though
 e had then many zealous
 ates, who loudly contended
 the whole honour of the
 belonged to that blind di-
 . To give the question a
 scussion, he resolved to try
 er chance could do a much

more simple thing, with the let-
 ters that compose John Kepler's
 name, in Greek. He wrote these
 ten letters upon ten slips of paper:
 these he rolled carefully up, hust-
 ling them in a hat, and then drew
 them out one by one, to see
 whether, in repeated trials, they
 would come out in the required
 order. He continued his exper-
 iment until he was quite tired,
 without success. Indeed, accord-
 ing to the best computations I
 can make, chance was not likely
 to do right above one time in
 163,459,296,000. The fortuitous
 concurrence of atoms has had many
 a more serious answer, but never
 had a better one.

De Stella Nov. in ped. Serp.

Miscellaneous.

are happy to observe, in almost every part of the Christian world, an
 sing attention to the interests of Zion. The *General Synod of the Asso-*
Reformed Church in North America have manifested their concern
 Church, and their zeal to furnish well qualified Pastors and Teachers,
 following *Act* for establishing a *Theological Seminary*, passed at Phila-
 ia, June 4, 1805.

WHEREAS the ministry of re-
 ligation is the great means
 uted by the Lord Jesus
 it for perfecting his saints,
 edifying his body; and,
reas, he has required in his
 that they who are called to
 excellent and important
 , be furnished with gifts and
 s above those of other be-
 s; especially, that they be
 ul men; apt to teach; work-
 who need not to be ashamed,
 ly dividing the word of
 ; wise stewards to give the
 hold their portion of meat
 e season; able to convince
 ayers, to stop the mouths of

unruly and vain talkers; to re-
 prove, to rebuke, to exhort, with
 all long suffering and doctrine and
 authority; and to know how they
 ought to behave themselves in
 the house of God, ruling well,
 and being ensamples to the
 flock—And, *Whereas*, the afore-
 said qualifications, since the mi-
 raculous effusions of the divine
 Spirit have ceased, cannot
 be obtained in any other way, than
 by his blessing upon the cultiva-
 tion of natural talent, sanctified
 by his grace; which cultivation
 consists in a good acquaint-
 ance with those various branches
 of literature, which are necessary

for understanding, expounding, defending, and applying all the parts of revealed truth—And, *Whereas*, seminaries erected for the special purpose of instructing the rising ministry in things immediately connected with their holy vocation, are the most probable means of attaining the proposed end, have been cherished by the Christian church with much affection from the earliest ages; and have been remarkably owned of God, for the preservation of her purity and glory—And, *Whereas*, the Lord has been graciously pleased to incline the hearts of Christians, both at home and abroad, to assist the Associate Reformed Church in the design of establishing such a seminary: Therefore,

The Ministers and Elders in general Synod convened, do hereby *Direct and Ordain*,

That their seminary be forthwith established in the city of New-York, for the sole purpose of preparing for the work of the ministry such young men as, having passed through a previous course of liberal education, shall resolve to consecrate themselves to the service of God in the gospel of his Son.

And the Synod further direct, That the course of instruction in said seminary be conducted by a professor in theology; to be chosen by their ballot at all times hereafter, and to hold his office and emoluments until removed by a vote of two-thirds of the General Synod: which vote shall not pass till a meeting subsequent to that at which it shall have been proposed; provided, that this shall not be construed to impair the power of the Synod, on any charge of gross error or immo-

rality, to suspend a professor from the exercise of his functions, till judgment be definitively given.

And the Synod further direct, That the outline of instruction in the seminary be as follows: viz.

1. The scriptures themselves shall be the great subject of study.

2. The period of study in the seminary shall be four years; and the session shall continue for seven months successively; that is to say, from the first Monday of November till the first Monday of June.

3. These four years shall be divided into two equal parts; and the course of study shall proceed as follows:

Every student shall begin and close the day with exercises of secret devotion; uniting to prayer the reading of a portion of God's word; and using as a help some book of impressive practical religion. In these exercises he is to read the scriptures, not as a critic, but as a Christian; as a *saved sinner*, who knows no other way of peace but that which belongs to him in common with the least of God's redeemed; and who lives by faith, for daily counsel, and strength, and consolation, upon that Saviour, whom he is afterwards to preach to others.

Such a portion of every day (the Lord's day excepted) shall be devoted to the study of the scriptures in the original tongues, and of that literature which facilitates this study, as by a faithful improvement of time, may enable the student, at the expiration of his course, to read the originals with tolerable ease.

The holy scriptures in our

on version shall be read in daily portions, as shall finish the whole during the first period of two years : and to render the reading thereof more profitable the professor of theology shall direct the student to successively treatises on scriptural subjects as they occur ; and shall personally examine him on these treatises.

When the student has completed this first period of the scriptures, the professor shall commence a second period of the same nature ; direct it in such a manner as to terminate at the expiration of his first year. He shall now consult the originals, step by step, as he proceeds ; and have his course of critical reading extended under the direction of the profes-

At the beginning of his third year the student shall commence the study of systematic theology : and, as a preparation for it, he shall commit to memory, during the previous year, the whole text of the apostle's exposition of faith and larger system. He shall read, on this subject, such proper books as shall be digested within the time allowed, and may give him an acquaintance with the substance of the system.

The professor shall also lecture upon the primary topics of systematic theology, following the order of the confession of faith.

That his students may derive the benefit of his whole course of lectures, he must not complete it within two years.

And, on the other hand, the time may be sufficient, if the lectures are to be concise and precise, accommodated to the capacity of the student, that his work is not so to furnish his pupils with

thoughts, as to set them upon a proper train of thinking for themselves.

In the fourth year of the course, the professor shall also deliver critical lectures ; which are to embrace, not merely the philology of the context, but also its connexion, scope, and argument. No authority is to be admitted in these lectures but that of the originals ; the student shall have them before him, and turn to the parallel texts cited by the professor. These texts are to be few, and well selected.

Every student shall prepare in his third year, two of those discourses commonly called lectures, and two popular sermons ; and in his fourth year, three of each ; neither to exceed half an hour when deliberately spoken. All the scriptural proofs, cited by a student in any exercise of his fourth year, must be referrible to the originals.

Hours of study must be so distributed as to leave a suitable portion to miscellaneous reading ; such as history, morality, belles lettres, &c. and to healthful bodily exercise."

☞ The professor was to commence his course of instruction on the first Monday in November, 1805 ; at which time the superintendants were to meet in New-York, for the purpose of organizing the seminary.

At the time the foregoing act was established, the Synod

"Resolved, That the different Presbyteries be forthwith informed of the establishment of a seminary for the instruction of youth in the knowledge of theology, and enjoined to send their students to the city of New-

York, at the time appointed for opening said seminary.

Resolved, That measures be immediately taken to have all our ministers supplied with the scriptures in the original tongues, and with proper helps for prosecuting the study of them.

Resolved, That every minister be enjoined to pursue, in so far as it shall be applicable to his circumstances and consistent with his engagements, a course of biblical reading similar to that which is recommended in the report on the plan for the seminary, to which they are referred.

Resolved, That every Presbytery be, and they hereby are directed, to devote a suitable portion of time, at least once in six months, to the investigation of portions of the original scriptures, previously selected for the purpose: That at least one of their number, taken in rotation, shall, at such meeting, deliver a critical dissertation upon some scriptural subject to be previously assigned him; and that they keep a regular journal of their literary transactions, and preserve the dissertations among their papers."

The superintendants of the seminary are, the Rev. Messrs. ROBERT ANNAN; JOHN Mc'JIMSEY; ALEXANDER PROUDFIT; JAMES GRAY, D. D.; and JAMES LAURIE.

A letter, addressed to the members of the Associate Reformed Church, relative to a theological seminary, follows the foregoing Act. This letter, which is a fine specimen of Christian eloquence, concludes as follows.

"If we use not flattering

words, brethren, it is because we are deeply serious; and because we are well assured, that if your seminary perish, there is no human expedient to save your churches from desolation. Here, then, is an object, which, entering into the essence of your social stability, prefers a claim upon your purse, which you cannot innocently resist. In vain do you "pray that Satan's kingdom may be destroyed, and the kingdom of grace advanced," if you will give nothing toward the means to which the Lord has directed for that end. We repeat it, a little from each of you is enough. Who will grudge a few miserable shillings once a twelvemonth, in an affair of such magnitude? Who will be the poorer at the year's end? or venture to insinuate that the Son of God, whose is "the earth and the fulness thereof," will remain in his debt for such a donation? The duty is plain, the promise pointed. "Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Do not act, brethren, as if the word of your God were unworthy of your trust. Let it never be forgotten that he will have a share of our property; and if we defraud him of our free-will offering—of the "first fruits of all our increase," he will wrest from our hands that abused wealth for which we do not make him an acknowledgment *in kind*. Many a delinquency of this sort has been punished with a bad debt, or a bad crop; and no man ever gains by the commutation. The winds of heaven, the devouring

nsect, or a famishing drought, often takes away more at a blow, than would be demanded for sacred uses in twenty years. Come, then, brethren, and let us join our tribute to the temple of God. Follow up with your public spirit the token for good, which we already see. Gladden the hearts of those noble youth who are very jealous for the Lord God of hosts; and who look to you as patrons and benefactors. *As the Lord hath prospered you,* is the rule. Let the rich man rise up with his gold; and let not the widow blush for her mite. The Lord will see, and will graciously reward: for "he loveth a cheerful giver." It is, moreover, a statute of his kingdom, that "he

which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." Do you believe his truth? Let the proof appear in your next, and the succeeding, annual returns. Not one of you will repent as having done *too much*, when he comes to the bed of death, and contrasts things carnal and temporal, with things spiritual and eternal. Refresh our bowels, brethren. And may the Lord himself "open the windows of heaven, and pour you out a blessing till there be not room to receive it!"

By order of the General Synod,
J. M. MASON,
A. PROUDFIT.

New-York, 1805.

Review of New Publications.

American Annals; or a chronological history of America from its discovery in 1492 to 1806. In two volumes. By ABIEL HOLMES, D.D. A.A.S. S.H.S. Minister of the first church in Cambridge. Vol. I. Comprising a period of two hundred years. Cambridge. W. Hilliard. 1805.

THIS work had been for some time expected by the American public, with a solicitude, which every proposal for elucidating the history of our native country must naturally excite. The first volume, now published, has not failed to be read with interest by the lovers of their country, and its true interests; and we believe the expectations of the

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public will be, in no respect, disappointed, in regard to the merit of the performance. We think the author has availed himself of the best materials, and has selected and arranged the facts with judgment. An adherence to strict chronological order, often interrupts a narrative, which would be more agreeable to a reader, as well as more perspicuous, in a connected form; but with this disadvantage, which every annalist must encounter, Dr. H. has rendered his work very interesting, by selecting the most important facts for narration, and presenting them to his readers, in a lucid order, and a neat, perspicuous style. The marginal notes and references

will be found useful to those who are fond of antiquarian researches, and who are pleased to see, not merely the outlines, but the minute traits of character, which distinguished the first adventurers to America.

So far as we are able to judge from comparing the facts related in this work, with authorities, the work is executed with great regard to correctness. This circumstance, with the conciseness of the work, and the numerous references to authorities, will, in our opinion, recommend it to general notice. Indeed we see no reason why it ought not to be put into the hands of students in our universities and colleges, as a classical book. We know of no work upon this subject, which appears so suitable for the initiation of our young men in American history.

Having expressed this general opinion of the work, the author will excuse us for calling his attention to one point, which perhaps is as interesting, as any in the history of this country, and the more worthy of remark, as it appears to be unsettled—This is the time of Cabot's first and second voyages to America.

Dr. H. p. 15, has arranged the date of the commission to John Cabot and sons, under the year 1495; with a note, in which he says, "It is dated March 5, in the *eleventh* year of Henry VII. Henry was crowned Oct. 30, 1485. If that year be reckoned the *first* of his reign, this commission is rightly placed by Hackluyt, Robertson and others in 1495; but if the first year of his reign be reckoned from 1486, the commission must be placed, where Rymer and some others have placed it,

in 1496." Here the author evidently mistakes the mode of reckoning the *years* of a king's reign, which is not according to our calendar, from January to January, but from the day of the king's accession to regal power: And this is not from the coronation, but from the day when the throne becomes vacant by the death of the predecessor. See Blackstone and other law writers. Henry VII. began his reign on the 22d of August; the day of the battle of Bosworth, when Richard was killed. See Stowe, p. 470, and other historians. The *year of his reign* then began August 22, 1485; ten years complete must end August 22, 1495; and on *that* day began the *eleventh* year of Henry VII. Of course this *eleventh* year extended to Aug. 22, 1496. Now the grant to Cabot is dated March 5, in *this* year, 1496, in which Rymer and Chalmers have correctly placed it.

But there is a mistake on this subject, which is found in most writers, and evidently from their not closely examining the words of this commission to Cabot: for they suppose Cabot's *first* voyage was made under the authority of this commission, still extant; and this being dated in 1496, they usually place his first voyage in the year 1497. But nothing can be farther from the truth. In this commission or grant, the king gives Cabot and his sons a license to set up his banners and ensigns "in quacunque villa, oppido, castro, insula seu terra firma, *seu noviter inventis*," in any place *by them lately discovered*; & similar expressions are employed in two subsequent passages.

words, *à se*, been omitted might have a shadow of whether *noviter inventis* not have referred to the discoveries of Columbus. But the words remove all doubts on this subject. It is demonstrated therefore that Cabot's voyage was anterior to this commission: and as it was after the voyage of Columbus, it must have been in 1494 or 1495. It is not improbable, that the voyage might have been undertaken with some secrecy, with a view to secure to the crown of England the benefit of a priority of an unknown country, anticipating the Dutch or the license for Cabot to take possession in any port of England dated February 3, in the reign of Henry; therefore was the year; and this is the year in which Stowe has placed Cabot's voyage, p. 480. This was his voyage, in which he discovered the Continent on the north of Labrador, and as Stowe says on the 11th of June, must be the 22d new voyage of Columbus, it is ascertained that he did not discover the main Continent of South America till the month of August, 1498. *Sebastian* therefore (or *John*, his brother if with him) was the discoverer of the American Continent. These conclusions are supported by authentic documents seen by me, or, vol. I. p. 106, Am. ed. mentioned the first voyage of Columbus in 1494; but errs in supposing *John Cabot*, the father, to have been granted the commission in 1496 and the second in 1498, which Mavor ev-

idently had not seen, are both made to John Cabot; the first to the father and his three sons, and the last to John Cabot, the father only. He errs also in placing this second voyage in 1497: misled doubtless, like other writers, by mistaking the date of the commission. Mavor however mentions, that Cabot sailed on the 4th of May; and if so, the time from May 4, to June 11, is the usual time required to perform the voyage.

Dr. H. in page 230, copies the account of Smith, who, in his history of New York, mentions the building of fort Good Hope on the Connecticut in 1623. It is true he gives other authorities, which contradict this account. But we cannot justify the insertion of Smith's account. It is probably an error of the press, as Smith, in the next sentence, states that the land on the Connecticut was not purchased by the Dutch till 1632. But however this may be, the full and explicit account of the settlements of the Dutch and English on that river, in Winthrop's journal, leave not a particle of doubt as to the fact. Fort Good Hope was not erected till the spring of 1633, and a little before the arrival of the Plymouth traders. The Dutch purchased the land January 8, 1633, and proceeded to establish themselves at that place. The Plymouth people under William Holmes arrived in October, of the same year, and disregarding the menaces of the Dutch, built a trading house above, as Winthrop says, about a mile; as Stuyvesant says, a good shot distance. But tradition fixes the place near the confluence of

the Tunxis with the Connecticut, in Windsor, which is five or six miles above where Good Hope stood. This point of history can admit of no doubt; for we have the Dutch records to vouch for the fact, and these perfectly agree with Winthrop's account. See Winth. p. 55—78. Hist. Col. Vol. ii. 262.

In page 366, Dr. Holmes says, "the Swedes at the Delaware were *extirpated* by the Dutch." We object only to the single word *extirpated*. Several Swedish settlements still exist on and near the Delaware.

On the whole we have rarely found so much accuracy in a work composed of such a variety of facts, collected from numerous documents and authorities, which are often obscure and sometimes contradictory. The work is a valuable addition to the stock of American Literature, and we wait with impatience for the succeeding volume.

The Seaman's Preacher; consisting of nine short and plain discourses on Jonah's voyage, addressed to mariners. By Rev. James Ryther, minister at Wapping, England. Designed to be put into the hands of sailors and persons going to sea. With a preface by the Rev. John Newton. Cambridge. W. Hilliard. 1805.

It was wisely required by an apostle, as a qualification for a bishop, or minister of the gospel, that he be *apt to teach*. This talent, in whatever degree possessed by ministers, is oftentimes not employed in its full extent. The circumstances of time, place, and

occasion, and the peculiar character of an auditory, are frequently overlooked, or not duly regarded. But the effect of a discourse, in no inconsiderable degree, often depends on an attention to those circumstances, and to that character. It is remarkable, that the discourses of HIM, who *spoke as never man spake*, were admirably accommodated to the occasions, which gave rise to them, and to the persons, who heard them. The great apostle Paul, in imitation of his divine Master, *became all things to all men, that he might by all means save some*. A discourse, that would be intelligible and useful to a select and refined auditory, might be lost, if *preached to the poor*; and one that would have a melting influence at an alms-house, might produce a chilling effect at a university.

These remarks, if just, may, it is conceived, be advantageously applied to the discourses now under review. The author appears to have possessed, in no common degree, an aptitude to teach, and to have employed that talent with judgment and effect. Living in a sea-port town, he doubtless had much intercourse with seamen; and from them he seems to have learned every thing peculiar to their character and occupation. Their *technical* terms (if we may call them so) are all familiar to him; and he uses their phraseology, as though the sea were his own element. In this hazardous attempt to address them *in their own way*, Mr. Ryther has succeeded, where, through defect of genius or judgment, thousands would have failed. We call the attempt *hazardous*, because there is per-

has no description of men, whom, as a distinct class, it were more difficult to address, especially on the momentous subject of religion, than seamen. Their habits of thought, speech, and action, are altogether peculiar; and, unless they are appropriately addressed, a discourse, however well composed, might be worse than lost upon them. To come down to them, without descending below them; to awaken their curiosity, without dissipating their seriousness; to entertain their imagination, without misleading their understanding; to adopt their language, without savouring of their profaneness; to become, in a word, *assimilated* to them, without indecorous familiarity; this, this is the difficulty. Formidable, however, as the task really is, Mr. Ryther has performed it with skill and ability. The interesting story of Jonah's voyage is agreeably illustrated; and from the several incidents, attending it, the most important and practical truths are deduced. The duties and dangers, the temptations and sins, peculiar in some degree to mariners, are strikingly delineated, and motives to virtue and piety are impressively exhibited. To all serious and candid readers, whether on land or at sea, it is presumed, these discourses may be highly useful. The class of readers, for which they were originally composed, and for which this impression of them is intended, may read them with the highest advantage. In the prospect of imparting that advantage to those, who have not the ordinary means and opportunities for becoming acquainted with the truths and duties of re-

ligion, every good Christian, and every benevolent citizen, will take pleasure in promoting the distribution of this valuable work. The following passages furnish a specimen of the author's manner.

Sermon I. entitled "The Terrors of the Stormy Ocean," is on JONAH, i. 4, 5. After giving some account of the prophet Jonah, and of the city Nineveh, accompanied with brief and useful observations, it proceeds:

In the fourth verse we have God's displeasure in Jonah's punishment. *But the Lord sent out a great wind into the sea, and there was a mighty tempest, so that the ship was like to be broken.* On which

Observe; The Lord is the sole commander of the sea. The winds do not rise accidentally, but they have their commission from God. Though Jonah would not obey God's command, the winds do. Here the Lord sends a pursuivant in a storm after a rebellious prophet. The winds and seas are God's servants. O let seamen tremble at this. God can cause these his servants to execute his will upon them when he pleaseth. It is the great sin of such persons, that they look no higher than second causes. Every storm when you are at sea should read you a lecture of God.

Observe further; Guilt cannot flee from God; he can quickly overtake it. It may be expected that guilt carried to sea will have a storm after it. O tremble, poor seamen, when you go out, to think of carrying unpardoned guilt abroad with you.

The text contains a discovery of the effects and consequences of this storm which God sends after Jonah; *Then the mariners were afraid.* It is not said the passengers, but the *mariners* were afraid. They are the hardiest and most undaunted of men; being so frequently in these deaths and dangers, they little regard them. And yet these persons, who used to encourage the poor trembling passengers, are now afraid. They had probably been in many storms before. But there were some things extraordinary in the present case, which

caused this fear to fall upon them. Now their hearts fail them, and their magnanimity is daunted. This storm made them lower their top sails of courage and self-confidence.

The effect was, *every one cried to his god*; which argues the greatness of their fears. It may be, swearing by their gods had been their practice, but now it is *praying* to them. Storms will change mariners' notes; will make them serious, and turn their swearing into praying. It is said they cried; which notes the earnestness of their spirits, as persons in the utmost distress. It has been a common saying, "If you will teach a man to pray, send him to sea." It is further said, *They cast forth the wares that were in the ship into the sea to lighten it*; which still spoke the greatness of their fears. This is one of the last things you do at sea to save your lives. So did they with the ship Paul was in. Here you see all endeavours are used to prevent shipwreck.

The observation now to be discouraged upon is this: *that storms of danger cause storms of fear.*

I begin with handling this, as the first part of my intended work is, the awakening of the souls of the poor seamen. These mariners were poor, blind heathens, as you see by their praying to their different gods. Now if the glimmering of the light of nature made them afraid, lest they should *perish*, well may poor sinners, who have the light of the gospel, be afraid when they come into storms, and feel conviction from it in their hearts; knowing that if they suffer shipwreck in a storm, uninterested in Christ, they shall *perish*, body and soul, forever. To be sinking at sea, and have no bottom for thy poor soul to build its hopes upon, to be launching out into that vast ocean of eternal torment a conviction of unpardoned sin, will daunt the stoutest mariner, and terrify the most hardened sinner at the world. The disciples in a storm earnestly cried out to their Master, *Alas! thou art that we perceive.* With how much greater reason may poor sinners in storms and dangers, not but the same cry, lest their souls perish!

Under the head of directions for preventing or allaying those

fears, which a sense of danger creates, we select the following:

1. If you would be above fears in storms, then commit the *helm* to him, as your pilot, whom *the winds and seas obey*. Commit yourselves and your all to him by faith, and seek his direction and protection by prayer. The poor heathen mariners, you are told, when they were afraid, *cried every one to his god*; but their gods were *vanity and a lie*; idols that could not hear nor help them. Whereas yours is the living and true God, who has all nature at his command, and who is made known as a God that *heareth prayer*. Commit thy way unto the Lord. In all dangers let him steer your course; in all troubles seek to him for relief. His own word is, *Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me*. It is related, that when a duke of Saxony and a good bishop in Germany were at variance, the duke sent messengers to see what preparations the bishop was making, who, on their return, told him he had made no preparations at all. The duke asked, *What says he then?* They replied, "He says that he will preach the gospel, visit the sick, and be found in his duty; and as for the war, he is resolved to commit the whole of it to God." "Oh then," said the duke, "if he be of that mind, let the devil wage war with him, if he will; for I will not." So if you commit your affairs to God, by faith and prayer, you have nothing to fear.

2. Would ye be above storms and fears at sea? Carry not a Jonah in the vessel; carry not guilt with you. Guilt will sooner or later raise a storm. You see here, that the sea was never quiet, while Jonah, the guilty person, was on board. It was not the lightning of the ship that stilled the storm. *The sea still was high, and was very tempestuous*, till Jonah was cast overboard; and then it calmed. One Achan troubles a whole camp; and one Jonah enlarges the whole ship's company. Nor did the prayers of the mariners secure them. It is related concerning one of the wise men of Greece, when aboard a vessel, on hearing some wicked sailors in a storm, praying to their gods, that he charged them to be silent; for, says he, "If the gods

you are there, they will all for your sakes." The way. Guilt, and guilty per-endanger others, as well as us; and the prayers of such will be of no avail. *If I rely in my heart, says the Lord will not hear me.* let every sin be cast out; or guilt be cast into the sea's blood; then all will be quiet. Be ye be above fears in sea. See then that your anchor be set. *Hope is the anchor of the apostle saith, which is sure, and which entereth into that veil, whither Jesus, the fore- for us entered.* Let hope, anchor, your sheet anchor, in God and Christ in heaven;

and it will preserve you safe, and keep your vessel steadfast amidst all the winds and waves of this tempestuous sea. Heaven is the *Cape of Good Hope*; thither let your views ever be directed; there let your faith and hope be fixed.

4. If you would be above fear, in times of danger at sea, carry CHRIST in the vessel. Secure an interest in him; seek a discovery of that interest; and habitually exercise faith in him, as your Saviour. When CÆsar was once on a voyage, and a heavy storm arose, by which the sailors were much intimidated, he called out to them, "Fear not; you carry CÆsar." But if you have *Christ* with you, you may say, "A greater than CÆsar is here."

Religious Intelligence.

DOMESTIC

from the Journal of the Reverend, Missionary to the Cambridge Indians.

JAN. 1, 1804.

Evening a number of the Indians, who came from Upea, by invitation, made me. After supper I conversed upon the importance of requiring of them their number disposition of their tribe civilization and the Christian.

answer was as follows.

First, we thank you much for the words, you have spoken to have also attended to the same; we have heard in the worship, and so far as we do, we are well pleased with it.

It is true we must feel the great and good Spirit's goodness to us the year past. We are all young men; we our old Chief could not attend evening. If he had we could have given you a more particular answer."

Secondly, we thank you whether they heard any minister. They

told me, they had not; that their young men had sometimes proposed to apply for a school master and teacher; but to this their old Chiefs had objected. They informed me, they were a collection of five different tribes, who speak nearly the same language; that in their town were about sixty fighting men. I told them, that as soon as they could agree to receive an instructor, they must apply to some missionary society, and they would undoubtedly obtain one.

On the 7th the same strangers made me another visit with their old Chief. After I had addressed them on the subject of religion, the old Chief answered: "Father, it is by the goodness of the great, good Spirit, that we have been brought on our journey to this place. We feel very thankful that we have been brought to your place of abode. We thank you for all the good words, you have now put into our minds. We never heard any thing about religion until now. We will duly consider those great things, and if we are wise and good, we may be happy both here and hereafter."

After this I showed them the great Bible with the plates it contains, and gave them a short history of mankind from the creation of the world to the time of our Saviour's death. To all which they gave good attention, and appeared to be much pleased.

Oct. 7. A council was held, called by the Delawares from New Jersey, particularly to manifest their brotherly gratitude to the Stockbridge Indians for admitting them into their tribe. The Oneidas and Tuscaroras were invited to be present.

Capt. Hendrick, a Stockbridge Chief, addressed the Oneidas in the following words: "Brothers, when I look upon you, I see you are weeping on account of your friends, whom you expect soon to leave you [meaning the Tuscaroras, who propose moving to the Seneca country] your tears are running down your cheeks. Now I stretch my hand and wipe your tears, that you may see clear, and unstop your ears and set your hearts right as formerly."

Four strings of wampum were delivered.

After this the Delaware speaker addressed the Stockbridge Indians as follows: "Grandchildren attend, I thank the great Spirit, that through his goodness we are allowed to meet this day in order to brighten our friendship, that subsisted between our forefathers and you.

"When I look upon you I see your head is hanging down, and your tears running down, and your heart upset; therefore remembering the custom of our forefathers, I stretch my hand, and wipe your eyes, that you may see your grandfather clearly, and unstop your ears, that you may hear, and set your tongue and heart right that you may understand right, and make your bed good, that you may rest yourself. I sweep clean the path before your face."

Six strings of wampum were then delivered the Mahhukunnuk nation.

"Grandchildren attend, a few years ago I saw you at Kawauphehtutquok [an Indian town in New Jersey] you in-

vited me to come and see your fire place in this town, and if I should like it, you would take me by the hand, and all my women and children, and lead me with all my substance to this place; accordingly we came up and viewed it; and it pleased us well; the more so because the gospel was preached here, and a school kept for the instruction of children; so that all might come to the knowledge of the Saviour; but by reason of some difficulties we did not arrive till of late. Now according to your promise you have received us your own grandfather, and we have all the privileges you enjoy equal with you. Now I thank the great, good Spirit, that he has put it in your heart to have compassion on your old grandfather, and receive him cordially to partake of all the good things contained in your dish."

Here a belt of wampum was delivered. The speaker marked with two persons standing and a tree between them, to represent the council fire place established by the Mahhukunnuk tribe.

Nov. 27. On this day about 12 Christian women by invitation made us a visit, as we commonly practise every year. They, in broken English, spent a few hours in conversation with Mrs. Sergeant and the children. A supper was prepared for them, after which an elderly woman in the Indian language addressed Mrs. Sergeant in the following manner, and desired me to communicate the same.

"We are very thankful for the notice you have taken of us to invite us to come and see you. You have been very kind to us poor Indians. We are very sensible you have been very kind to us in times of sickness and distress; at all times ready to administer advice and medicine for the relief of the sick. We rejoice that you have such courage to live among such a poor people. It is our earnest prayer to God that the health and happiness of yourself and children may be continued for many days, and at last spend a happy eternity with our common Redeemer."

FOREIGN.

STATE OF RELIGION IN GERMANY.

EXTRACTED FROM THE ECLECTIC REVIEW, A WORK OF MUCH MERIT, WHICH COMMENCED WITH THE YEAR 1805.

We have been favoured, (say the Editors) by a learned and pious Correspondent, with a very interesting account of the literary contest which has for a considerable time past, been maintained in Germany, between the friends and the opposers of Christianity. The importance of the subject, and the very imperfect knowledge which hitherto has been obtained of it in our country, induce us to present this statement to our readers, in the form in which we received it; pledging our own credit on the general accuracy of the representation. †

I APPREHEND, there has hardly been a period since the first establishment of Christianity, in which such a multitude of different and opposite opinions, on matters of religion in general, and on the Christian system in particular, has existed, as in this portentous age. It is true, errors have prevailed, more or less, in every period of the Church; yet, I am inclined to think, that our day exceeds them all. Often I am forcibly struck by that passage in the sixtyth Psalm, "It is time for thee, Lord, to work, for they have made void thy law." Though there is a vast difference among those, who seem to pursue the same in the main road, yet the modern philosophers and divines, in Germany, and in other parts of the Continent, apparently divide into three principal classes.

1. There is a party that rejects all revelation, and regards the religion of the Bible as a system of ignorance, fanaticism, and fraud. Writers of this class treat the Prophets, the Apostles, and our blessed Lord himself, as enthusiasts, or as wilful deceivers; they reject all the signs and wonders of the Old Testament, the miracles of our Saviour, and even the historical facts of his resurrection, ascension, &c. as mere fables; or, at least, they deny them to be the effects

of any supernatural power. They admit nothing in the Bible, that does not accord to the dictates of reason, which they represent as the only competent tribunal. This party, which is neither inconsiderable in numbers, nor destitute of able and learned advocates, affects what they call a *superior criticism*; attempting, by a perversion of Oriental languages, of history and antiquity, of ancient and modern philosophy, to destroy the foundation of a Christian's faith and hope, and to establish their own systems. In these, however, they widely vary; and frequently oppose each other in the most severe and sarcastic style. There are some, who have even publicly abjured Christianity, and incline toward atheistical principles. This is evident from a recent work, entitled, *What is Religion? and what alone can it be?* Zerbst, 1803. Another which contains a most shameful attack on all revealed religion, entitled, "Cœlestion, or substance and value of natural religion compared with the revealed religion of the Bible." Wolfenbuttle, 1803: and Mr. Fichte, one of the most celebrated modern philosophers, has thus expressed himself: "*Deum non esse ὑπὸστατικόν aliquod, seu substantiam, sed intelligendum esse eo nomine ordinem mundi moralem; cujus non sit, quod rationem aut causam aliquam quæras, Deumque adeo non esse, nisi in conscientia nostra morali;*" i. e. "That God is not any ὑπὸστατικόν, (existence) or substance, but that the moral order of the world is to be understood by *that name*; and that no reason or cause of this order need be sought for: therefore, that God is not, except in our moral consciousness." The same philosopher has ventured, in his "Appeal to the Public," to call the God of the Christians an idol, because he is regarded as the Creator and Governor of the world. There are even some professors of divinity, who have advanced pretty far in similar assertions. The Rev. D. Paulus, Professor of Theology, in the newly established protestant university in Wurtzburg, (Bavarian Electorate,) began a short time since to publish a *Commentary on the New Testament*, in which he exerts

himself to the utmost to reduce every miracle, performed by our Lord and his Apostles, to merely natural circumstances. Another modern writer of this kind is Doctor Thiers, Theological Professor in the university of Kiel, who, while he expresses some respect for the character and beneficent actions of Christ, openly denies all the distinguishing doctrines of Christianity, and endeavours to prove, that Christ did not expire on the cross, but merely fainted, and therefore could not be raised from the dead; that neither did he ascend to heaven, but secretly withdrew himself from the sight of his disciples, and privately died in some retired place. Many similar things are brought forward in his famous work, entitled, *A devotional Treatise for enlightened Christians!* (Leipzig and Gira, 1797, 2 vols.)

There is a second party, that allows of revealed religion; often, however, taking the term Revelation in a sense different from that, in which it has usually been accepted; representing the Christian system as far preferable to all other systems, that have made pretensions to Revelation; speaking of Christ in the highest terms of praise, and applauding the moral excellency of his doctrine, and the superior worth of his character; but asserting on the other hand, that Christ, as well as his Apostles, having frequently accommodated themselves to the erroneous views and opinions of that age and people, their doctrine ought to be purified from such errors. Of the grand and fundamental principles of the Divinity of our blessed Lord, his atonement, and the operations of the Spirit of God; they either affirm that these are not contained in the Bible, as hitherto has been supposed; or, if they allow them to be found in the scriptures, they consider them as notions, which, being in contradiction to reason, ought not to be approved. Opinions to this effect, and others of a similar nature, may be met with in many doctrinal and expository writings, as well as in the reviews of the present day.

But there remains also a large party, which most conscientiously reveres the Bible as a divine Revelation, receiving it, not as the word of

men, but as it is in truth, the word of God. Writers of this description consider the Holy Scriptures as the only standard and criterion of sound doctrine and practice; and they contend for the faith, as delivered unto them by the prophets and apostles, and sealed by the blood of so many thousand martyrs. They have written, and continue to write, many excellent works, both learned and popular, in defence of Christianity; and, by a chain of solid and demonstrative arguments, prove the supreme divinity of our adorable Lord and Master. They treat with reverence the great and mysterious work of redemption, wrought by his perfect obedience, and meritorious sufferings and death upon the cross. Deeply sensible of the frailty, weakness and depravity of human nature, they rejoice in Him, who is the way, and the truth, and the life; they receive Him as of God made unto us wisdom, and righteousness, and sanctification and redemption; they firmly hold the doctrine of justification by faith, but as strongly insist upon the necessity of good works, as fruits and evidences of a living faith; and, generally speaking, they are cordially attached to, and acquiesce in, those doctrines and articles, laid down and solemnly professed by the Protestant Reformers; though they are far from anxiously adhering to every single expression or exposition of theirs, but liberally adopt the real improvements, which have been made since their time in different branches of theological learning.

[After giving the names and works of a few very respectable divines of this latter description, our correspondent concludes.]

I could name many excellent characters of similar principles; but let these suffice to shew, that though there be numbers, who oppose the biblical system, yet it is still embraced, supported, and defended, by men of eminent talents, learning and rank.

INTELLIGENCE FROM KARASS.

A LETTER from a respectable correspondent in Edinburgh, to one of the Editors, dated Nov. 1, 1805,

“We had lately very comfortable accounts from our missionaries *ross* in Russian Tartary. They well last August. Beside Eu- is their family consisted of 19 s, old and young. All of them, re grown up, excepting one old ave renounced Mahomedan- two have been publicly baptiz- and some of the young people, speaking the Tartar and Ka- in language, can read and speak h.”

last number we gave some very eting extracts from the appendix e report of the British and For- Bible Society, taken from the ISTIAN OBSERVER. Since our we have received from our com- dent in London a copy of this t, and we are happy in gratifying eaders with further extracts from ich publication.

’loving is a translation of a let- o the Society, from a respectable yman in Alsace, dated Nov. 3,

EPT, my dearest friend, our nfeigned thanks for the sum of ich you have transmitted to us, nd present from some English , for the purpose of purchas- .distributing French and Ger- bles among the poor inhabi- f our and the neighbouring , where four different relig- inominations are to be met mely, Roman Catholics, Lu- , Reformed, and Baptists. od, for Christ’s sake, impart ing to this act of Christian ence, in order that his name : glorified, and his kingdom

will be glad to learn some par- , respecting the use which I o make of this money. e ordered, and soon expect to copies of the French Protest- le, printed at Basil. Though : is rather too small for coun- le, yet we have infinite reas- less God for being enabled to even these. In the mean- I have made a list of such as I consider most deserving a present. Among the large

number of individuals and families to whom a Bible is a most welcome present, I first put down such charac- ters as are most active in promoting the Redeemer’s kingdom, and in do- ing good to the bodies and souls of their fellow-men.

1. The *first* Bible shall be given as a present to Sophia Bernard, who is one of the most excellent women I know, and indeed, an ornament to my parish. While unmarried, she undertook, with the consent of her par- ents, the support and education of three helpless boys, whom their wick- ed father had often trampled under his feet, and treated in a manner too shocking to relate, when nearly starv- ing with hunger they dared to cry out for food. Soon afterwards, she proved the happy means of saving the lives of four Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the manage- ment of seven children, to whom sev- eral more were added, belonging to members of three several denom- inations: she now hired a house and a servant girl, and supported the whole of the family entirely with her own work, and the little money she got from the industry of the children, whom she taught to spin cotton. At the same time, she proved the great- est blessing to the whole village where she lived. For it is impossible to be more industrious, frugal, clean, cheer- ful, edifying by her whole walk and conversation; more ready for every good word and work; more mild and affectionate, more firm and resolute in dangers, than she was: Satan so enraged some of her enemies, that they threatened to destroy her old tottering cottage, but God was gra- ciously pleased to preserve her. A fine youth, of a noble mind, made her an offer of his hand. She first refused, but he declared he would wait for her even ten years. When she replied, that she could never con- sent to part her poor orphans, he nobly answered, “Whoever takes the mother, takes the children too.” So he did—and all these children were brought up by them in the most care- ful and excellent manner. Lately, they have taken in some other or- phans, whom they are training up in the fear and love of God. Though

these excellent people pass rather for rich, yet their income is so limited, and their benevolence so extensive, that sometimes they hardly know how to furnish a new suit of necessary clothes. To them I intend to give a Bible, considering that their own is very often lent out in different Roman Catholic villages.

2. A second Bible I intend to give to an excellent woman, Maria Scheppler, who lives at the opposite end of my extensive parish, where the cold is more severe, and the ground unfruitful, so that nearly all the householders are poor people, who must lend their clothes to each other when they intend to go to the Lord's supper. This poor woman is also a very distinguished character, in whose praise I could say much were I to enter into particulars. Though distressed and afflicted in her own person and circumstances, yet she is a mother, benefactress, and teacher to the whole village where she lives, and to some neighbouring districts too. She takes the most lively interest in all which relates to the Redeemer's kingdom upon earth, and often groans under a sense of all the inroads made by the powers of darkness. She also has brought up several orphans without receiving the smallest reward, keeps a free school for females, and makes it a practice to lend her Bible to such as are entirely deprived of it.

3. A third Bible-present I intend to make to an excellent widow woman, Catharine Scheiddegger, who is like the former, a mother to orphans, and keeps a free-school; as also does another young woman, who instructs little children in a neighbouring village, in such knowledge as may render them useful members of human and Christian society.

I might easily enumerate many more characters of a similar description, whose eyes will overflow with grateful tears if they are favoured with the present of a Bible. Let me, however, only add this one remark, that it is necessary in our parts, to have a number of Bibles in readiness to lend them out in the neighbouring districts, where all the people are Roman Catholics. For if they possess a Bible of their own, they are in dan-

ger of having it taken away by some blind popish priests; but if it is only lent to them, they generally are permitted to return it.

Finally, farewell! May God be with you, with your congregation, and with all those kind friends who have so nobly come forward to our assistance.

Extract of a letter from the Society "Pro Fide et Christianismo," at Stockholm, addressed to the Rev. G. BRUNMARK, Chaplain to the Swedish Embassy at the Court of St. James's. Dated Stockholm, May 31, 1804.

REV. SIR,

In answer to your question, made in behalf of the British and Foreign Bible Society, "Whether the inhabitants of Sweden in general, and the Laplanders in particular, are sufficiently well provided with Bibles," we do with heartfelt satisfaction inform you, that, owing to the gracious and paternal care of the government of our country, as well as from the gospel light and zeal which have generally spread among individuals, no want exists at present of this Holy Book, which contains in it the fountain of all knowledge, bringing salvation, and producing good-will among men; and moreover, that Bibles in the Finland and Lapland languages are now currently printed at this place, and distributed either gratis, or at very reduced prices, by Societies formed for that benevolent purpose.

You will be pleased, Rev. Sir, to communicate this intelligence to that most noble British Institution; and at the same time, express to them the intimate share which the Society, *Pro Fide et Christianismo*, take in sentiments and operations so honourable and useful. Wishing sincerely that the Lord God may bless and give furtherance to their benevolent views and labours, which tend so eminently to give the light of salvation to benighted or heathen nations,

We remain, &c.

[Signed] O. LINDERHOLM.

Extract of a Letter from the Rev. Mr. CAREY, chief Minister of the Baptist Mission in the East Indies, communicated by the Secretary of that Mission. Dated Calcutta, Feb. 27, 1804.

We have engaged in a translation of the sacred scriptures into the Hindostanee, Peraian, Maharashta, Ootul languages; and intend to engage in more. Perhaps so many advantages for translating the Bible into all the languages of the East, will never meet in any one situation again, viz.

a possibility of obtaining learned natives of all these countries; a sufficiency of worldly good things, (with a moderate degree of annual assistance from England) to carry us thro' it; a printing office; a good library of critical writings; a habit of translating; and a disposition to do it. We shall, however, need about 1000l. per annum for some years, to enable us to print them; and with this it may be done in about fifteen years, if the Lord preserve our lives and health.

Literary Intelligence.

The following Statement of the number of Places of Public Worship in London, is from Mr. Colquhoun's treatise on the Police of that city.

ESTABLISHMENT.

1 Cathedral dedicated to St. Paul.
 1 Abbey Church, St. Peter, Westminster.
 120 Parish Churches.
 120 Chapels and Chapels of Ease.
 ———
 242

MEETINGS FOR DISSENTERS.

150 { Consisting of Chapels for Methodists, Nonconformists, Presbyterians, Independents, Anabaptists, Quakers, and English Roman Catholics.

CHAPELS AND MEETING-HOUSES FOR FOREIGNERS.

30 { Consisting of Chapels for French, German, Dutch, Swedish, Danish, and Helvetic Protestants, for foreign Roman Catholics, and for those of the Russian, or Greek Church.

SYNAGOGUES.

6 For the Jewish Religion.

438 Places of Public Worship in all.

In the metropolis there are

16 Inns of Court and Chancery,
 5 Colleges,
 62 Public Seminaries,
 237 Parish Schools,
 2730 Private Schools,
 122 Alms Houses and Asylums for the Indigent and Helpless,
 17 Hospitals for Sick, Lame, and Diseased, and for Pregnant Women,
 13 Dispensaries,
 704 Friendly Societies and other Institutions for charitable and humane purposes. Besides a number of Societies for the purpose of promoting the interests of Religion and Morality.

Out of a population of 8,872,980, in England, there are relieved by parish charity, 1,039,716, or one eighth part of the whole inhabitants of the kingdom. [*Rose's Observations on the Poor Laws.*]

The University of Cambridge, (Eng.) have lately published a new edition of the learned Dr. Waterland's Treatise on the importance of the doctrine of the *Trinity*.

In the city of New-York, a number of gentlemen have instituted an association, styled "The New-York Historical Society," to promote the knowledge of the civil, literary, and ecclesiastical history of our country.

SAMUEL F. BRADFORD of Philadelphia is preparing to publish, by subscription the *New Cyclopaedia, or Universal Dictionary of Arts and Sciences*, in twenty quarto volumes. By **Abraham Rees, D. D. F. R. S.** with the assistance of eminent professional gentlemen.

The whole improved and adapted to this country, by gentlemen of known abilities, by whose aid it will be ren-

dered the most complete work of the kind that has yet appeared.

A half volume, in boards, will be regularly published every two months, price three dollars, payable on delivery. Between six and seven hundred Plates, engraved in a superior style of elegance, will be comprised in the course of the publication; by far a greater number than is to be found in any other Scientific Dictionary. At the close of the publication will be delivered an elegant Frontispiece, the Dedication, Preface, and proper Title Pages for the different volumes.

Lemuel Blake is the Agent for receiving subscriptions and delivering the volumes in this town.

Ordinations.

On Wednesday, 1st January, was ordained over the West Church in this town, **Rev. CHARLES LOWELL, A. M.** Rev. Mr. Channing, made the introductory, Rev. Mr. Sanger, of Bridgewater, the consecrating, and Rev. Mr. Harris, of Dorchester, the concluding Prayers. Rev. Mr. Porter, of Roxbury, preached from *John xvii. 17.* Rev. Mr. Professor Ware, of Cambridge, gave the Charge; and Rev. Mr. Buckminster expressed the Fellowship of the Churches.

On Wednesday, 1st January, was ordained over the Church and Society in Natick, the Rev. **FREEMAN SEARS.** After the usual forms of examination, proper on such an occasion, the Council proceeded to the meeting-house, where the following services were performed, in presence of a crowded auditory. The Rev. Mr. Kendall, of Weston, made the introductory, the Rev. Mr. Foster, of East-Sudbury, the consecrating, and the Rev. Mr. Austin, of Worcester, the concluding Prayers. Rev. Mr. Kellog, of Framingham, preached from *Eph. i. 1.* Rev. Mr. Greenough, of

Newton, gave the Charge; and the Rev. Mr. Noyes, of Needham, expressed the Fellowship of the Churches.

In Bath, (Me.) was ordained Dec. 26th, the Rev. **WILLIAM JAMES,** to the pastoral care of the first parish in that town. Rev. Mr. Herrick, of Durham, made the introductory prayer; Rev. Mr. Packard, of Wiscasset, delivered the sermon from *2 Cor. v. 20;* Rev. Mr. Eaton, of Harpswell, made the ordaining prayer; Rev. Mr. Winship, of Woolwich, gave the charge; Rev. Mr. Parker, of Dresden, the right hand of fellowship; and the Rev. Mr. Bradford made the concluding prayer.

INSTALLATIONS.

In Bath, Rev. Mr. **LYMAN,** pastor of the second Church and Society in that place.

At Haverhill, the Rev. **WILLIAM BATCHELDER,** pastor of the Baptist church in that town.

At New Boston, N. H. the Rev. **Mr. STONE,** pastor of the Baptist church.

Poetry.

HOLY LOVE.

For the Panoplist.

A HYMN.

1.
 her poets sweep the lyre,
 some conqueror's martial fire,
 want some hero's fame;
 Oly love, that sober zeal,
 none but real Christians feel,
 my attention claim.
2.
 ve gives new and lasting joys,
 ve all enmity destroys,
 changes foe to friend:
 ut it life's a dreary waste,
 sports destitute of taste,
 man himself a fiend.
3.
 Aip a fairy form assumes,
 s herself with gayest plumes,
 boasts herself a prize;
 n she's found a splendid cheat,
 imposing counterfeit,
 e to deceive the eyes.
4.
 displays her dazzling charms,
 res the victim to her arms,
 rates to him of joy;
 her pleasures mock pursuit,
 e designs a prostitute,
 wins but to destroy.
5.
 en are willing to dispense
 wisdom, principle and sense,
 Riches be their share;
 ppiness with like disdain
 s the miser's golden chain,
 spendthrift's silken snare.
6.
 r prefers a forward claim;
 harms the careless with her
 name,
 ists and wine she rolls:
 her haunts from mine abode,
 are her courts with flowing
 blood,
 blood of ruin'd souls.
7.
 Science beckons from afar,
 her garlands in the air,
 hails the raptur'd youth;
 tors she leads a throng,
 f the lofty sons of song,
 l points the way to truth.
8.
 She shows a list of names enroll'd
 In solid leaves of dazzling gold,
 Heirs of immortal praise;
 She strews her paths with goodliest
 flow'rs,
 She charms away the ling'ring hours,
 And proffers living bays.
9.
 Thus she appears when slightly
 view'd,
 And thus she's eagerly pursu'd;
 But all her boasts are vain:
 No lasting peace she e'er can give,
 No soul from deep distress relieve,
 Nor save from Satan's chain.
10.
 No heart corrupt can she renew,
 No selfish, stubborn will subdue,
 No guilty life reform:
 These conquests far her pow'r exceed;
 She fails in time of greatest need,
 In trouble's fearful storm.
11.
 Honour in sumptuous robes array'd,
 With all her pomp and pow'r display'd,
 The ardent mind assails:
 But ah, beware how you confide
 In outward pomp, so oft belid'd,
 Or pow'r, which always fails.
12.
 But holy love is beauty all,
 Has pleasures that ne'er cease, nor pall,
 And countless wealth in store;
 In love the Saviour condescends
 To number us amongst his friends,
 What heart can covet more!
13.
 Science how few can e'er obtain!
 But every honest heart can gain
 This bright celestial flame:
 'Tis hard on earth to get renown;
 But all may share a heav'nly crown,
 An everlasting name.
14.
 O blessed Saviour, raise my soul
 Above the reach of sin's control,
 On heaven engage my heart;
 Then shall I sing with warmer zeal
 The holy ecstasies I feel,
 If Thou the strength impart.

C. Y. A.

We think the following worthy to be preserved in more imperishable columns than those of a newspaper.

DELICATE THOUGHT.

FROM THE PERSIAN.....BY SIR WILLIAM JONES.

"On parent's knees, a naked new born child
Weeping thou sat'st, while all around thee smil'd;
So live, that sinking in thy last long sleep
Calm thou may'st smile, when all around thee weep."

TO CORRESPONDENTS.

We have to apologize to H. for postponing his piece on "*Secrets revealed to them, who fear the Lord,*" till our next number, when it shall appear.

A communication "*On the pre-existence of the human nature of Christ,*" without a signature, is received. The reasoning in our opinion is accurate, scriptural, and conclusive. The writer has our thanks.

"*Remarks on ordinations,*" by A HEARER, are sensible and useful. We heartily wish they may lead to a reform in the manner of conducting these religious solemnities.

We concur in opinion with our *Clerical Friend*, in respect to the manner of reviewing valuable publications; and approve of the specimen afforded in the review of Dr. Green's excellent discourse, which shall enrich our next number.

Two communications from PHILAETRES, on the *divinity and atonement of Christ*, are just received.

ZUINGLIUS has our cordial thanks for his excellent and seasonable remarks, "*On the connexion between faith in the great doctrines of the gospel, and Christian obedience to its precepts.*" We wish often to hear from this sensible, serious and instructive writer.

We have in our possession the last journal of Rev. John Sergeant, containing an interesting account of the accession to his congregation of a large number of Pagan Indians, or followers of the *Prophet*, with extracts from which, we shall gratify our readers, the next month.

☞ Our files are now rich with good matter, and the list of our subscribers is enlarging every month.

AGENTS FOR THE PANOPLIST.

Rev. MICHILL BLOOD, Buckstown;—Mr. E. GOODALE, Hallowell;—THOMAS CLARK, bookseller, Portland;—THOMAS & WHIPPLE, do. Newburyport;—CUSHING & APPLETON, do. Salem;—ISAIAH THOMAS, do. Worcester;—WILLIAM BUTLER, do. Northampton;—WHITING, BACKUS & WHITING, do. Albany;—T. & J. SWORDS, do. New York;—WM. P. FARRAND, do. Philadelphia;—I. BEERS & Co. New Haven;—O. D. COOK, do. Hartford;—Mr. BENJAMIN CUMMINGS, Windsor, Ver.;—Mr. LEE, Bath, Me.—W. WILKINSON, Providence.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 9.]

FEBRUARY, 1806.

[Vol. I.

Biography.

LIFE OF LUTHER.

[From the Religious Monitor.*]

Ἀρετῇ ἘΙΣ ἀνθρώπων ζῆλον κινουμένους ὉΛΟΚΑΗΡΟΝ διεθυσσάδου
ΔΗΜΟΝ. *Chrysost. Andr. α.*

The ardent Zeal of ONE MAN is sufficient to reform a WHOLE PEOPLE.

FROM the sixth century to the sixteenth, the history of the church is little else but a record of ignorance, superstition, tyranny, and crimes. During this melancholy period, the night of spiritual barbarism, and religious slavery, brooded over the Christian world; and the farther we advance, the darkness, instead of decreasing, seems still to thicken around us. The Roman Pontiff established his authority, by flattering the powerful, and oppressing the weak; and secured it, by encouraging the licentious, and corrupting the pure; by honouring the ambitious, however weak in mind, or vicious in morals; and by representing the humble, however splendid their talents, or virtuous their conduct. Invested with temporal dominion, he not only

guided the consciences, but disposed of the property and the lives of men. So enslaved, indeed, was the condition of every order of the people, that the menace of His Holiness frightened the most powerful monarchs into compliance with his will; and the mandates which he issued, dissolved the allegiance of subjects, and dispossessed princes of their crowns. On the unchristian foundation of pride and ambition, a structure of religious worship and government was reared, externally splendid and attractive, but within, dark and deformed. There the throne of superstition was erected, and he who sat on it, was the Man of Sin.

At times a few rays of Christian truth were beheld; but they were so scattered and momen-

* The Religious Monitor, or Scots Presbyterian Magazine, is a periodical work of excellence and celebrity, published at Edinburgh.

tary, that they only showed the greatness of the abounding iniquities more clearly; but neither dispelled the gloom, nor prevented its increase. In the 12th century, indeed, the Waldenses appeared, and driven by the persecution of Romish See, they took shelter in the vallies of Piedmont, and from that sequestered retreat sent forth many champions for the truth; but though individuals in different regions embraced the doctrine of the scripture, no general reformation ensued. In the two succeeding centuries, Wickliffe in England, and Huss and Jerome of Prague in Bohemia, contended earnestly for the faith delivered to the saints, and sowed the seeds of Christian knowledge in their respective countries. These revivals, though only partial, were, like the first faint rays of the morning, which tremble on the tops of the mountains, the presages of a new and auspicious day; a day when the kingdom of antichrist was shaken to its centre; when the doctrine of the cross, and not a golden standard, became the signal of destruction to the enemies of Christ; and when the nations, who had for full ten ages slumbered in their chains, were restored to liberty, by the energy of the Word and Spirit of God. The man who was honoured by Providence, to be the instrument of beginning, directing, and superintending this astonishing dispensation of grace, was Luther; whose life is in fact a history of the Reformation. Were it possible to select particular facts, they could not be placed in a just or an interesting light, without attending to his

general character and employments; it is therefore absolutely necessary, that in the life of this illustrious Reformer, we enter into a concise detail of the connected events.

MARTIN LUTHER, son of *John Luther*, a worker of metals at Mansfeld in Germany, and of *Margaret Lindeman*, a native of Neustadt in Franconia, was born at Eisleben, a town in the circle of Upper Saxony, on the 10th of November, 1483, and was named *Martin*, because he was baptized the day following the feast of St. Martin. The poverty of his parents prevented them from sending him to a public school till he was fourteen years of age; but they instructed him in private, and early seasoned his mind with those religious tenets, which they themselves had imbibed. He commenced his literary studies at Magdeburg, and continued them at Eisenach, where he remained four years; during which he exhibited the beginnings of that acuteness and ardour, and that copiousness of language, and power of eloquence, which afterwards were the means of enlightening and reforming the world. In 1501, he entered the university of Erfurt, in Thuringia, and applying to the dry unprofitable subtleties of scholastic philosophy, soon made himself acquainted with its principles, as explained by Occam, Scotus, Thomas Aquinas, and other learned triflers of the dark ages. He was admitted master of arts in 1503, and soon after was chosen professor of natural and moral philosophy; but he attended chiefly to the studies connected with civil law, as his parents proposed that his

talents should be devoted to the service of the state.

contrary to the wishes of his parents, Luther suddenly left home, and embraced a life of solitude. The circumstances immediately produced this change of views, have been varied by different writers. The following seems to be the most probable account: That deep impressions made on Luther's mind by the unexpected death of an intimate companion, and by an unusually violent storm of thunder, he solemnly vowed to devote himself wholly to the service of God, by withdrawing from the intercourse of the world, and spending his life in religious duties; that afterwards he considered this vow to be binding on his conscience; and in order to fulfil it, in accordance with the erroneous practice of the times, he entered the monastery of the Augustine friars at Erfurt.* Though he pleaded the utility of what he regarded as a certain call of Providence, his father opposed his resolution, and earnestly besought him to desist, that he did not deceive himself, or was not deluded by suggestions of an evil spirit, but that he had been called by the voice of God. Luther was unmoved by remonstrances, and, in accordance with his vow, entered the monastery, and submitted cheerfully to all its sever-

ties. He was at first subject to frequent fits of melancholy, occasioned most probably, by meditation on the awful consequences

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for a particular account of Luther's life, see Milner's Ch. Hist. Vol. ix. appendix, p. 50 & 60.

of exposure to divine vengeance, which the recollection of the events that led to his vow, brought home to his conscience, and by those deep convictions, which the consciousness of his character, as a sinner in the sight of God, produced on his mind. He sought comfort in the friendship and conversation of John Staupitz, vicar of the order, to whom he unbosomed himself; and who endeavoured to relieve his mind of its fears, by leading him to view them as part of the trials which God had appointed to prepare him for eminent usefulness in the church. In the mean time, he prosecuted his theological studies with diligence; gave himself to reading and disputation; frequently fasted for several days together; and accompanied all these exercises with habitual and earnest prayer. He was known, once to have passed nearly five weeks without sleep; and, in general, he took only a very few hours repose. He sometimes, however, relaxed the severity of his studies, with innocent amusements, particularly with music, of which he was extremely fond, and from which he experienced the happiest effects; for, when seized with depression of spirits, he frequently succeeded in removing, or at least in lessening it, by singing psalms and hymns.*

It was therefore not poverty, but the love of a pious life, as Melancthon observes, that induced Luther to become a monk.

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* Beausobres' Hist. of the Reformation, translated by Macauley, Vol. I. p. 46. Lond. 1801.

He is said to be the Author of the tune called *Old Hundred*.

But the common sources of religious instruction, to which his brethren of the order resorted, did not satisfy him. He soon became tired of scholastic learning, the field in which, at that time, all who wished for eminence in theological attainments, were doomed to labour: it produced no fruits of piety, and was barren of every thing that could gratify the desires of a mind like his, which thirsted after religious truth, and spiritual consolation. He was anxious to know the will of God; but he sought for it in vain, amid the rubbish of perplexed and superstitious volumes, formed not on the doctrines of scripture, but on the obscure traditions of a corrupt church, rendered, if possible, still more obscure, by attempting to explain their meaning, and enforce their authority, on the principles of the Aristotelian philosophy. At length he was conducted by the Spirit of truth to the fountain of sacred and heavenly learning. In the library of the monastery, he discovered a copy of the Bible, which had long lain unnoticed, and perused it with an avidity, not merely excited by his natural desire of knowledge, but proportioned to the excellence, which he perceived in its doctrines, and their suitability to his own condition. He was not contented with one perusal; the oftener he read it, the higher was the delight, which he felt; till at last he abandoned all other pursuits, and to the astonishment of the monks, who had not been accustomed to such reading, devoted himself to a serious examination of its precious contents.

From a good old monk, who

attended him when sick, he received much advantage in his search after truth. By him he was led to attend to the nature of faith, and the meaning of the expression in the creed, "I believe in the remission of sins." This the priest interpreted as implying more than a *general* belief—which even devils possess—and as intimating that it is the express command of God, that every man should apply it to his own particular case; an interpretation, which Luther found confirmed by a passage of St. Bernard's, which commended itself at once to his understanding and his conscience, and which furnished him with a key to the true sense of other doctrines of revelation. He embraced the fundamental doctrine of justification by faith, as explicitly stated in the inspired writings; and by comparing the sentiments of the Prophets with those of the Apostles, was delighted with their connexion and harmony. He afterwards read the works of the fathers; and Augustine in particular, whose opinions, both on doctrinal and practical points, coincided with his own, and strengthened his persuasion of their truth, became his favourite author.

Frederic the Wise, elector of Saxony, having heard Luther preach, was charmed with his manly convincing eloquence, and on the establishment of a university at Wittemberg, under the superintendance of his friend Staupitz, in 1508, appointed him to the chair of Philosophy. This was a theatre on which his superior talents, both as a philosophic teacher and a pulpit orator, were displayed; and he commanded

of the respect and the affection of the students and the people. He seemed to possess evenness to the hearts of his hearers; for the doctrine which he taught, and which gradually became more consistent and rational, he recommended by the power of his reasonings, and aided by successfully addressing their feelings as well as their intellect. The acuteness of his arguments, the vivacity of his style, the perspicuity of his illustrations, and the boldness with which he delivered his opinions, were acknowledged and admired by his enemies. This was the occasion of the declaration of Martin Polichius, a professor of law and medicine, himself distinguished as to be the light of the world, of this young monk, he foresaw, would effect a revolution in the doctrine and mode of instruction, which had prevailed in the schools." Rather than ambitious, the honour was open before him, and his prospects of success almost certain; but the path which he delighted in was the will of the Lord, and his object the spiritual good of man-

1510 or 1512, a dispute having arisen between seven convents of the Augustines and their general, the cause was carried by appeal to Rome, and Luther was nominated to defend the interests of his order. This he argued with such reputation to himself, and advantage to the cause, that on returning from Rome, at their urgent solicitation he was prevailed on to assume the degree of Doctor of

the mean of opening his eyes to the corruptions of the Popish church. He was filled with astonishment at the political formalities, and undevotional spirit, which the Italian priests discovered in the most solemn duties of their office; and they, in their turn, ridiculed his gravity of manners, and reverence of mind, when celebrating the ordinances of religion. "I performed mass at Rome," said he, "and I saw it performed by others; but in such a manner that I never think of it without horror." So deep and lasting, indeed, was this impression, and such a stimulus did it give him to increasing fidelity in the duties of his station, that in the after part of his life, when he spoke of this journey, he used to say, that he would have parted with a thousand florins, rather than not have made it. Nothing, however, could, at this time, be farther from his intention, than the step, which he afterwards took, and the line of conduct, which he steadily pursued. He was led by a way that he knew not, and in paths which he did not choose; darkness was made light before him, and crooked things straight.* In his retirement he continued his study of the sacred volume, and learned the Hebrew and Greek languages, to enable him to understand it in the original. His esteem for the philosophy of Aristotle, and its numerous expositors, which had for some years been diminishing in exact proportion to his progress in personal godliness, was now entirely destroyed; and he regarded its doctrines as inimi-

* Isa. xlii. 16.

cal rather than friendly to religious knowledge ; and as tending to obscure and pervert, rather than to illustrate and support the truths of revelation, because they inculcated a system, "which knew nothing of original sin, and native depravity ; which allowed nothing to be criminal, but certain external flagitious actions, and which was unacquainted with the idea of any righteousness of grace imputed to a sinner."† With the boldness characteristic of all his conduct, he openly made known these opinions, a circumstance, which exposed him to the charge of heresy, several years before the dispute concerning indulgences.

The first theological lectures, which he delivered after receiving the degree of doctor, were on the Psalms, and the Epistle to the Romans ; in which he explained the difference between the Law and the Gospel ; refuted the delusive though prevalent error both of the schools and the pulpit, that men by their own works may merit the remission of sins, and be justified before God ; and taught that He alone, whom the Baptist pointed out as the Lamb of God, can take away the sins of the world ; that *for his sake* we obtain pardon, and *through his righteousness* justification ; and that these blessings are received only *by the exercise of faith*. It is pleasing to remark the avidity with which the doctrine of salvation, when plainly and faithfully declared, is listened to by the people, as indeed the word of life, and the ministry of reconciliation. Luther's discourses were heard with ea-

gerness ; the dew of heaven descended on the field of his labours, watered the seed which he sowed, and made it rise at length a rich and abundant harvest. Multitudes embraced the faith of the gospel ; and through his instrumentality became witnesses for the truth, which was yet concealed from the princes and wise men of the world. The more habitually that a pastor experiences the power, and lives under the influence of the truth, the greater is his personal comfort, the more fervid his affection for the people to whom he ministers, and the more pointed his addresses to their hearts. This Luther knew, and often expressed. In 1516, he thus wrote to a brother of his own order : "I should be glad to know what you think, and whether your soul, at length wearied of its own righteousness, has learned to find refreshment and rest in the righteousness of Christ. Many seek of themselves to work out that which is good, that they may have confidence and stand before God, adorned with virtues and merit, which is an impossible attempt. You, my friend, used to be of the same opinion, or rather in the same error with me ; but now I am fighting against it, but have not yet prevailed."* In the same year he was appointed by Staupitz, subaltern vicar ; and in this character was commissioned to visit the monasteries of Meissen and Thuringia, and to preach before George, duke of Saxony, at Dresden. This prince was offended with his opinions and address, and conceived a ha-

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* Seckendorf, in Maimbourg's Hist. p. 20.

† Milner, vol. iv. p. 283.

against him, which he ever wards retained. About this and also, he incurred the resentment of the Dominicans, for contempt of the unintelligible dogmas, and dangerous error of St. Thomas, their favourite saint.

His learning and piety, united with his talents and zeal, procured him extensive and powerful popularity. His own order did not oppose him, for it derived strength from his reputation, and power from his influence. His doctrine recommended his doctrine, and proved it to be practical in tendency and effects. "The error," says Melancthon, "was readily verified, The piety of a man makes his doctrine persuasive." This demonstration of his sincerity induced many excellent men, in every rank of life, afterwards to promote his plan of reforming the corruptions of the church. Still, however, he did not think of altering any of the established ceremonies; for when he perceived that Rome had departed from her primitivity, he still believed her to be the true church of Christ. He imagined that she might still be revived without a change of institution, and purified with-

out being made to pass through the fire. He therefore, in general, contented himself with preaching the doctrines of repentance, faith, and remission of sins, without inveighing against men or manners; knowing that the belief of the truth would lead to purity of conduct. In this, he differed from almost all the reformers, who preceded him. They had opposed chiefly the practice of corrupt churchmen; he attacked their doctrinal principles. They endeavoured to lop off some withered and noxious branches; he laid the axe to the root of the tree.

From this statement of facts, which includes all that we think necessary, to furnish a view of Luther's character and life, previous to his public appearance as a reformer of the church, it is obvious, that his motives were pure and disinterested; that they became more so as he advanced in the life of godliness; and that instead of being ambitious of fame, he was actuated only by the fear of God, by attachment to the pure doctrines of Christianity, by zeal for the divine glory, and the salvation of perishing men.

(To be continued.)

Religious Communications.

THE CONNEXION BETWEEN FAITH IN THE GREAT DOCTRINES OF THE GOSPEL, AND CHRISTIAN OBEDIENCE TO ITS PRECEPTS.

In the No. for August (See following the FAITH of primitive Christians, if we would live to the same effect.)

There is a different sentiment often advanced, and often commended as liberal. In substance it is this. If gospel commands and examples are kept well in view, a good life will certainly follow : and this being the great concern of man, what can render the belief of so many doctrines indispensable ; doctrines, which are above comprehension ?

This has a fair appearance ; but a near inspection may nevertheless find it unsound. What if it should turn out, that the doctrines and precepts, doctrines and examples, are so interwoven, that without faith in the one, there must be a want of confidence in the other, and therefore a want of obedience ? For all will acknowledge, there must be faith in the *precept*, or it will not be respected ; and in the *example*, or it will not be followed.

As this is an interesting inquiry, and a question of fact, in great measure, let us look to particulars.

In Matt. v. 44, we have this command of Christ ; "Love your enemies, bless them that curse you, do good to them that hate you," &c. "That ye may be the children of your Father, who is in heaven ; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, as your Father in heaven is perfect." Elsewhere it is, "Be ye merciful, as your Father also is merciful," Luke v. 36. Now, suppose there were a person who did not believe that there was such a real mercy of the Great Parent, to people of all characters, as is here stated. It is obvious, that

if he has not faith in the Saviour's doctrine in this point, he can have no confidence in the example placed before him, or in the precept, which bids him love *his* enemies. And by what other arguments can he be made sensible of this duty, while he is not convinced, that there is any such extended benevolence in heaven ?

Again. The apostle John in his 1st epistle iii. 16, says, "Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren." Here likewise, we have doctrine, example, precept, all combined to inculcate upon Christians a "wonderful" love, which can make them willing even to die for one another, if the case require. And if in heaven there is dying love to men, this surely is an argument of irresistible force. But suppose there were some Christians, who did *not* perceive the love of God, as here stated ; nor believe the fact, that *he* did lay down his life for them. What then becomes of the example, and what of the precept ? With respect to those persons, both lose their force ; and there cannot, upon these terms, be a respect to either. Suppose, in the mean time, a heathen poet, or philosopher, should say to them, "You ought to be ready to lay down your lives for each other ;" or, "you ought to think it glorious, and delightful to die for your country ;" what right have they to rely upon this, when they do not so much as believe *any* divine authority for any such thing ?

In Phil. ii. 3, and onward, St.

Paul recommends lowliness of mind, and a self-denying regard to the interests of others. And these he enforces by the condescension of Christ, "who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Now, admit for a moment, a modern exposition of ver. 6, and suppose any one to be in doubt whether Christ's original state was such, that it was condescension in him to take the form of a servant, and not claim or insist to be equal with God; must not the force both of the example, and precept here stated, be proportionably lost?

In 2 Cor. viii, the same apostle recommends liberality, in particular to poor saints. "See that ye abound in this grace also." And he enforces it by this argument: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes, he became poor, that ye through his poverty might be rich." How obvious is it, that here likewise, the soul of obedience is faith in the doctrine concerning the grace of Christ, in descending from riches to poverty for our sakes; and that, if this faith be wanting, both the precept and example will be without effect! What if some of the Corinthians had said to the apostle, "Sir, this recommendation of yours is founded in a mistake. Learned men

have told us, and we believe them, that Jesus was *first poor*, and afterward became rich; not that he was *first rich*, and after that became poor." With opinions so different from the apostle's doctrine, how could they possibly find in Christ such an example of liberality, as that now stated to them, or such powerful argument for diminishing *their* riches to relieve the poor?

Let me bring one instance more. St. Paul says to Titus, "These things I will that thou affirm constantly, to the end that they, who have believed in God, might be careful to maintain good works." The good works particularly intended, the first part of the chapter explains. It is a part of scripture expressly intended to point out the pre-eminence in all social duties, and the amiable conduct in every view, which Christians must maintain toward those who are not Christians. The considerations by which such a behaviour is to be enforced upon believers, are such as these; they themselves were once of the same depraved character with the unconverted now around them; it is mere mercy that has changed their character and standing; not only free mercy, but exceeding great kindness and love of God, have been displayed on them, depraved as they were; and very great blessings bestowed. Under this last head are specified, regeneration by the Holy Ghost, justification by grace, and heirship according to the hope of eternal life. These are great arguments; and where they are well believed and kept in view, are of great

power to produce that eminently kind, meek, and gentle behaviour toward *all* men, which they enforce. But it is well known that this doctrine is not always fully believed in all its branches. And where it is not, there will be a proportionable failure in practice. He, who never recognized in himself those characters of depravity, which the apostle describes, will naturally look *down* upon those to whom he believes they *are* applicable. Instead of humility, vain thoughts will prevail with him. And not feeling his own need of mercy, he will not be merciful as he ought to his fellow-sinners. If he believes himself a man of religion; whether he ascribes it to a rare felicity of *his* nature, or to his converting himself, without those divine energies the apostle mentions, or to a certain good conduct, which procured for him the gift of saving grace, or gave him a claim to it; a vain glory, like that of the heathen moralists, will pervade all *his* morality and all his religion. He will look with a haughty air, on those whom he thinks not so virtuous as himself; and perhaps be unkind to them, and throw them away, for not being as kind and merciful as he is.

And certainly if one, who thinks himself an heir of mercy, has not a strong sense of the free abounding love, and transcendently rich blessings displayed on man, so forlorn in character, and so ill-deserving; and of those blessings, as enhanced, beyond degree, by the precious redemption through which they flow; if there is not a strong sense of these things,

the greatest of all arguments to kindness and liberality to fellow-sinners, are *as water spilt on the ground*. What then, if these arguments are not even credited? And to how little purpose is this great example of heavenly love brought to the view of such a person?

We see then how little obedience to the gospel is to be expected without full confidence in its doctrines. Because, generally, these are the great basis of its duties; because here lie the great examples; I might have said, because here are found the grand motives. And all this applies as much to what are called the mysteries of Revelation, as to any parts of it whatever. This, the foregoing instances, and a great many more, will show. It is a striking fact, that the sublimest sentiments, which the gospel any where inculcates, are built upon these mysteries.

There are, it is true, other *scriptural* considerations, which should excite us to obedience. But if *some* doctrines are rejected because the wisdom of man would not have conceived them; or because, when revealed, they are still in some respects, deep and unfathomable; or because some learned men call them in question: or, if they are *neglected* for such reasons; with what sentiments do we go to those other parts of holy scripture? Even the whole must lose their credit with us, more or less, through our want of confidence in a part; or if, here and there, we seem to believe, it is with a faith, which stands in the wisdom of men, and not in the authority of inspiration.

is not the faith, which is obedience in the most sense.

At the same time, we naturally ask, that by looking to the different parts of the gospel, we can learn with greater satisfaction what its real doctrine is, in its great articles. One criticism must admit. That construction of the doctrine, which is the precept and example of the Holy Ghost, is probably the most natural, is probably the most instructive. That which destroys all their force, and renders them absurd, is wrong. With this criticism in view, I have the confidence to ask, who, upon the construction, can make of the apostle's argument a dispensation in Phil. ii. 3, and d? Who, upon the force of modern Socinians, receive any force, or even efficacy, in the argument for charity to the poor, in 2 Cor. xiii. 7, and who, taking into view the important argument in Titus, for amiable behaviour to the poor, must not admit the exclusion of Calvin and other reformers, or be content with the doctrine, precept, example, placed in an unnatural and all their force destroyed?

In the same light we see the effect of neglecting these doctrines, if we mean to be practically wise, we wish to see Christianity in its best form, in our own or others. For mysteries they are, and often described as mere speculative doctrines, they are in fact, the practical considerations of the most important influence in Christian life. As such they

are urged by the apostles, and enjoined to be affirmed constantly, for the same reason.

But who must not regret that truths so interesting should ever be held with only a speculative belief! Is this all that is due to the sad story of our ruined, wretched state by sin? Is this all that is due to the free, abounding philanthropy of God, and the bleeding love of the Saviour? To the doctrine of the Holy Ghost our regenerator, and of immortal life and glory in heaven? Let us ask then that divine mercy, which induces a believing with the heart; and thus removes those inconsistencies between opinion and practice, so often seen, so much to be lamented.

ZWINGLIUS.

THE DECALOGUE.

No. 3.

Third Commandment.

"Thou shalt not take," or lift up* "the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

This command immediately forbids false swearing. Let none call God to witness a lie. Promise not in his presence what you mean not to perform; neither affirm nor deny what you are conscious is wrong. A false oath has ever been ranked among the most heinous of crimes. Some nations have punished it with

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* So the word may be rendered. It refers to an ancient practice of lifting the hand toward heaven when an oath was taken.

death. Should the laws of men let this crime pass unpunished, it shall receive its merited punishment from the law of God. This was admitted by the most enlightened among the heathen. The *Twelve Tables*, the great repository of the Roman law, assert, that "the divine punishment of perjury is *utter destruction*; the human is *disgrace*." With this the emperor Alexander Severus was deeply impressed. "The contempt," says he, "of the religion of an oath hath God as a sufficient avenger." Cicero speaks on this subject with his usual eloquence. "An oath is the strongest bond among men to bind them to truth and fidelity. Witness the *Twelve Tables*; witness our sacred forms in taking an oath; witness our covenants and leagues, wherein we plight our faith to enemies; witness the animadversions of our censors, who judged nothing more diligently, than an oath." An oath falsely taken is an act of the highest impiety to God and injustice to men, and is therefore strictly forbidden.

The prohibition in this commandment extends to all cursing and swearing, and to the use of God's name on common and trivial occasions. This practice is vulgar as well as profane. It is sinful and vile. It is throwing off all regard for religion. It is the language of hell. Peter, by cursing and swearing, took the most effectual method to convince the Jews, *that he was no disciple of Jesus*. They who are familiar with this crime, can have no reverence for an oath, and

would probably perjure themselves with as little compunction, as they profane God's name in ordinary conversation. Our Lord interposes his authority to restrain men from practices so wanton and hazardous.

This command must likewise be understood as forbidding * "all jesting with God's word, or with sacred things, all irreverence to whatever belongs to him, and the use of his tremendous name, in religious worship, in a heedless or hypocritical manner. It implies a command to remember habitually the infinite majesty, purity, and excellence of God, and to behave toward him with that awe and reverence of his perfections, which becomes such mean & worthless creatures in his infinitely glorious presence.

"God will not hold the transgressor of this law *guiltless*. Men may not discover, or may neglect to punish this crime; and the sinner's conscience may scarcely trouble him about it. But let him know, that God will certainly detect and punish the atrocious affront which is thus offered him; and offered frequently without the plea of temptation, or expectation of pleasure, unless men can find pleasure in defying their Creator. But when it shall at last be said to the daring transgressor, *wherefore hast thou despised the commandment of the Lord?* his profane trifling will be turned into terror and despair."

PHILOLOGOS,

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* Scott on the place, quoted by the Editors.

LETTERS TO A BROTHER.

LETTER V.

ON THE CHARACTER OF GOD.*

Beloved Brother,

THE task, which you assign me, though arduous, is inviting. I approach it with trembling. Yet, as I approach, I feel a three-fold pleasure; arising, first, from the disposition you show, in requesting me to write on such a subject; secondly, from the hope, that a divine blessing will attend my humble efforts; and thirdly, from the prospect of fixing my thoughts on a theme, which I hope ever to contemplate with new delight.

With all the friendly anxieties occasioned by your last letter, I had the pleasure to observe, what a serious desire you manifest to examine the fundamental points of Christianity. In view of what I have written, you are so candid as to allow, *that the Bible contains intelligible and full instruction respecting the great things of religion, and that we must be supposed capable of discovering the truth.* You have selected the subject, which, of all subjects, is the most essential. Your great difficulty, you say, *respects the character of God.* Complete satisfaction on this point,

you think, *would extend to all other points. But here your mind is unsettled. Though you have heard and read much concerning God, you are yet so unhappy, as to be without any clear and determinate ideas of his character. In particular, you tell me, that the character, which Calvinists ascribe to the Supreme Being, is clothed with terror. Scarcely any feature of it appears amiable. Still you are not able to rest in any other description of God; and you wish me to write on the subject with that freedom, which I have ever used, and which you kindly receive, as a proof of brotherly affection.*

I comply with your request. My object is not to treat at large this astonishing subject, but only to suggest a few leading hints, to aid your own meditations.

The perfection of God can never be grasped by a limited understanding. Only a little portion of him is known; and that we know, *because he has unveiled it.*† The great question is, *What instruction hath God given us respecting himself? What is the moral character, which we are taught to ascribe to the Supreme Being?* The heaven-taught John furnishes this brief answer; GOD IS LOVE. These three words

* In this and the subsequent letter of CONSTANS, readers will perceive, that he has carefully investigated his subject, and that he is not backward frankly and candidly to disclose his sentiments. The Editors, without holding themselves responsible for the correctness of every sentiment, which may be advanced by different writers in this publication, are willing to communicate the views of a professed, discriminating, able Calvinist on the subject of these letters; a subject most interesting to man. As this writer appears to have advanced nothing contrary to the faith of the Reformed Churches in Europe and America, and has treated his subject sensibly and reverently, we have no doubt he will be read with attention, seriousness and candour. If in his manner of illustration, he does not confine himself to the most beaten track, and if others, who entertain the same sentiments, might think it inexpedient to express them with the same freedom and energy, yet all, we think, must commend his piety, frankness and ingenuity.

† See Smith's Letters to Belshazzar.

contain more information concerning God, than all the books of heathen philosophy. Love constitutes the moral essence and glory of Deity. Without love or goodness, his natural perfections would never render him amiable. Infinite knowledge and power, under the control of malevolence, would constitute an inconceivably hateful and infamous character. Under such influence, knowledge would plot, and power would perpetrate unbounded mischief. But God is love. All his natural perfections are under the influence of the most enlightened and extensive benevolence. His character is, therefore, both venerable and lovely.

It results from the absolute perfection of God, that he from eternity adopted the most excellent plan of operation. All possible schemes were viewed by the infinite mind of Jehovah, before he began to create. Perfect goodness chose *the best*. To say, that God could have chosen a better system, is to charge him with imperfection. If there could have been a better system, than that, which God eternally chose, there must have been either a defect in his understanding, in not discerning it, or a fault in his heart, in not adopting it.

When the system, eternally chosen, is declared to be absolutely *the best*, you must well consider, with what an extensive view it is declared. It is not meant, that every part of the created system, considered separately, or the whole, considered for any limited duration, is the best that Divine Perfection could have produced. All parts of the system must be considered in connexion, and the

whole, as extending to unlimited duration. It was in this view, the only wise God chose it. In this view, we pronounce it absolutely *the best*.

You must consider also, that when we pronounce the system, which God has adopted, *the best*, we do it from unreserved confidence in his infinite wisdom and goodness. As we are totally unable to comprehend all the parts, which compose the system, and still more unable to extend our views to the unlimited duration of the whole; it would be the greatest arrogance in us to pronounce any sentence upon it, except that, which is dictated by full confidence in ETERNAL WISDOM. By expressing our unwavering belief, *yea*, our happy certainty, that the scheme, which God has chosen, is the best possible, we do not profess to be wise above what is written, nor undertake to judge of that, which is above our reach. Such belief is founded wholly on the absolute perfection of HIM, of whom, and through whom, and to whom are all things, and on that infallible word, which assures us, *his work is perfect*. If I rest upon the wisdom, or upon the truth of God, I must conclude, that the great scheme of the universe is stamped with perfection; that *nothing can be added to it, and nothing taken from it*; and that its all-wise Author has never found, and will never find any occasion for the least amendment.

This sentiment, which is intimately connected with a consideration of the divine character, harmonizes with reason and with revelation. It favours the most exalted piety, by inculcating an

belief, that God has acted a case, where we are incapable of comprehending what he has done. This sentiment is also most comforting to the mind, and tends to dissipate all the doubts with which the mind is agitated by viewing the disorder of the natural and moral world.

What can be more animating and delightful, than the belief, that perfect goodness and wisdom inhabit the throne? Such a belief is the basis for the most profound cheerful submission, and the peace which nothing can disturb, and for the purest, and the joy.

I cannot yet leave this subject, the foundation of the truth, and of all moral duty and beauty. Although, the sun respects, clouds and mountains are round about the throne of God, the light of his glory is in the gospel of Christ; and is emanated by that gospel, so that it shines in the dispensations of Providence. Providence is well as revelation, proclaims his precious truth, with the assurance, that GOD is

the alvinistic scheme, which, in every view, clothes God with the most amiable character, and is this truth. It teaches, that God's moral attributes are comprised in love, and that his manifestation is a diversified and glorious display of it. His love is over all his works. He looks down with a benevolent eye upon the most sensitive beings, from the highest archangel to the meanest insect. He regards the sparrow, and the cry of the sparrow, as well as the

prayers of his people, and the praises of angels. He wishes well to the universe. But holy beings are the objects not only of his benevolence, but of his complacency and delight. *The Lord loveth the righteous, and taketh pleasure in them that fear him.* He not only desires their welfare, but approves their character. His goodness necessarily inclines him to love goodness in his creatures.

The love of God operates in the way of grace to sinners. When he promised to display his glorious goodness to Moses, this was represented, as a capital part of that display; *I will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy.* Scripture considers the salvation of sinners, as the work of divine love. I might add, that the punishment of sinners arises from the same principle. But on this topic, I only request you, for the present, to peruse the 136th Psalm, which professedly, and in the most affecting manner, celebrates the goodness and mercy of God; and see, how large a portion of it is occupied in rehearsing his judgments upon the wicked.

All the operations of God are calculated to promote his glory, and the great interests of the universe. His glory, though for a time concealed from the eyes of mortals, will finally shine forth; and its lustre will be the brighter for its temporary obscurity. The highest felicity of the intelligent creation is likewise included in the divine scheme. It is an object so dear to the heart of God, that he has unalterably associated it with his own glory.

Such I take to be the leading sentiment of Calvinism respecting God. The objections against it, which have been urged with singular zeal, and which you own have made a deep impression on your mind, shall now be considered. They are subtle and specious, but not solid. I discuss them the more readily, because I apprehend, that the very things, which are objected against God, will, on candid inquiry, appear greatly to his honour.

Your first objection against the Calvinistic doctrine of God is, *that it represents him as making his own glory and blessedness, rather than the happiness of his creatures, his chief, ultimate end. This representation, it is said, degrades the character of God, by ascribing to him those selfish feelings, which are always accounted a meanness in mankind, and robs him of the honour of that benevolence, which primarily seeks the good of others.*

I need not inform you, my brother, that the sentiment, against which this objection is urged, is explicitly asserted in the scriptures. "The Lord made all things *for himself*. Of him, and through him, and to him are all things. *For his pleasure* they are, and were created." I acknowledge, that a man's having a supreme regard to his own interest or honour, is the greatest blemish. But must the Lord of all be placed upon a level with man in point of personal worthiness? Because it is criminal presumption in man to set himself on the throne, is it therefore presumption in God? Is it arrogance for JEHOVAH to say, *I am God, and there is none else?* Must the regard, which he entertains

toward his own infinite perfection, be measured by the regard, which a worm ought to have toward himself? Candidly examine this subject. Why do we blame a man for thinking highly of himself? Because he has not personal merit to render such thoughts suitable. We cannot blame a person for esteeming himself according to his real worth. It is when his estimation of himself rises above the measure of his own excellence, that we stigmatize it. But when God loves himself *supremely*, does he love himself above the measure of his own worthiness? Is not his excellence infinitely superior to all created excellence? And must he cease to regard it accordingly, because it is *his*? Say, my brother; does not the infinite excellence of the CREATOR render it suitable, that he should love himself above the creation, and supremely regard his own glory and blessedness? If he should not, he would be partial and unjust. He would deny himself. To say, it is a fault in God to make himself the object of supreme regard, and his own glory, the end of all his works, is implicitly to say, that divine perfection does not deserve supreme regard, and that divine glory is less worthy to be sought than some other end. Were this true, God could not with propriety command us to love him with all the heart, and make his glory our chief end. But even among the framers of the objection, who ever dared to make this command a topic of complaint? Yet this command, as they must see, is sure evidence, that God is the object of his own supreme love, and his

own glory the end of all his works.

There is one more consideration, which deserves particular notice. God's making his own glory and happiness his chief end is so far from being to the disadvantage of his creatures, that the good of the universe is comprised in it. The glory of God, my brother, is the display of his benevolence. His happiness consists in the efficacious operation of his love. *It is the happiness of an infinite Benefactor.* By promoting his own glory and blessedness, he secures the highest felicity of the intelligent system. He created angels, and men, and all other objects, for the purpose of promoting the general good. As far as they eventually do this, they display the glory of God's love, and afford pleasure to his heart. Thus his glory and blessedness include the general welfare. On the contrary, if God should make his own glory a secondary object, and for any consideration should violate his own purity, wisdom, veracity, or righteousness; in short, if he should dishonour his own character, as Supreme Governor of the universe, he would manifestly do the greatest injury to his creatures. Now why should that, which at once displays the amiableness of God and secures the highest interests of the universe, be to mortals an occasion of murmuring? Why should we object against our Maker for entertaining and expressing that supreme regard for himself, to surrender which would be most flagrantly to violate the first principle of impartial justice, to descend from his throne, to cease

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to be God; and would thus destroy the only basis of union and felicity among rational creatures. And let me ask, dear brother, why should Calvinism be thought to cool the ardor, or banish the delights of piety, by assigning to God the highest place in the universe; by declaring that all creatures, in comparison with him, are as a drop of the bucket, and the small dust of the balance; and by insisting that he regards himself, and that we ought to regard him, according to the place he holds in the great system of being?

These thoughts I submit to your serious consideration; intending soon to examine your other objections, and craving for you, dear brother, and for myself, the teaching of the Holy Spirit.

CONSTANT.

THE DOCTRINE OF THE TRINITY
UNIVERSAL.

No. 1.

CERTAIN religious truths seem engraven as with a diamond on the human mind. In their remotest emigrations, in the lowest and most refined state of society, mankind have generally believed certain doctrines of religion. The being of a God, a Providence, the immortality of the soul, future rewards and punishments, the necessity of sacrifice for sin, have been almost universally acknowledged.

The doctrine of the Trinity may also be found in most of the religions known in the world. The Unitarians of late, represent the doctrine of the Trinity as an invention of modern igno-

rance. We now cheerfully confront them with witnesses of its high antiquity, and general prevalence among the nations, not only from the snowy mountains of Tibet, the dreary forests of Siberia, the Incas of America, and the amiable islanders of the Pacific Ocean; but from the ancient seats of science on the banks of the Nile, from the temples of India, the literati of Greece and China, and the holy books of the Hebrews. Though Unitarians "are the men, and wisdom may die with them," we also presume "to show our opinion."

The extent and uniformity of the doctrines mentioned, furnish conclusive evidence, that they must have been revealed. They must have been revealed to Adam or his immediate posterity. How else should doctrines become so extensively known, which are not discoverable by any process of human reasoning? By what mode of argumentation could Cain and Abel have been persuaded to kindle the fire of their altars? How should savage tribes be satisfied respecting the immortality of the soul, while the greatest philosophers of Athens and Rome* were skeptics respecting this infinitely important doctrine? What is there in nature, that suggests an idea of the Trinity? Why should a Triad be common all over the world, rather than a Decade, or any other number, had not the doctrine of the Trinity been revealed? Does not the existence, especially the extensive prevalence of these opinions

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* Socrates and Tully.

prove them revelations from heaven?

Our object is to show, that the belief of a divine Trinity has been general among the nations. We do not contend that pagan Gentiles had uniform or scriptural ideas of the Trinity; but we expect to show, they in general had some obscure information, some faint impressions of a Trinity in the divine Being.

Plato, and more explicitly his followers,* exhibit a supposition of a Trinity. Cyril says, that Porphyry, expounding the sentiments of Plato, saith, "that the essence of God proceeds to three Hypostases, or persons; that the supreme God is the supreme Good; that the second is the Creator; that the third is the mundane soul, or universal Spirit." In Plato, Epist. 6, page 323, is the following sentence: "Let this law be constituted by you, and confirmed by an oath, not without obtesting both God, the Imperator of all things, both which are and shall be; and the Father of that Imperator and cause." Clemens Alexandrinus, and others interpret this of God, the Father, and God the Son. Plotinus wrote a book of the three Persons, or Subsistences. The first he makes the supreme, eternal being, who generated the second. Cyril says, "he contemplated not the whole right, but in the same manner as they, who follow Arius; he divides and supposes subjects, inducing Hypostases [or persons] subordinate among themselves, and conceits the holy and con-

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* Plotinus, Porphyry, Jamblicus, and Proclus.

substantial Trinity to be three distinct Gods." We find frequent mention of a Trinity among the later Platonists of the Alexandrian school.* The learned Cudworth says, we may reasonably conclude, that what Proclus asserts of the Trinity was true, as it was contained in the Chaldaic oracles. It was at first a theology of divine tradition or revelation, or a divine Cabala; among the Hebrews first, and from them communicated to the Egyptians and other nations.

Diodorus Siculus bestows the highest encomiums on Hermes Trismegistus, as the founder of the Egyptian learning, and it is said he received his name "from his teaching the doctrine of the Trinity." The *Chronicum Alexandrinum* relates, that there lived among the Egyptians the first of the family of Chaan Sesostris, who held that there were three principal powers, virtues, or forms in God, for which reason he was called Hermes Trismegistus. Suidas says that Hermes Trismegistus was so named, because he asserted that there was a Trinity, and that in the Trinity was but one Deity. The learned Morneus observes, that Hermes Trismegistus used the same words respecting the Trinity, which were afterwards used by the apostle John. The Greeks called *Christ Logos*. Zeno and John called the Creator of the world *Logos*. Lactantius and Tertullian say, that Trismegistus, and the Sybils obtained a tradition, that God created all things by his omnipotent Son. Many authors suppose Trismegistus was Mo-

* Gale.

ses; but Mr. Bryant contends that he was Joseph. All the very ancient accounts of the Egyptians confirm the fact, that they were acquainted with the doctrine of a Trinity in the divine Being;

Hermes Paemander calls the *Word*, the Son of God, co-essential and co-eternal with the Father, the *Creator* of the world. He speaks of the divine Spirit, as the nourisher and imparter of life, the supporter and ruler of all other spirits, and concludes an address to the three persons thus, "O Lord, thou art one God."

Sanchroniathon, who flourished about thirteen centuries before Christ, confirms the truth, that the neighbouring nations believed the doctrine of a Trinity. In explaining the hieroglyphics of the Phœnician worship, he says, "Jove is a winged sphere out of which proceeds a serpent." The sphere or circle represents the divine nature without beginning or end. The serpent is his *Word*, which animates and enriches the world; the wings are emblems of the *Spirit* of God. Dr. Stuckely, who wrote in the early part of the last century, confirms and illustrates this opinion. He says, "this symbol," the snake and circle, "is graven on the ancient temple at Aubury [in England;] on innumerable Egyptian monuments; it always holds the uppermost, the first, and chief place, which shows its high dignity." He denies that this was an Egyptian invention. "The Egyptians took this, and hieroglyphic writing in general, from the common ancestors of mankind. This is proved from the universality

of the thing, reaching from China in the east, to Britain and America, in the west." Aristotle says that he and others offered a threefold sacrifice in acknowledgment of the threefold perfections in the Gods.

Calcidius, a disciple of Plato, distinguished the divine nature into the Father, and the Son, who created the world, and the Spirit, who enlivens. The first arranging, the second commanding, and the third actuating all things. Plotinus, another ancient philosopher, asserts, that the doctrine of the Trinity was an ancient opinion before the time of Plato, and delivered down from the Pythagoreans to the Platonists.

Mr. Maurice, in his Indian Antiquities, assures us, that one of the most prominent features in the Indian theology, is the doctrine of a Trinity. Brakma, Veeshnu, and Seeva constitute the grand Hindoo triad of Deity. He says this doctrine is found in nearly all the systems of oriental theology. In the Geeta of India the doctrine of a Trinity was written fifteen hundred years before the birth of Plato.

In the oracles of Zoroaster, who by some is considered the grandson of Ham, and by others the son or grandson of Noah, are the following remarkable expressions; "Where the paternal monad is, that paternal monad amplifies itself, and generates a duality: for a triad of Deity shines forth through the whole world, of which a monad is the head." In a succeeding passage, the three persons of the Trinity are named. "And there appeared in this triad, *virtue*, *wisdom*, and *truth*, that know all

things. This answers to the Kather, (virtue) the Cochma, (wisdom) and Binah, (intelligence) of the Hebrews. Plutarch, though he himself rejected the doctrine of the Trinity, informs us, that Zoroaster is said to have made a threefold distribution of things. He assigned the highest rank to Oromasdes, who is called the *Father*, the middle to Mithras, who is called the *second* mind, and the lowest to Ahrimenes.

That the doctrine of the Trinity is of the highest antiquity, has been inferred from the carvings in the temple of Elephanta, an island five miles from Bombay. These carvings have been reckoned among the most inexplicable wonders of the world. So many ages have they defied the mouldering hand of time, so remote is their antiquity, that no history records their design; no annals of other times relate the era in which they were formed; no tradition tells the names of the artists by whom they were executed. The doctrine of the Trinity explains the mystery. In the most conspicuous part of the oldest temple, perhaps, in the world, the traveller beholds with surprise and amazement a bust of the presiding God. The bust formed from the solid rock is twenty feet in breadth, and eighteen in height, *having three heads*, and adorned with all the symbols of the most ancient theology of India. This is a sacred and venerable witness, giving his testimony to the solemn fact, that in the remotest ages of the world the inhabitants of India adored a *triune* God. Though it be not attempted to explain, nor fully to illustrate the modal existence of

yet perhaps no conception could be more happy, or satisfy the inquisitive mind, is image in the island of Anta. There we see a repetition of three intelligences, being.

very names of the ancient gods, as well as their form, often expressed a of persons. Mercury was *Triceps*; Bacchus, *Triam-* Hecate, *Tergimini*. In , Diana was called *Trifor-* ple, or threefold, and was nted with three heads. nine, another Roman dei- ording to Porphyry and us, gives this account of : "I am called," says she, ree-fold nature, and also eaded. *Three* are my s; I bear three simili- r images."*

Vandals had a god, called ; one of them was found ungerberg, near Branden- He was represented with eads. This was doubt- e trinity of European pa- *Trium deat*, or Lord in was worshipped in a mag- temple in Sweden, with sacrifices.

PHILO.

(To be continued.)

FAME

Worthy Object of Pursuit.

(included from p. 352.)

evil of no small magni- the pursuit of fame is, ccess invariably brings perplexities unknown be- from various and far dif-

hurst's Hebrew Lexicon.

ferent sources these waters of strife flow; but they are all bitter to the taste. The uneasiness occasioned by rivals is one trouble common to the aspiring of every class. And it seems peculiarly unfortunate, that this trouble increases in direct proportion, as the man advances in the path of renown. The very thing aimed at, is superiority to others; or the possession of uncommon, or singular qualities. The more competitors, therefore, the ambitious man leaves behind him, the more will he be exasperated that any should remain. But rivals will always exist, even in the opinion of the blindest self-conceit.

Persons eminent in any walk of life cannot but know, that others have riches, beauty, wit, learning, eloquence, honour, or whatever they may make their boast, as well as themselves. Ahithophel and Haman are not the only statesmen, who have exhibited extreme mortification at the influence of others. In every community there are many instances of the same principle causing the same unhappiness in kind, if not in degree. But if rivals are not at hand, they will be sought after till they are found. What does it avail a man to be the first in this or that little territory, while he has many equals or superiors within his knowledge? If not to be found in the same nation or age, the annals of history will be searched, and foreign countries traversed, to find a person, with whom disadvantageous comparisons can be made. The victorious Corsican, though his eye should meet no object now in being, which he would dignify with

the name of a rival, may yet find another tomb of Achilles, at which to express his discontent and vexation.

Another prominent evil attending every kind of ambition, is the probability, which borders on certainty, that the pursuer will never obtain even the external object, in the pursuit of which he is so earnestly engaged. Few, very few of those, who desire it, can be poets, orators, ministers of state, Presidents, Consuls, or Emperors. Many of those, who set out in the career of glory, scarcely leave the goal, before they perceive the utter hopelessness of maintaining the struggle; and small indeed is the number of those, whose courage, or perseverance, or ability does not fail them, long before they approach the end of the race. Among the highest, few are as high as they could wish, and thousands are totally disappointed, to one, who in any measure succeeds. Of all dreams, none are so easily encouraged, as those of fame; while none are more vain and shadowy. It is easy to imagine one's self a poet, surpassing Homer, Shakespeare, and Milton; and crowned with chaplets of flowers, by wondering cotemporaries, as well as read and admired by succeeding ages. But, alas! this makes not a poet. It is easy in imagination to place one's self at the head of eloquence; heard at the bar, or on the bench as an oracle; revered and followed by the senate; adored by the people, as the defender of their rights, and the bulwark of their liberties; rousing every audience with absolute sway, the hearts of the hearers

vibrating to every modulation of the voice, and prepared to execute every mandate of the eye. But to be an orator is a far different thing. It is easy for fancy to personate the leader of a great and victorious army, a leader, by whose wisdom in council, and whose prowess in the field, the interests of a mighty kingdom have been favourably decided; with enemies humbled, and suing for peace, with rivals compelled to lay aside their jealousy, and unitedly presenting the meed of superior merit; emulated by officers, as the model of military greatness, venerated by soldiers, as a delivering angel. It is easy to pursue the illusion farther, and see himself enter the capital cities of a nation saved from danger by his arm, drawn in a triumphal car by an enraptured populace, hearing the revival of commerce, the renewal of industry, the return of peace, ascribed to his achievements, and hailed as the saviour of his country. Many such dreams have young men, but they do not all make a general. To be a poet, the possession of such mental powers, as fall scarcely to one in ten thousand, and the blessings of friends, education, health, and industry, which meet almost as rarely, must be enjoyed; to be an orator, the labour of profound investigation and wearisome study, the noise and exercise of the forum, and the heat of earnest debate, must be added to many other things of difficult attainment; to be a general, the fatigue of many campaigns must be endured; and knowledge must be obtained, not in the morning walk or the evening shade, but amid

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dience room, gilded, and
with tapestry, for a coffin ;
signs of imperial sway, for
dges of the king of ter-
his turreted mansion for a

could the souls of depart-
oes, or others, who have
emselves with the hope of

immortality, be permitted to vis-
it the world, and see every thing
that is preserved about them,
they would find little to flatter
their pride. *Fuimus Troes, et
fuit Ilium*, is the substance of
what is written concerning the
once mighty city of Troy and its
mighty men, and is the general
inscription on the tombs of
those, who have best succeeded
in the career of renown. It was
once a thing of great emulation
to be a Senator at Rome ; but it
is now as impossible to tell, who
composed that Senate, as, who
were the city scavengers.

Where are the great men, who
composed the court of Cyrus ;
who offered him counsel, and
fought by his side ? Who can tell
the long line of monarchs in the
Persian dynasty ? Who knows
the names of those, who have fill-
ed the throne in China and Hin-
dostan ? What is become of the
Emperors of Mexico, or the In-
cas of Peru ? In those regions,
who have been the inventors of
arts, the professors of learning,
the poets, the statesmen, the
warriors ? With respect to these
things oblivion envelopes the
whole. How few of the human
race are acquainted even with
the name of Cicero, much less
with his character and writings ?
Nearer our own times, how few
know any thing more than
the names of Constantine or
Charlemagne, of Lewis XIV,
or Peter the Great ? Their cour-
tiers and panegyrists, their sub-
jects and themselves, have fallen
into the mass of undistinguished
ruin. As a man really ambitious
sets no bounds to his desires, one
would imagine he must be far
from happy, when he considers
how utterly impossible it is, that

he should possess an influence or a name, at all commensurate with his inclinations. Alexander might have spared himself the trouble of weeping for more worlds to conquer ; he had subdued scarcely a tenth part of this. And since his day not one man in a hundred has ever heard of his exploits, or that a fellow worm of that name ever lived in Macedonia.

Above all, when it is considered, that the love of glory is a sanctuary under which every thing base and malignant takes shelter ; when it is considered to what enormities this passion prompts, how it destroys every desirable affection of the heart ; with what a resistless influence it tyrannizes over the whole man ; how it delights in commotion, rebellion, massacre and blood ; with what diabolical cruelty it perpetrates assassination and parricide ; with what cool deliberation it murders not individuals only, but whole cities, armies, nations ; we cannot but be convinced, that its votaries "*sow the wind, and reap the whirlwind.*"

Let me not be thought to insinuate, that every great man is a bad man. An Alfred, or a Washington may be directed by the justest principles, and influenced by the purest motives. There is not a more noble object to the contemplation of a benevolent mind, than a man truly elevated, who, if learned, directs the whole force of his genius to the instruction and amendment of his fellow-men ; or, if in authority, thinks not of his own gratification, but applies himself faithfully to the discharge of his duty, always remembering his subjection to the great and only Potentate. Such

a ruler is beautifully compared to "the light of the morning when the sun riseth, even a morning without clouds."

I am aware that it is urged in favour of ambition, that it is just such an active principle, as is wanted to engage men in the performance of great and useful services ; that without it, they would relapse into listless insensibility, and sottish barbarism ; and that no other principle is of sufficient efficacy to supply its place. Nor can any one be ignorant, that under the name of emulation, laudable ambition, or some other soft appellative, it is often made the grand *stimulus* to improvement and eminence, in the school and the college, in the army and the senate.

If it can be shown, however, that there is a principle more noble, more amiable, equally active, more efficacious, and infinitely more promotive of good, there can be no sound reason why it should not take the place of ambition. Such a principle is Christian benevolence. Instead, therefore, of inflating a youth with absurd and gigantic wishes, instead of exalting him by invidious comparisons with his associates, how much more reasonable is it, to urge him by such motives as love and obedience to his parents, usefulness to his country, and gratitude to his Maker ? Instead of forming the statesman by the sordid motives of personal success, would it not be wiser to educate him so that the good of others should be the unvarying standard of his conduct ? Nothing appears more derogatory to the honour of a ruler, than his inquiring, in every conjuncture of his public life, how this and that measure will af-

his own popularity ; being at the same time totally regardless of what is injurious or useful, or wrong. The man who is desirous to *be* good, rather than to *do* good, is fit for promotion. It is triumphantly alleged, even Solomon has said, " a name is better than precious silver," & has thus sanctioned the love of praise. There needs, however, much perspicacity, to see an essential difference between the good name of the virtuous, and the honour of the world. The one can be attained by every man, however humble talents or talents ; the other requires brilliant powers of mind, a splendid stage of action ; the one tends to the happiness of the multitude, the other looks at the aggrandizement of a few ; the one exalts no man, depresses no man, the other tramples on no man, the one exalts only by comparison ; the one has the promise of the praise of God, the other strives, though with many disappointments, for the praise of men. Wise, then, is the choice, and happy their portion who neglect the boasted treasures of this world, and look for durable riches and righteousness ; who disregard earthly promotion, which is so uncertain and precarious, in hopes of glory, honour, and immortality in heaven.

C. Y. A.

THE SECRET OF THE LORD IS WITH THEM THAT FEAR HIM ; AND HE WILL SHOW THEM HIS COVENANT."

THE true fear of the Lord is a slavish fear, such as servants have of their cruel masters. I. No. 9. D p d

ters ; but a fear which implies love and reverence. It is a dread of offending God, because he is great and good. In the possession of this feeling, the soul is not in bondage, but enjoys that freedom and happiness, which are peculiar to the children of God. This fear of the Lord is heaven begun in the soul. It is that purity of heart, which *sees* God ; that singleness of eye, which makes the *whole body full of light* ; that spiritual discerning, which *apprehends the things of the Spirit of God*. As many as have this fear are prompt in acknowledging the greatness of God, and the vileanness of their own characters. Under the influence of this fear, the patriarch, Jacob, was led to exclaim, *I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant.*

They, who possess the fear of the Lord, have that revealed to them, which may with propriety be called a *secret*. On finding this remark, will not a certain class of readers begin to reason in their hearts, and to say, " Are there *secrets* in that religion, which we are called upon to embrace ? If there are, we may well proceed with cautious steps ; for it is hard to subscribe to conditions, which we do not understand. We are unwilling to bear the Christian name, until we have obtained a knowledge of all the peculiarities of Christianity. If there are secrets, we wish to know what they are ; and we have a boldness in making this claim."

The writer of this essay, having introduced the idea, that they who fear the Lord have that re-

vealed to them, which is hidden from the wicked, feels an obligation to be more explicit ; and is led to observe,

1. They have no secrets revealed to them, as *truth* is respected. The word of God, which is their only guide, and to which they look to know what truths to believe, is open to the inspection of all. The mind of a Christian does not dwell on a single truth, respecting the way of salvation, which the sinner has not opportunity to examine and weigh for himself. The commands, the calls, the invitations, the promises and the threatenings of God, to which the *Christian* takes heed, and which have an influence on his conduct, are precisely the same with those, which are exhibited to the mind of the *sinner*. Truth is uniform ; the same at all times, and in all parts of the world. The great source of moral truth is the BIBLE, to which the gospel sinner has as free access as the Christian. God has revealed nothing respecting his character, his holy law, or the way of salvation by the blood of his Son, which is not open to the full examination of the wicked, as well as of the righteous.

It may also be remarked, that the exhibition of truth from God's *works* is made with equal clearness to the saint and the sinner. This was urged by the apostle Paul, in his reasoning with the Romans, particularly when he said, *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse. Because that, when*

*they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. They, who fear the Lord, stand ready to acknowledge, that there is no new revelation made to them, and that, as truth is respected, they are entrusted with no secrets. The same doctrines, which to their own hearts are so interesting and comforting, they can freely present to sinners, without any colouring or disguise. They can invite them to search the same Bible, which has their daily attention, and to behold the same displays of God's character in his works, on which they look with so much pleasure. It is, therefore, plain, that there are no secrets in the *creed* of those, who fear the Lord. They pretend to none ; for the sources, whence they derive their instruction, are free of access to the wicked.*

2. They, who fear the Lord, are entrusted with no secrets in regard to the *motives* of God in creating and governing the world, and in providing a Saviour for lost men. These motives are explicitly avowed in the holy scriptures, and they are as much open to the examination of the wicked, as of the righteous. God declares that he created, and that he governs the world, for the purpose of glorifying his own excellent name. To promote the same end, he gave his Son to die on the cross. The righteous never pretend to have any other views of the intentions of God, in all his great operations, than what they have learnt from the oracles of truth. Of course, in regard to the overtures, which God makes to men,

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to notice. They are both
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d instructive providences.
, therefore, as *instruction*
; *manner of communicating*
respected, the Christian is
alted above the sinner.

Conclusion, therefore, is ob-
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has no respect to any ex-
advantages.
se things being premised,
view to take from the sin-
ground for caviling ; it
; remarked positively,

1. That the *loveliness of truth*
is one of the secrets revealed to
those, who fear the Lord.

The Christian discerns that in
God's character, to which the un-
believer is totally blind ; al-
though they both look at the
same character, and acknowledge
the same attributes. What a
mystery is this ! To what can
this mighty difference be owing ?
Certainly not to a different exhi-
bition of the perfections of God ;
for, as has been observed, truth
is uniform. It is owing to the
different tastes of the persons.
The Christian loves the charac-
ter of God, because it is excel-
lent and lovely. The sinner
sees the same character, but such
is the corruptness of his heart,
that he discerns no loveliness in
it. As to what is truth, respect-
ing the divine character, they
may see alike ; they differ in re-
gard to the beauty and loveli-
ness of truth. The same obser-
vations may be made with re-
gard to the divine law, the char-
acter of the Mediator, and the
whole system of divine truth.
Christians are entrusted with an
important secret ; and the whole
secret, important as it is, con-
sists in their *discerning moral*
beauty, where the sinner dis-
cerns none. They have eyes to
see, and ears to hear ; and when
the great system of divine truth
is exhibited, whether in one gen-
eral view, or in its parts, it is
food to their souls. But it is
not so with the wicked. They
have eyes, but they see not ;
ears have they, but they hear
not. By these expressions, it is
meant, that there is an awful
blindness in their minds, or in
other words, that their hearts are
totally corrupt.

That Christians love and admire the character of God, is to sinners a great mystery; because it is so contrary to their own experience. They like not to retain God in their knowledge. That Christians should say, with David, *Thy law is my delight*, is to the wicked a great secret; for their unsanctified minds are not "subject to the law of God, neither indeed can be." That Christ appears precious to Christians, and that they are willing to count all things but loss, for the excellency of the knowledge of him, is a dark and mysterious affair to the wicked; for in their view, he hath no "form nor comeliness," and when they look upon his character, they see no "beauty that they should desire him." In the minds of the wicked, there is the same blindness with regard to the whole system of divine truth. Between the truth and their hearts, there is no more agreement, than there is between light and darkness. Of course, it is mysterious to them, how Christians can be pleased with the exhibition of those truths, which are so entirely crossing to the reigning principle of their hearts.

The attainment of the Christian, in discerning the *loveliness of truth*, may be called a *secret*; because it is something of which the unrenewed are as ignorant, as the man born blind is of colours, and of which they will forever be totally ignorant, unless their hard and flinty hearts are taken from them by the power and grace of God. Christians themselves cannot communicate to the wicked the idea of the loveliness and transcendent beauty of God's character. They may

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speak to them of all his perfections, and by the aid of the holy scriptures, may describe them, in a just and clear light; but, it is not in their power to make them appear to the unsanctified to be beautiful and excellent. As many, therefore, as are brought to fear the Lord, have a secret revealed to them. It may be said of them, that they *know the Lord*, in a peculiar sense. Agreeably to this sentiment the apostle John says; *Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God.*

2. Believers have a secret revealed to them respecting *sin*. The Spirit of Christ, which is in their hearts, has taught them the odious nature of sin. Having their eyes opened, they discern that evil in it, of which they could not have a sight by mere speculation, and which never could have been communicated to them by the force of argument. Persons, in a state of nature, may have a conviction, that an ungodly life exposes them to evils; and when they are made to realize that these evils are coming upon them, they wish they had pursued a different course. But, to the mind of the Christian, something more is revealed. He sees that sin is odious in its own nature, aside from all the evils to which it exposes him. To him iniquity appears to be hateful; because it is opposition to that holy God, whose character he loves. He has been taught, by the Holy Spirit, to loathe himself. Conscious of his proneness to transgress, he is often led to humble himself before God, on account of sins, of which no one has a

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of life. Such have been taught
 of God. Having tasted and seen
 that he is good, they can joyfully
 commit to his keeping and
 disposal their own lives and
 souls, as well as those of their
 children. They believe him to
 be faithful; and believing this,
 they know that all things will
 work together for the good of
 those, who love him. They
 feel assured, that every event is
 a part of the great and perfect
 plan of Him, who worketh all
 things according to the counsel
 of his own will, and that every
 event, however melancholy in it-
 self, will, in some way, promote
 the interest of that kingdom, to
 which they have devoted them-
 selves. Truly, they have an in-
 heritance made over to them,
 which is more valuable than all
 this world.

The Lord open the eyes of
 those, who may peruse these
 thoughts, that they may see the
 beauty and glory of his charac-
 ter; and, "beholding, as in a
 glass, his glory, may they be
 changed into the same image
 from glory to glory, as by the
 Spirit of the Lord."

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REMARKS ON ORDINATIONS.

To the Editors of the Panoplist.
Gentlemen,

I HAVE, for many years, seized every opportunity to attend ordinations. To me they have been both solemn and delightful. That they are generally attended with so much order, and that the great Redeemer is pleased, on such occasions, to give so many tokens of his gracious presence with ministers and churches, is a matter of joy and praise. Still,

I think there is room for amendment; and I beg leave, through your religious publication, to offer the following hints to the consideration of those, who are particularly concerned. Though not a clergyman, I am a decided friend to gospel ministers; and I assure them, that in the remarks which follow, I have the concurrence of many learned and pious laymen, who wish for nothing more sincerely, than to give respectability and influence to the clergy.

I take it for granted, that a serious and careful examination of candidates for ordination is necessary and important. Is there not, then, great impropriety in appointing the meeting of the council at such a late hour, as to give little or no opportunity for an examination? Is it not expedient, that the ordaining council be uniformly invited to meet on the evening before the ordination? By this arrangement, they would have sufficient opportunity to examine the candidate, to attend to the circumstances of the church and society, to consider any difficulty deserving the notice of the council, and to finish in season their whole business preparatory to ordination. This arrangement would prevent the pain and disorder occasioned to a large assembly by a long disappointment respecting the public services. Such disorder I have often witnessed; such pain I have often felt. This arrangement would likewise give the performers time to compose their thoughts, and by suitable premeditation, to prepare their minds to engage in the public solemnities.

While I am happy in admiring the excellence of the perform-

ances, which we generally hear at ordinations, I take the liberty to mention what I consider, as faults. If they are really so, they should be corrected.

First, *Repetition*. In each prayer we frequently hear the same thought, and sometimes the same expression repeated again and again. And this repetition is generally so far from being emphatical or impressive, that it apparently springs from vacancy or disorder of mind, from want of preparation, or from inadvertence, and is of course a severe exercise of the candour and patience of hearers,

Secondly, *Prolixity* is a fault frequently objected against ordination performances. I would not consult the taste of the irreligious, but the Spirit of inspiration. Scripture precepts, and scripture examples discountenance long prayers. Solomon's direction is this; *God is in heaven, and thou upon earth; therefore let thy words be few*. The instructions of Christ afford no encouragement to long prayers. *When ye pray, he says, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking*. The general form or directory of prayer, which he gave his disciples, is very short. There is one example in the Bible of a long public prayer, viz. that of Solomon at the dedication of the temple. But it must not be forgotten, that the occasion was important almost beyond comparison, and that his prayer was the only performance of the kind on that great occasion. And yet I hazard the assertion, that the prayer of Solomon recorded in scripture is not half so long, as

Introductory prayer often is ordination. Yea, after several performances preceding, we sometimes heard a closing prayer quite as long, as the whole of Solomon's prayer at the dedication. Nor does such length of prayer commonly appear to flow from the fulness of the heart, nor with any remarkable copiousness or ease. The lengthening out of prayer frequently appears the effect of mere labour, which is very uncomfortable to speaker and hearer. They, who lead in prayer exercise, seem not unfrequently to be influenced by the opinion, that a prayer is excellent in proportion to its length. It could not be an opinion so unnatural and groundless. In several performances, as well as in the prayers. This fault is corrected with another, which is, hardly, The introduction of *impertinent matter*. How remarkable was the prayer of Solomon above mentioned. He entered directly into the spirit of the occasion. Though he said much, he said nothing but what perfectly adapted to the object of the assembly. In most ordinations it is frequently otherwise. Expressions are constantly used, and thoughts added, which, though suitable on ordinary occasions, are not means adapted to this. The greatest part of the first prayer, which ought to be merely well adapted introduction to the solemn business of the ordination, is frequently made up of prayers, which are heard every day. The sermon is common, though not always, less commendable. The consecrat-

ing prayer is sometimes such, that during a considerable part of it, we should hardly be able to conjecture, what is the peculiar object of the performance. While attending to the concluding prayer, we are frequently, for a long time, wholly unable to see, that the performer has any suitable sense of the occasion, or any design to close it.

Fourthly, *The parts commonly intrude upon each other*. If the parts are really distinct in their nature, they ought to be kept distinct in the execution. But instead of this, the introductory prayer generally contains much of that, which is the peculiar province of the consecrating prayer. The sermon often anticipates the ground of the charge and the right hand of fellowship. The consecrating prayer consists in part of what belongs to an introductory prayer. The right hand of fellowship frequently returns upon the ground of the charge. The last prayer, which should be considered as a devout and easy close, generally rehearses a considerable part of the consecration, and sometimes takes as formal and particular notice of every subject involved in the occasion, as though there were no other performance. Of course, instead of being four or five minutes long, it is fifteen or twenty.

What sacred improvement and pleasure does an ordination afford, where every performer has the true spirit of the occasion, and executes the part assigned him with readiness and propriety. When every one enters immediately on his appropriate ground; knows what to say, and which is almost equally important, *what not to say*; begins

where his part really begins, and ends where it ends ; so that all the parts together make up one perfect whole. What a saving of time is realized, and what a heightening of the general impression. If, in addition, all the performers are animated by evangelical fervour ; if they show the *spirit of power, and of love, and of a sound mind* ; if their hearts are enlarged with Christian affection, and their mouths open to express with freedom the variety of tender, dignified, and holy sentiments, which the occasion naturally inspires ; no scene can be more interesting, or more delightful.

A HEARER.

To the Editors of the Panoplist.

GENTLEMEN,

I HAVE observed with pleasure, that it is one object of your work to revive attention to the characters and writings of eminent divines of the two last centuries. Many of these men, in point of scriptural learning, deep views of the things of God, and Christian experience and piety, have not had their superiors, and rarely their equals in modern times. Their works will ever be read, and the characters of their authors revered, by all who love the Lord Jesus Christ in sincerity and truth. There is a savour in their writings, which refreshes the heart of the experienced Christian. They are admired and relished notwithstanding the uncouthness of their style.

I have lately been reading that celebrated work, entitled "*The fulfilling of the Scripture*," by Robert Fleming, and take the liberty to send you an extract from

it, which I think suited to the design of your work, and adapted to the present times. If you are of my opinion you will give it a place in a future number.

Showing how discord and contentions among Christians fulfil the scripture, he says,

"Those sad *jars and divisions*, which are so frequent in the church of Christ, may seem very strange, and be the cause of stumbling and offence to many ; that whilst the world is at such an agreement, and of one mind to oppose the truth, those are oft found at war, most bitterly contending amongst themselves, even those who should *stand in the breach*, for the truth, and in defence of the gospel, the *fellow servants* at strife and *smiting one another*, when they should be *striving together about their Master's work*. I confess, this is sad, and is a rock whereon many have split ; of which they have made that use to a further heightening of their prejudice against the truth : yea, it is strange that this destroying plague doth so observably attend any peace or calm, that the church hath in her outward condition. But there is no cause for such stumbling ; if we will allow it some serious thoughts, it may rather help to fix and establish us in the way of the Lord, and instead of being a poison, may be an effectual antidote against the same, I mean the *atheism* of the time, which pretends so great an advantage from this. For the scripture is clear,

I. Though it is a sore stroke on the church, and the most sad departure of God from a people, which we have upon divine record, we find usually attends

them in such a torn and divided case; yea, though in all the records of after times, this may be traced in the breaking out of a judgment, as a very immediate forerunner thereof; yet, have we no warrant to expect the church militant shall be in that condition in which there shall be no such discord and breach. No, that is heaven, and it is there only that perfect peace and concord will be found; read 1 Cor. i. 10. Rom. xv. 5. And what an early trial was this to the church, which did occasion that grave and solemn meeting of the apostles and elders, Acts xv. to let us see how the Lord can serve himself of the greatest evil for the advantage of his truth. (2.) There is no cause of challenge here or reflecting on the truth, whatever be on those, who profess it, since the scripture shews that we know but in part, and prophesy in part, and such a prevailing mixture of corruption, that some will preach Christ out of strife and contention, not sincerely. Phil. i. 15. Yea, whilst there are such different sizes amongst the saints, that those who eat not, are ready to judge them who eat, and those who eat, are ready to despise him who eateth not. (3.) If we consult the scripture, we shall find that peace and concord within the church, which is so excellent in itself and desirable, must be severely qualified with a respect to holiness. Heb. xii. 14. For else such an agreement would not be the true peace of the church, but her plague. And is not that wisdom, which is from above, first pure, and then peaceable? It is sure, they are its best

friends, who have least latitude to take or give in the interests of truth; but it is oft found, how such indirect tamperings for peace, have in the judgment of the Lord caused a further breach. There is no true jar betwixt the zeal of God, and an ardent desire and endeavour for peace, but what our corruption causeth. O this is a blessed peace-maker, who can go the furthest length to yield in his own things, whether credit or private interest, yea, overlook the most sharp personal reflections, to promote that excellent design: but hath nothing to yield or quit upon his Master's interest, and can resist whosoever they be that would prejudice this, even to their face! Have we not that heroic practice of the apostle (Gal. ii. 5.) upon divine record to this day? to whom we gave place, no not for an hour, that the truth of the gospel might continue with you. Is not that also a special remark, that those who cause division in the church, and were therefore to be noted (Rom. xvi. 17.) were those who did oppose the doctrine of the church? For it is men's falling off from the truth which is indeed the cause of a schism and rent; but not their adherence to it, though for this they should be men of contention, and looked on as signs and wonders in the time. (4.) Whatever advantage some may take to challenge the way of the Lord, from these breaches, I am sure, they cannot deny, there is a fellowwhip and concord in the church of Christ beyond any in the world. There is a communion of the saints, even here, with one heart and mind: yea, in such a mea-

sure, as may show the world this is a bond that exceeds the most near and strait ties of natural relations, *Eph.* iv. 3. 16. and truly

every jar and difference amongst the followers of Christ, makes not a breach."

Selections.

ON THEATRICAL ENTERTAINMENTS.

! In the life of the celebrated Judge Hale, by Mr. Thirlwall, are the following observations respecting the Theatre, suggested by the determination of the Judge never to see another play acted.

"Hale had reason," he says, "to congratulate himself on his fortunate escape from a snare, in which thousands of both sexes have been entangled and ruined. His example cannot be too earnestly recommended to the imitation of the young and inexperienced, who wish to preserve the principles of chastity, modesty, and sobriety, which they have imbibed in their education, pure and untainted. — Though I am fully aware of the tender ground on which I venture, I hold it an imperious duty to warn every parent, who wishes to promote the present peace and future happiness of his children, to discourage, by his example and advice, a propensity for dramatic entertainments. Allow these exhibitions all their boasted advantages; concede to their advocates the rational and harmless satisfactions, which are to be found in the charms of music, poetry, and painting; in the specimens of brilliant wit and refined sentiment, the graces of elocution, the delineation of the passions, and

the exhibition of human nature under all her forms, and even in her most amiable dress; yet will it not at the same time be allowed, that the gratification arising from these sources is purchased at much too dear a price, when they court an alliance with profaneness and immorality, and the path to these pleasures is strewn with temptations to vice of the most bewitching and alluring nature? If, by chance, the character and moral of the dramatic composition itself be free from objection, yet when the circumstances, which are inseparably connected with the representation of a *modern playhouse*, are gravely considered, is it not at least unsafe for the sober youth and unspotted virgin to visit it? Is not the danger of corrupting the morals and inflaming the passions too great to justify a participation in these amusements?

"It is possible, indeed, to *imagine* such a regulated theatre, as shall be exempt from the evils which are the ground of complaint; but until such a theatre can be realized, it will be difficult to prove, that these evils are not interwoven in the very constitution of a dramatic exhibition, and vitally essential to its success and popularity.

"There is implanted in our nature a veneration and respect for the majesty of virtue. Even

vice strives to hide her own deformity under her garb. Hence the patrons of theatrical representations have been studious to deny, or, at least, to extenuate the mischiefs which are imputed to them. Some persons will gravely contend for their utility, will extol them as schools of morality, and will recommend them for the lessons they teach, and the powerful incentives they propose to the cultivation of good and amiable qualities, or the performance of brave and benevolent actions.

“It is a consolatory reflection, that this homage is still paid to virtue, that this honourable suffrage is universally acknowledged to be her due, and both candour and justice claim of us the persuasion, that the warmest patrons and most strenuous advocates of these exhibitions want only to be convinced of their fatal consequences, to acknowledge their error, and subscribe their recantation.

“Names do not alter the nature of good and evil. The boundaries of virtue and vice, of religion and profaneness, are marked by a clear and broad line of distinction, amidst all the fluctuations of fashion, and varieties of human opinion. Were our opinion even asked of the morality of our modern dramatic pieces, we do not scruple to declare our pointed reprobation. They are calculated to corrupt the morals, and instil the most dangerous and criminal maxims. Did we wish to root up every religious and moral principle from the heart, to tempt our daughters to barter away the brightest jewel of their sex; to inflame the passions of our sons,

and abandon them to their lawless empire; did we wish our children to become familiar with crime, to blunt and deaden those delicate sensibilities, which shrink at the touch of vice; did we wish to harden and inure them to scenes of blasphemy, cruelty, revenge, and prostitution, we would invite them to the sight of the most popular plays, which are now performed on our stage; we would send them for instruction to the *German School*, where, by the most subtle and malicious contrivance, vice is decked out in the air of virtue, and the deluded youth is seduced to the road of ruin, while he believes that he indulges in the noblest feelings of his nature; where a casual act of generosity is applauded, whilst obvious and commanded duties are trampled on, and a fit of charity is made the sponge of every sin, and the substitute of every virtue. We would invite them to the plays of *Pizarro*, the *Stranger*, and *John Bull*, where the spurious virtues are blazoned out, and the genuine are thrown in the back ground and degraded. In the one is a bold and sentimental strumpet, whom the passions of lust and jealousy prompt to follow the adventures of her paramour. In the other an adultress, who had forsaken her amiable husband, and lived in criminal commerce with her seducer. In the last is the daughter of an humble tradesman: she suffers herself to be seduced by the son of a baronet, flies from the roof of her fond and most affectionate father, and afterwards is united in marriage to the despoiler of her virtue, And, to the shame and disgrace

of the stage, and the age we live in, these three ladies are the prominent characters of the respective pieces, and instead of being held up instructive warnings to others, are contrived to be made the objects of sympathy, esteem, and admiration.

“And surely it is no recommendation of our modern dramas, no proof of our superior refinement and delicate feelings, when we not only tolerate, but openly encourage the immodest allusions, which abound in our favourite comedies, and tinge with blushes the virgin cheek of innocence; when the ears are shocked with those *equivocal* expressions, which the most profligate rake dares not repeat in the drawing-room, without incurring the danger of being shewn to the door by the father of a virtuous family; and when to this is added the unpardonable privilege, which the performers themselves assume, of improving, as they imagine, upon the author, by additions from their own prolific genius. Their coarse profaneness and shameless blasphemies, with which they interlard their speeches, and supply the imperfections of their memory, are too notorious to be denied, and too revolting to the moral feelings to enlarge upon.”

FRAGMENT.

I BECOME daily more and more convinced, (said an eloquent modern professor of divinity of our own country) of the importance of frequently holding out in our sermons the precise characters of the saint and the sinner; of shewing what are the Christian graces, and what their most specious counterfeits; of marking the exact boundary line between the fruits of the Spirit, and highly excited natural affections. This was the *Puritans'* mode of preaching; and the success that attended their ministrations proves that God owned and blessed it. Our modern preachers, it is true, excel these old servants of Christ, in taste and style, but still we must remember it is of more importance to give a gospel knowledge of gospel truths, and to amend the heart, than to please the ear and gratify the fancy. When I take the work of an old Puritan in my hand, I seem to sit down to partake of solid food, plainly dressed, indeed, but *nourishing*; whilst many of our most extolled modern divines appear to me to spread a table, on which there is very little that is substantial, although the dishes are arranged with taste & garnished with elegance.

Review of New Publications.

A discourse, delivered at the opening, for public worship, of the Presbyterian church in the Northern Liberties of Philadelphia, April 7, 1805. By ASHBEL GREEN, D.D. senior minister of said church. Philadelphia. T. and W. Bradford. 1805.

☞ As there is no probability, that the bulk of our readers will have op-

portunity to peruse this interesting discourse, we have made larger quotations from it, than are commonly found in reviews. None, we trust, will disapprove, after carefully reading these quotations.

THE author, with propriety, thus introduces the discourse;

“Assembled, my brethren, to consecrate to God a house erected for his worship, I have chosen to address

text, which his own unerring dictated on a similar occasion."

text, so wisely chosen, is m. vi. 40, 41. "Now, my t, I beseech thee, thine eyes t, and let thine ears be at-to the prayer that is made place. Now, therefore, O Lord God, into thy rest- ce, thou and the ark of thy h. Let thy priests, O God, be clothed with salva- and let thy saints rejoice in ss." The exordium con- very happy illustration of t. The design of the dis- is to show,

What duties are incumbent on consecrating, and after we have ated a house to the worship vice of God.

What benefits we may rea- hope to derive from the faith-ormance of our duty in this ut concern."

order to illustrate these the preacher thus pro-

consecrating a house to the and service of God, we first of all, endeavour to pro- the full accommodation of rshippers, and that even the g itself should bear testimony everence, which we feel for eat object of our religious :."

if some striking remarks s part of the subject, we re following well written aph ;

Among the primitive Christians, persecuted and oppressed as ere, few public buildings for is exercises were permitted to Caves, and cellars, and pri- ambers were the churches to they resorted. And even now, the people are poor or perse- and in every instance, in which ty, and not choice, is the no doubt the humblest or t building may contain those, orship, with the fullest accept- that God, before whom all ' splendour is, in itself, but

dress and darkness. Still, however, as holy David was grieved to think that the ark of Jehovah should abide in a tent, while he was dwelling in a house of cedar ; so the most enlight- ened Christians have ever felt, that to occupy sumptuous mansions them- selves, and not possess a decent house in which to assemble for God's worship, is inconsistent and reproach- ful.

"Wherefore, my brethren, you have done well, that in the erection of this house, you have endeavoured to serve God with your best. You have done well, in the exertions you made and the expense you have incurred, to give to this sacred place those comely proportions and modest orna- ments, which it now possesses."

The author further explains the duty above mentioned, by remarking,

"2. A house, dedicated to the worship and service of God, ought ordi- narily to be used only for that pur- pose ; and should be resorted to with a serious recollection of the nature of the exercises, in which we are going to engage."

In the course of what he ad- vances, to show that a meeting- house should ordinarily be used for a sacred purpose, he intro- duces this satisfactory reasoning, founded on that principle of the human mind, which is called *the association of ideas*.

"The law of our nature is such, that whenever we have seen an ob- ject often connected with a certain business, or employed for a certain purpose, so soon as this object is presented to our view, or even to our imagination, its whole use and design present themselves at the same in- stant to the mind, and frequently, with resistless power, solicit and command our meditations. If then our churches be connected wholly with the devout offices of religion, the very sight of them, and especially our entrance into them, may have a salutary effect in impressing our minds with sentiments favourable to the duties we are there to perform. ----- We may be rendered serious and solemn, by the recollection of the

sacred employments, with which we have always seen the sanctuary associated.-----"

"3. When a people have dedicated a building to the service of God, it becomes their sacred duty to resort to it *statedly* for the performance of that service.-----Under the gospel dispensation the command relative to this subject is; "Forsake not the assembling of yourselves together, as the manner of some is." But among us, how awfully are duty and facts at variance! It is truly shocking to think, of how many the manner is, to forsake entirely the house and worship of God.-----Can we suppose that these unhappy mortals ever think of their guilt? Alas, they avoid the house of God, lest they should be made to think of it. They reflect not that they are bringing ruin on their own souls. They consider not, that their example is leading their families to perdition.-----Do these persons suppose that churches are built and consecrated only for the clergy, and for a few whom they reproach with the name of devotees? Think as they may, churches are nurseries for heaven. In them are commenced the exercises, that are to be perfected above. If then, these despisers of Sabbaths and sanctuary privileges are content to give up the hope of being admitted to the temple of God in heaven, they act with an awful consistency in avoiding his temples on earth. But if they expect admission there, they must assuredly seek it here in the *assembly of his saints*.-----

"Even those, who attend *inconstantly*, may be justly charged with marring the worship of those who are regular. If we, who are called to minister in the gospel of Christ, are at all worthy of our station or employment, what must be our feelings? Must not our hearts bleed within us, and our spirits be greatly sunk, when we see those, for whose souls we are bound to watch, slighting our ministrations, and refusing to give us so much as an opportunity to address them? It is not in human nature to speak with engagedness to naked walls and deserted seats. Thus the neglecters of public worship, by depressing and discouraging the ministers of religion, injure not only themselves, but those who attend, by ren-

dering the service less animated and impressive, than it would have been, but for their absence. And at length the influence of this practice sometimes banishes the gospel altogether from places, where once it was enjoyed in abundance and purity.-----That those, who contemn both our Master and his message, should be controlled by any sentiment of respect or tenderness for us who preach the gospel, we certainly are not so senseless as to expect. But this is no reason why the tendency of their conduct should not be exposed. And I have sometimes thought that persons of the description contemplated, so long as they retain the feelings of natural affection, would constrain themselves more frequently to attend at church, if they knew how incessantly their pious relatives and friends mourn and grieve, while they listen in the sanctuary to truths, which they know are calculated to touch and transform the hearts of these miserable sinners, who, alas, are not there to hear them.

"Remember, then, I solemnly charge you, that in consecrating this house to the worship of God, you this day become pledged to worship him in it.-----Never, never let it be said, that you have built and adorned a church, which you seldom enter. Let it now be indelibly impressed on every heart, that the greatest ornament which this house can ever receive, is to be filled with attentive, serious, and devout worshippers.-----"
(To be continued.)

The Centaur, not fabulous, in six letters to a friend on the life in vogue. By EDWARD YOUNG, D. D. author of *Night Thoughts*, &c. &c. Doth he not speak parables? EZEK. Newburyport. Thomas and Whipple.

We are very glad to see a new edition of this serious and useful little work, worthy the celebrated author of *Night Thoughts*. It is honourable to booksellers to publish such works; it is honourable to the religious character of the com-

when booksellers can
 on them to patronize
 publications.

first letter is on infidelity ;
 and, third, and fourth, on
 e ; the fifth is life's re-
 the general cause of se-
 in sin ; thoughts for age ;
 th is the dignity of man ;
 ntaur's restoration to hu-
 ; the conclusion.

ese letters we recognize
 housness, the eloquence,
 bos and sublimity, which
 the writings of this au-
 excellent and interesting.
 following pointed sen-
 are from letter first.

Almighty would not have
 Revelation, but in order to
 red : and by whom received ?
 is by the reasonable and
 and if by some of them, why
 #? And if all the reasonable
 I receive it, what must they
 reject it ? Therefore revealed
 rejected, proves natural re-
 disobeyed. I said above that
 were blamable, how good so-
 ir lives might be ; but now it
 that their lives cannot be
 Others have, perhaps, for-
 eaking so plain, out of charity.
 on it out of what I conceive
 wity greater still ; for noth-
 can awaken them can be kind-
 sed."

her specimen of the au-
 nanner of writing and of
 hodoxy, we give from
 7.

o the mysterious articles of
 , which infidels would by no
 want me forget, "Who," say
 as swallow them ?" In truth
 those, who think it no dis-
 o their understandings to

credit their Creator. Socinus, like
 our infidels, was one of a narrow
 throat ; and out of generous compas-
 sion to the scriptures, which the world
 it seems had misunderstood for fif-
 teen hundred years, was for weeding
 them of their mysteries, and render-
 ing them in the plenitude of his *infa-*
lible reason, undigesting and palata-
 ble to all the *rational* part of mankind.
 Why should honest Jews and Turks
 be frightened from us by the Trini-
 ty ? He was for making religion fa-
 miliar and inoffensive : and so he did,
 and *unchristian* too. Those things,
 which our hands can grasp, our *under-*
standings cannot comprehend. Why
 then deny to the Deity himself the
 privilege of being *one* amidst that *mul-*
titude of mysteries, which he has
 made ? Faith in these [mysteries] is
 more acceptable to God, than faith in
 less abstruse articles of our religion ;
 because it pays that honour, which is
 due to his testimony, and the more
 seemingly incredible the matter is,
 which we believe, the more respect
 we show to the relator."

When pleasure is fashionable
 and faith is decried, this is an ex-
 cellent book for parents to put in-
 to the hands of youth. They will
 find a vein of wit and irony run-
 ning through the work, render-
 ing it pleasant and entertaining,
 while it is serious and instructive.

In page 65 and onward is a
 high wrought and moving de-
 scription, a terrific picture, "The
 death-bed of a profligate." The
 melancholy colours express ter-
 ror, and excite alarm. We mingle
 with his weeping friends
 around his dying bed ; we see his
 anguish ; we hear his self-re-
 proaches, and his sighs of despair.
 He dies and gives no sign of hope:

Religious Intelligence.

we received from our Cor-
 in London, the Annual
 f the Missionaries at Beth-
 South Africa, for the year

1803, from the Missionaries *Vander-*
kemp and *Read*, from which we grat-
 ify our readers with the following ex-
 tracts.

The difficulties and dangers they had to encounter are thus related:—

“Our situation at Algoa Bay, became more and more trying, and disagreeable, partly from the conduct of the farmers, whom Governor Dundas had left in possession of the fort till the Dutch should arrive, and partly from the wretched state of our people for want of food, clothing, &c.

“The Boors shewed themselves to be sworn enemies to us; backbitings, blasphemies, and threatenings were brought daily to our ears; and we doubt not they would have rejoiced to have found a good opportunity to take away our lives; but they were in the Lord's hands, who shewed himself mighty to save. Finding no opportunity, or fearing to attack our persons, they left no means untried to get our property, and that of our people: so that it was not even safe for the children to be out of our sight; for if they were, they were stolen, and sent to distant parts of the country. And in this conduct they boasted, saying, “The English are now away, and what will the Dutch care about the Hottentots? We are not afraid of punishment from them for such things.”

“The hatred of those *Christians* (if they may be so called) arose from two causes. 1st, That we not only discountenanced, but condemned in the highest degree, their horrid deeds of oppression, murder, &c. And, 2dly, Our instructing the Hottentots, whom they wished to keep in total ignorance of the Gospel, and to suffer them to believe nothing but what they chose to inculcate; which, among other things, is, that they are of the offspring of Canaan, youngest son of Noah, and are cursed of God to a perpetual servitude to them.

“The Boors, finding that what they said, or did, had little effect on our minds, directed their devices to our people. They endeavoured to seduce them into drunkenness, whoredom, and other vices; and in which, to our grief, with some they were successful. But here they did not rest; they sought to corrupt their minds to disbelieve the word of God, despise Christ, and inculcated that hell, which the *Paaps*, (or Papes, alluding to us) represented as being intolerably hot, was only a comforta-

ble place, well adapted for us (said they) who smoke. This, however, was so shocking to our people, that they only considered these Boors as enemies and deceivers.

“It had been well, if they had stopped here; but no! nothing short of rinsing their hands in the blood of this poor people could satisfy them. A Hottentot and Bastard, belonging to us, were murdered in a most horrid manner, besides many others not belonging to our Institution.”

When the Dutch governor, Janssens, arrived, the missionaries were treated by him, and other officers of the government, with kindness, and their Institution was patronized. A spot of ground was given to the missionaries for settlement, which they named *Bethelsdorp* (village of Bethel) situated on Kooboo river, and immediately began to cultivate it. Before their crop was fit for harvest, they were deprived of bread for two or three months, and “once or twice they had been obliged to make a kind of bread of dried pears, for the Lord's supper.”

“On the 5th of December, the Caffre Captain, GOLA, came to us with his wife, and four Caffres. His object in coming, he said, was to hear if he could be taken into our Institution, as he wished to be separated from his own people, whose irregular conduct exposed him to the greatest dangers; and to be instructed (as he said) in the knowledge of good and evil. We expressed to him our joy at his wise choice, and blessed our God for the prospect of one of that poor nation becoming acquainted with Christ and Salvation. But, to our grief, (on account of the conditions of the late peace with the Caffres, that they should go over the great Fish-river, and no communication be suffered between the Colony and them) we were obliged to tell him, that his wishes could not be complied with, for the reasons mentioned. But Brother Vanderkemp promised to represent his case to Governor Janssens, who, we did not doubt, would give him liberty to continue with us; and that so long as things remained as they were, he might come backwards and forwards, and hear the word of God. Captain Gola stayed four days; during which time

and constantly the word, which he could understand; leavoured, by interpreters, him acquainted with the ways which we had brought country.

school is attended by about children, 20 of whom can still pretty well.

we seven persons chosen as judges, to settle small quarrels, which daily take numerous for us to attend too little importance to be fore the Magistrates of the

constancy of the Hottentots trimonial connexions, sub- great irregularities: we much as possible, those ill heathen, to abide with us, and not to leave or us, as their custom is; and we believe in Christ, we have consent of the unbelievers, publicly to bind themselves other in the inviolable trimony. In this manner, head was married, on the 10th, to a young Hottentot Brother Vanderkemp.

his work, to the glory of God, as this year been conspicuous darkness has fled before of gospel light, and the power of converting Grace has over the power of Satan, arts of those Pagans, to have been called to preach of Christ. Brother Cupido, previous to our leaving Reinet: but his conversion place in our report. Brother was, before his conversion, is a sinner as was ever famous for swearing, lying, and especially for drunkenness often brought him upon a being naturally weak. At he always resolved to leave us, and lead a sober life. However, surprised to find, when did his health return, his again prevailed. He is times afraid of God, al- rant of him; and expect- conduct would prove the of his soul. He inquired
No. 9. F F F

of all he met with, for means to deliver him from the sin of drunkenness, supposing that to leave the rest would then be easy. Some directed him to witches and wizards, to whom he addressed himself; but these were miserable comforters; for they told him that his life was not worth a farthing; for, when persons began to make such inquiries, it was a sure sign of speedy death. Others prescribed various kinds of medicine, which he eagerly took, but all proved in vain. His feet were providentially led to Graaf Reinet, where he heard, in a discourse from Brother Vanderlingen, that Christ Jesus, the Son of God, could save sinners from their sins. He cried out to himself, "that is what I want, that is what I want!" He immediately left business, to come to us, that he might get acquainted with this Jesus; and told all he met, that he had at last found one, who could save him from his sins. Soon after this a discourse from Brother Vanderkemp on a Lord's day, was applied to him with power; when all his deeds were made manifest, and every word that was spoken seemed meant for him. This, however, at first, only excited a strong hatred to an old woman, with whom he had lived, who knew his character, and who, he supposed, had made it known to the Landdrosse's wife, and, by means of the Landdrosse, had been told to Brother Vanderkemp. This apprehension, however, did not prevail long; he still attended the word, and the secrets of his heart began to be laid open. "This, (said he,) is not of man, but of God." He was then brought earnestly to seek an interest in Christ, and he is now become one of our most zealous fellow labourers. It is no small pleasure to hear him recommend Christ to others, as the only remedy for sin, who can destroy it, as he can witness, both root and branch. To Brother Cupido has been added this year seventeen persons; nine men and eight women, besides thirteen children. One of the women is now the wife of Brother Read.

(To be continued.)

Extract of a Letter from a respectable Minister in Holland to the British and Foreign Bible Society. Dated Oct. 26, 1804.

WE rejoice at the laudable plan of the Society which has been lately established among you, for rendering the word of God accessible to the indigent; and we pray that the Lord may give his richest blessings to their benevolent endeavours. With us there is, thank God, no scarcity of Bibles, although there certainly is of persons who read their Bible, and especially of such as read it with understanding: and who, instead of introducing their own particular religious tenets into the Bible, as is too frequently done, seek to derive them from the Bible; who will receive nothing besides the Bible; and will admit of nothing above it, as necessary for the attainment of eternal happiness. Even the poorest person among us can easily procure a Bible, and our Deacons make strict inquiry of their indigent parishioners, whether they possess a Bible and read it. You probably know, that it is customary here, that the Minister, accompanied by our Elders, go from time to time, into the houses of our parishioners, chiefly previous to the administration of the Holy Sacrament, in order to converse with them on this important subject. On those occasions, the Minister also makes a point of inquiring, whether they are in the habit of reading their Bibles? Whether they send their children regularly to school? Whether the parents go to church accompanied by their children?

The establishment of our Missionary Society has also given occasion to the delivering of evangelical discourses to such of the poor as, for want of decent clothes, are obliged to absent themselves from the public worship of the church. I, and six of my colleagues, deliver every Sunday, in rotation, a discourse of this kind to such members of the Reformed Church of this city as are supported by their parishes; and in these discourses we always endeavour to express ourselves in the plainest manner possible. We are always very numerously attended, and all who come, and are able to read, are furnished with Bibles. In some of our towns, dis-

courses are also delivered peculiarly for children, and catechisings are almost universally in use among us. I, for my part, catechise different companies of young persons four times a week; and I know a friend, who does the same six times every week. Our nation, however corrupt in morals, is nevertheless, upon the whole, attached to religious worship; and the name of Christ is still held in veneration among us.

You feelingly express your regret, that the union between the two nations in which we respectively live, has been unhappily dissolved by the war. Oh, my dear Sir! could you be among us, you would soon be convinced, three-fourths of our nation lament the unhappy quarrel, which, for some years past, has divided two nations, which yet have one common interest in the service of the gospel. But we are a defenceless people, who daily pray to God to have mercy upon us; and so far from being inimical to the English nation, we rather rejoice that not more than two Dutchmen were to be found, who would so far degrade themselves as to advise a plan for the invasion of a country, for the preservation of which we are as anxiously solicitous, as for that of our own. We pray and sigh in public and private—How long, O Lord, how long? Now, indeed, we suffer the consequences of our own misconduct: of this our nation is not insensible; and I can affirm to their praise, that the best of them do not oppose the Almighty, but acknowledge that we have brought our national misfortunes upon our heads by our luxury and base ingratitude. O might but God give us his Spirit to convert and turn the chastisement under which we now sigh, to our benefit, and particularly to our humiliation, that we may cast away our pride, and no longer despise other nations, which do not enjoy the same degree of liberty, which we formerly possessed.

From a report of the Trustees of the Congregational Missionary Society in the counties of Berkshire, Columbia, and their vicinities, giving an account of their proceedings for the year ending Sept. 1805, it appears,

missionaries from this Society sent to the counties of Lund Wayne, in Pennsylvania; of Ohio; the counties of Columbia, Cayuga, Ontario, &c. and some other of the counties in the state of New York. In the whole 70 weeks of missionary service was performed, in the places above mentioned. The expense to the Society's funds

was \$386 33; the amount of contributions received by the Missionaries was \$125 59, leaving \$260 74 actual expense of the Society, for the support of their Missionaries. An evidence this, that much good may be done with a little money. These Missionaries, it appears, preached 449 sermons to the destitute inhabitants of the places, which they visited, beside performing various other useful missionary labours.

Literary Intelligence.

UNITED STATES.

THE works destined, in our country, to do honour to the literary reputation of our country, is "The Register, and Review of the States," published in numbers Charleston, South Carolina, by J. W. REYNOLDS. His Prospectus informs us, that it is the design of the author, in this periodical publication to "combine in itself the two-fold advantage of diffusing general knowledge, and of affording as a permanent record of the public transactions of the country, which would enlighten the public mind, and improve the morals and manners of the existing generation, to be delivered down to posterity, as a guide to the future historian, all the facts and public transactions of the day, untinged with falsehood, and unsullied by political prejudice.

The work will be conducted, as far as possible, on the plan of the Annual Register, whose reputation for utility and agreeableness has been equalled by that of any other publication of the same kind. Each number will be divided into two parts: the first historical and political; the second miscellaneous and

the historical part will contain a full and impartial history of the principal occurrences of the past year, the first place, and the Jarom, being always allotted to the United States. The debates of Congress, and such debates of several state legislatures, as of general importance to the country, and make a part of its history, shall be given in a concise form. In this

part all acts of Congress will be recorded; and thus not only the substance of our national counsels, but the names of those who take an important share in them, will be handed down to the impartial judgment of posterity, and those, not yet born, be enabled to form a just opinion of the talents and virtues of their ancestors. There will be added a collection of important state papers, which will stand at once as incontrovertible proofs and illustrations of the historical facts. A chronicle, which will be a depository of those remarkable occurrences that are most apt to enter into common conversation, will succeed the history and the debates.

The first chapter shall contain extracts from works of celebrity; among others, those parts of the reports of agricultural societies in Europe, which shall appear likely to apply to the different soils, climates, and natural circumstances of the United States. Literary and miscellaneous essays will be added.

The next chapter will be devoted to a review of new publications, whether original or re-published in America, and of such of the European works also, as shall be found worthy of particular attention: pieces of Poetry will conclude the whole.

Each of these two parts shall be pagged separately from the other, so that at the end of the year the twelve numbers may be divided into two volumes; one under the title of the HISTORICAL, the other that of the LITERARY REGISTER; and with the last number of the year, a separate title page and index shall be given, to be prefixed to each volume."

We have seen the three first numbers of this work, which equal our raised expectations, and presage its future celebrity. We were particularly pleased with the judgment, modesty, and correctness of the following remarks in the author's preface.

"Disdaining to take credit for any thing to which he is not fairly entitled, he wishes to open to his readers the whole scope of his pretensions for a work of this kind, in which little fame can be procured beyond that of a good compiler. A compiler, however, is not without his claims to praise. He who imparts the knowledge he has acquired from books, to those who have not leisure, diligence, or abilities to acquire it through the long laborious work of close study and research, is at least useful, and though his glory be not so great, his labours may be as beneficial to mankind as those of the original author.

A vast majority of the world are necessarily excluded from serious application, and many are desirous of knowledge, who cannot hunt it through multitudes of large volumes. To provide such persons with easy means of access to a portion of literature, is to benefit society. He who enables others to fill up, with rational amusement, and instructive pleasure, intervals of time which would otherwise be devoted to idleness or vice, is entitled to the gratitude of society. But besides all this, the requisites for compilation are not a few or unimportant, since to select judiciously requires some share of penetration, judgment and taste: the compiler of such a work as the present may be considered as one of the bees of literature, who lights upon the choicest flowers as they spring, extracts from them their most precious sweets, and deposits them in store for general use."

List of New Publications.

A compendious dictionary of the English language, in which five thousand words are added to the number found in the best English compends; the orthography is in some instances corrected, the pronunciation marked by an accent, or other suitable direction, and the definitions of many words amended and improved. To which are added, for the benefit of the merchant, the student and the traveller, a variety of useful tables. By Noah Webster. Hudson & Goodwin, Hartford, and Increase Cook & co. New-Haven. 1806.

An English spelling-book; with reading lessons adapted to the capacities of children; in three parts, calculated to advance the learners by natural and easy gradations; and to teach orthography and pronunciation together. By Lindley Murray, author of "English Grammar." The third edition improved. New York. Collins & Perkins. 1805.

Three sermons, preached at Northampton: one on the 30th of March; the other two on the annual Fast, April 4th, 1805; by Rev. Solomon Williams. Northampton. Wm. Butler.

A new-year's sermon, preached at Lee, January 1, 1804. By Rev. Alvan Hyde, pastor of the church in Lee.

An abridgment of Henry on Prayer, consisting of a judicious collection of

scriptures, proper to the several parts of the duty, with an essay on the nature and duty of prayer; to which are annexed some forms of prayer. By a Committee of the North Consecration of Hartford County. Hartford Lincoln and Gleason. 50 cents.

A sermon preached at the ordination of the Rev. Charles Lowell, to the pastoral care of the West Church and Society in Boston, Jan. 1, 1806. By Rev. Eliphalet Porter, pastor of the first church in Roxbury. Boston. Becher and Armstrong.

A discourse before the Society for propagating the Gospel among the Indians and others in North America, delivered Nov. 7, 1805. By Joseph Eckley, D.D. Minister of the Old South Church in Boston. E. Lincoln.

Familiar Letters, to the Rev. John Sherman, once pastor of the church in Mansfield, in particular reference to his late anti-Trinitarian Treatise. By Daniel Dow, pastor of a church in Thompson, Connecticut. Hartford. Lincoln & Gleason. 1806. 25 cents.

A system of geometry and trigonometry; together with a treatise on surveying; teaching various ways of taking the survey of a field, also to protract the same, and find the area. Likewise rectangular surveying; or an accurate method of calculating the area of any field arithmetically, with-

the necessity of plotting it. To
hole are added several mathe-
d Tables, necessary for solving
ons in trigonometry and survey-
with a particular explanation of
tables, and the manner of using
Compiled from various authors,
el Flint, A. M. Hartford. Lin-
: Gleason.

Medical and Agricultural Reg-
Vol. I. No. 1. for Jan. 1806.
s a monthly publication, of 16
8vo. price one dollar a year.
ig from the first number, we
favourably of this work, and
: extensive patronage.

Christian Monitor, a new peri-
work to be published quarterly.
rst No. appeared Feb. 1806.

abridgment of universal geogra-
gethler with sketches of history.
ned for the use of schools in the
l States. By Susannah Rowson.

1. John West. 12mo. 87 cents ;
: doz.

ermon, preached in Providence,
ordination of Rev. Henry Edes,
7, 1805. By John Eliot, D. D.
of the New North church, Bos-
providence. James Carter. 8vo.

of President Edwards. 12mo.
Northampton. S. & E. Butler.

: Salem collection of classical
music, in three and four parts,
ting of psalm tunes and occa-
pieces, selected from the works
most eminent composers, suited
the metres in general use. To
is prefixed, a short introduction
lmody. Salem, Massachusetts.
ng & Appleton.

discourse delivered at Brookline,
Nov. 1803, the day which com-
a century from the incorpora-
f the town. By John Pierce,
the fifth minister of Brookline.
ridge. W. Hilliard.

IN THE PRESS.

: third volume of Scott's Com-
ry. Philadelphia. W. W.
ward.

ters on the study and use of an-
and modern history, containing
ations and reflections on the
and consequences of those
, which have produced con-
us changes in the aspect of the
and the general state of hu-
affairs. By John Bigland, au-
f reflections on the resurrection

and ascension. Philadelphia. W. W.
Woodward.

The miscellaneous works of the
late Rev. Richard Baxter, containing
his Call to the Unconverted, Converse
with God, and Dying Thoughts.
Philadelphia. W. W. Woodward.

Village Dialogues, by the Rev.
Rowland Hill. Philadelphia. W. W.
Woodward.

Travela round the Baltic through
Denmark, Sweden, Russia, Prussia,
and part of Germany, in the year 1804.
By John Carr, Esq. author of the
Stranger in France. Philadelphia.
W. W. Woodward.

The sixth and last volume of Or-
ton's Exposition of the Old Testa-
ment. Charlestown. S. Etheridge.

The Fulfilling of the Scripture de-
lineated. By Rev. Robert Fleming.
Charlestown. S. Etheridge.

William P. Farrand and Co. in
connexion with the Rev. E. Williams,
Rotherham, and E. Parsons, Leeds,
England, are publishing by subscrip-
tion, in ten volumes, royal octavo, the
whole Works of Philip Doddridge,
D. D. with Orton's life, and an ele-
gant Portrait of the Author.—Several
of the first volumes of this Work are
now ready to be delivered to sub-
scribers, and those remaining will
probably be received in the course of
the season. They are executed in a
style highly elegant, on new type, and
paper of a superior quality. The
price in boards, is three dollars a
volume on fine paper; and two dol-
lars fifty cents a volume, for those
copies, which are not hot-pressed.

The posthumous works of the late
Charles Nisbet, D. D. president of
Dickinson college, are in the press,
and will shortly be published. From
the eminent talents, extensive learn-
ing, and distinguished piety of the
author, the literary and Christian
world may justly expect from these
works, much to inform the under-
standing and to mend the heart.

Lectures on the gospel of St. Mat-
thew, delivered in the parish church of
St. James, in the years 1798, 1799,
1800, and 1801. By the Right Re-
verend Beilby Porteus, D. D. Bishop
of London. 8vo. Two volumes in one.
The 2d American from the 5th London
edition. Northampton, Mass. S. & E.
Butler.

Sermons, by the Right Reverend
Beilby Porteus, D. D. Bishop of Lon-
don. Hartford. Lincoln & Gleason.

Obituary.

AT Cambridge, February 19, Mrs. Ruth Freeman, relict of Capt. J. Freeman, aged 72.

It is useful to preserve the portrait of departed worth. Let it not be a flattering picture; the original will not behold it. If truth guide the pencil, the living may be instructed. Mrs. RUTH FREEMAN was distinguished for the soundness and vigour of her understanding; for the ease and pleasantness of her conversation; for the warmth and permanency of her friendship; for the order and precision of her economy; for the promptitude and liberality of her kindness; and for the uniformity and constancy of her regard to the institutions of our holy religion. Her life was crowded with calamitous events; but she acknowledged the hand of God, and was silent. Of numerous children, but one, *tender and only beloved in the sight of his mother*, lived to mature age. That son, who, with graceful manners and rich accomplishments, united the highest charm of filial tenderness, was, several years since, lost at sea. An estimable husband died soon after; and left the desolate widow alone, in the vale of tears. Affliction weaned her from the "poms and vanities" of the world, without leaving sensations of regret at the deprivation, or despoiling her of her habitual cheerfulness. The friends of her former years forgot her not. They gave attestations of her worth by descending with her into the valley of affliction, and soothing her many sorrows. Various were the places of her residence; but in each she created friends, and retained them. With the knowledge of the rules and usages of the polite world, she waved the exaction of them, wherever she found sincerity; for in her heart, as well as in her *orgue*, was the law of kindness. The offices of neighbourly and social intercourse, were, in her estimation, of transcendent value, in comparison

with the cold and vapid forms of fashionable etiquette. Hence her friends were selected from the worthy and the good. By such friends was she encompassed during her last and lingering illness; and their assiduous attentions were acknowledged with grateful sensibility. The hope, derived from that divine religion, which she professed, was her great support in all her trials, especially in her last. It was not indeed without a cloud; but *this world* admits not a cloudless sky. In the hope that this is at length exchanged for one, that admits neither darkness nor sorrow, weeping friendship is consoled and resigned.

MEMOIR OF MISS CAROLINE SYMMONS.

From the Eclectic Review.

THIS surprising young lady was the daughter of the Reverend Charles Symmons, D. D. In the bloom of corporeal and mental accomplishments, she was prematurely snatched away at the age of fourteen. Mr. Wrangham, an English poet, associates the history of this "uncommonly gifted young female with that of Jairus' daughter. There was, among other coincidences, which we may suppose, an equality of age, and a similarity, no doubt, in the workings of parental grief and filial affection. A supernatural resurrection, like that of Jairus' daughter, was not to be expected. But he, who said, *Damsel, arise!* though he sees fit not to raise up departed worth at our solicitations and tears, will one day raise it up to himself.

We transcribe some of the ingenious productions of this prodigy of poesy; and transplant from their native, lovely bed, some blossoms of infant, female genius, which would not dishonour the brow of a veteran of Parnassus. The following, it appears, was written when she was but eleven years of age.

THE FLOWER GIRL'S CRY.

' Come buy my wood hare-bells, my cowslips come buy!
O take my carnations, and jessamines sweet:
Lest their beauties should wither, their perfumes should die,
All snatch'd like myself from their native retreat.

- ' O ve, who in pleasure and luxury live,
Whose bosoms would sink beneath half my sad woes :
Ah ! deign to my cry a kind answer to give,
And shed a soft tear for the fate of poor ROSK.
- ' Yet once were my days happy, sweet, and serene ;
And once have I tasted the balm of repose :
But now on my cheek meagre famine is seen,
And anguish prevails in the bosom of ROSK.
- ' Then buy my wood hare-bells, my cowslips come buy !
O take my carnations, and jessamines sweet :
Lest their beauties should wither, their perfumes should die,
All snatch'd like myself from their native retreat.' p. 24.

We shall give another specimen, and take our leave of this "gentle spirit" with her beautiful lines 'On a Blighted Rose-Bud'; which were to be, and perhaps have been, inscribed on her own tomb; an application probably little expected by her at the time of writing them !

ON A BLIGHTED ROSE-BUD.

- ' Scarce had thy velvet lips imbib'd the dew,
And nature hail'd the infant queen of May ;
Scarce saw thy opening bloom the sun's broad ray,
And to the air thy tender fragrance threw :
- ' When the north-wind enamour'd of thee grew,
And by his cold rude kiss thy charms decay.
Now droops thine head, now fades thy blushing hue ;
No more the queen of flowers, no longer gay.
- ' So blooms a maid, her guardian's health and joy,
Her mind array'd in innocency's vest ;
When suddenly, impatient to destroy,
Death clasps the virgin to his iron breast.
She fades—The parent, sister, friend deplore
The charms and budding virtues now no more.' p. 23.

The following little anecdotes deserve mention as evincing the force of her attachment to poetical pursuits. She declared there was no personal sacrifice of face or form, however prized by her sex, which she would not make, to have been the author of *L'Allegro* and *Il Penseroso*. And one morning, when returning home from undergoing a very painful operation, by Ware, the oculist ; and when, in consequence, some apprehension was entertained of her loss of an eye, she declared, with a smile, that, to be a MILTON, she would consent to be deprived like him of both eyes. Fervent as was her thirst for poetical excellence, we are happy to find that it did not impair her inclination for religious exercises. On this view of her character, Mr. W. throws a cheering light in the following paragraph :

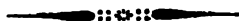
' Not less remarkable than the beauties of her person, the elegance

of her taste, the strength of her understanding, and the goodness of her heart, was her steadfast and humble piety. Through the whole of her illness, she was constant in her devotions ; and, when the extreme weakness and emaciation occasioned by her malady made the posture of kneeling (long painful) at length impracticable, she deeply regretted the circumstance, as disqualifying her for offering her adorations in a suitable manner. With such a disposition, it will not be matter of surprise that her behaviour, at all times exemplary, in the hours immediately preceding her dissolution should have been admirable. Not a single complaint fell from her lips. Even on the last morning of her earthly existence, when she had expressed to her maid a wish to die, she instantly corrected herself, and said—"No, it is sinful to wish for death ; I will not wish for it."

Installation.

Installed at Bath, (Maine) Jan. 1, 1806, Rev. ASA LYMAN, over the Congregational Church and Society in that place. The Rev. Mr. EMERSON of Georgetown made the introductory and consecrating prayers. The Rev. Mr. GILLET of Hallowell,

preached the sermon from Matt. x. 42; the Rev. Mr. EATON of Harpswell gave the charge; the Rev. Mr. PACKARD of Wiscasset expressed the fellowship of the churches; and the Rev. Mr. PARKER of Dresden, made the concluding prayer.



TO CORRESPONDENTS.

Letter 6th from **CONSTANS**, and **PHILO**, on the *Trinity*, No. 2, shall appear in our next number.

The Difficulties attending *the doctrine of the Saints' Perseverance* proposed by J. C. shall be considered as seriously and candidly as they are proposed. The Editors think it most fair and edifying that the solution should accompany them, when published.

H. on the *Duties of the Rising Generation*, is a seasonable and useful communication.

THEOPHILUS, on the *Blasphemy against the Holy Ghost*, shall be inserted in our next number. We wish our readers to give this sensible and lucid communication a serious and attentive perusal.

Z.'s *Letters to a Lady in high life*, a fragment of real correspondence, are serious and pious, and we doubt not have produced good effects already. We will endeavour to extend these good effects to that class of our readers to whom these letters are applicable.

K's *Consolatory Letter on the death of a child*, we think is sensible, tender, and well adapted to its design. We shall cheerfully give it a place in the **PANOPLIST**.

From a respectable source, we have received a lengthy communication on *the doctrine of the Trinity*. We tender the Author our thanks for it; and will, as far as is practicable, comply with his wishes.

The Review of Dr. LATHROP'S *Sermon on Suicide*, and several other communications, are on our files for future numbers.



THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 10.]

MARCH, 1806.

[VOL. I.

Biography.

LIFE OF LUTHER.

[From the Religious Monitor.]

(Continued from p. 383.)

While Luther was employed in the duties of his professorship at Wittemberg, the train of iniquity which had been laying for ages, was gradually advancing towards that dreadful explosion, which the avarice and violence of the satellites of Rome at length produced. The sixteenth century opened under the pontificate of Alexander VI., a monster of impurity, and almost every crime. From his pernicious influence, the church was delivered in 1503; but after a respite of only 30 days, the period of his successor's reign, she was again doomed to groan under the tyranny of Julius II., a man of violence and blood. He was succeeded in 1513 by Leo X. of the noble family of Medicis.

This prelate was remarkable for liberality of disposition, elegance of manners, love of splendour, and taste for pleasure. He was a munificent patron of learning and the fine arts; and him-

Vol. I. No. 10.

self no despicable proficient in the polite literature of the times: but his mind was devoid of piety and virtuous principle, and almost entirely destitute of the very rudiments of theological knowledge. His court, instead of being the temple of religion, and the residence of virtue, was the habitation of carnal pleasure, the haunt of debauchery and vice. The expense, which the splendour of his establishment and the sumptuousness of his entertainments necessarily occasioned, made him have recourse to various schemes for recruiting the treasures of the church, which he had found exhausted by the extravagance and ambition of his predecessors. Among other plans which were suggested, the renewal and extension of the sale of indulgences promised to be successful, and was attended with this advantage, that it could be accomplished without the exercise of temporal authority, or

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spiritual extortion. To gild the bait, which he wished the people greedily and universally to swallow, he pretended an anxiety to finish the building of the church dedicated to St. Peter, which Julius II. had begun. By this he hoped at once to render the sale of indulgences more productive, and to gratify his natural love of magnificence. In arranging the manner in which this plan was to be carried into effect, he fixed on Albert, archbishop of Mentz and Magdeburg, and brother of the elector of Brandenburg, as his commissary for Germany; and accordingly, in 1517, sent him a commission to extend and establish the authority of indulgences throughout all the provinces of the empire.

Albert delegated the office to John Tetzel, a Dominican inquisitor, whose private character was as immoral, as the object of his labours was iniquitous. This shameless monk, who had no mean talents for declamatory and popular eloquence, and, as the servant of the Teutonic knights, in their war against the Russians, had long been accustomed to the flagitious traffic, had the effrontery to preach, that a red cross elevated in the churches, with the arms of the Pope, had the same virtue as the cross of Christ; that he himself had saved more souls by indulgences than St. Peter had by his preaching; that no sooner did the money tinkle in the chest, than the souls for whose benefit they were purchased, were released from purgatory, and ascended to heaven; that the grace derived from them was the same with that which reconciles man to God; that they superseded the necessity of re-

pentance; and that robberies and murders, the most detestable immoralities, the most unnatural and even unheard of crimes, nay, blasphemies against God and the holy Virgin, were sins, for which it was easy to obtain pardon. He pretended, in short, to give absolution equally of sins past, and of sins to come: sold without scruple, remission of crimes, and license to commit them; and withheld forgiveness from those only, who despised indulgences, or denied their efficacy.*

With this doctrine, Tetzel and his associates came into the diocese of Magdeburg, in which Wittenberg is situated, where Luther was; who having never thoroughly studied the subject of indulgences,† when he saw the people around him, running in crowds to purchase them, contented himself at first, with preaching that something different from tumultuously flocking to obtain ecclesiastical pardons, was required by God, in order to obtain salvation. In subsequent discourses he asserted the same doctrine, but on finding that the Elector was displeased, he resolved to be silent on the subject. But the effect of indulgences in preventing the exercise of penitential discipline, soon obliged him to examine more narrowly their nature and tendency; for he found, that the possession of these forms of absolution was considered as effectual, not only to secure the removal of the spiritual guilt and punishment of sin,

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* Beausobre, vol. I. p. 33.

† His own words are, "Ego vero, ita me Christus servator salvat, nec scirem quid essent indulgentiæ." Lutheri Apol. advers. Henr. Bruswic.

to deliver from the temporal penalties which the church prescribed. Convinced that this innovation had the most pernicious tendency, he refused to absolve secular persons, to whom he acted as confessor, though they had purchased indulgences, unless they submitted to the established discipline. Conceiving themselves to be injured, they complained to Tetzel, who was so highly irritated at this supposed insult to his authority, as to threaten the inquisition, all who dared to call it in question. Luther, on receiving this information, became angry in his turn, and in the heat of his zeal, though not without a conviction of the propriety of the measure, composed and published ninety-theses or propositions, containing many convincing arguments against the scandalous practices of the Romish emissaries, together with a statement of several points on which he professes to be doubtful, and which he proposed as subjects of more deliberate consideration. Some of these propositions sapped the foundation of the practice which they opposed, though others of them disputed the right which the Pope had to issue indulgences, but on the contrary, manifested a superstitious submission to his supremacy. It is not to be means an easy exertion to shake off prejudices early implanted, and long riveted; nevertheless, the truth was yet but imperfectly known to the mind of the people.

These theses were rapidly circulated through Germany, and by the means of opening the eyes of many, formerly blinded by ignorance and superstition, to

the impiety of tenets, which rendered personal inquiry about salvation altogether unnecessary, and allowed of the most flagitious conduct, by removing the fear both of present and future punishment. They began to think, and they needed only to think, in order to see, to a certain extent, at least, the evils which were thus introduced. Tetzel, however, flattering himself, that the powerful and sacred protection of the Pope, and the dread of the office which he held as a member of the court of inquisition, would awe Luther into silence, and the people into subjection, condemned the obnoxious propositions to the flames, stigmatizing them as replete with heresies and blasphemies. To prove this accusation, he published an hundred and six counter-propositions, as destitute of sound reasoning, or scriptural sentiment, as they were full of strong invectives against heretics, and broad assertions of the supreme power of the Pope in heaven and on earth. So contemptible did they appear to Luther, that he thought them unworthy of refutation; insomuch that in a series of new propositions which he soon afterwards printed, Tetzel was not once mentioned. This second treatise went much farther than the first. It attacked several doctrines that were prevalent in the church, denying the power that was attributed to free will, and the merit of good works, and rejecting the excessive deference that was paid to the opinions of the school divines. He affirmed, that on the part of man, nothing exists before grace, but disinclination, and even rebellion;

that without grace there is no virtue, and with it there is still imperfection ; that the *habit* of righteousness is acquired by the performance of good works ; but that it is necessary to have righteousness in the *heart*, in order to do works really good.*

It is proper, in this part of our narrative, to take notice of the opinion which has been received by several authors of no inconsiderable name, and industriously retailed by a multitude of inferior writers, that the Augustine friars having been usually employed, in Saxony, to preach indulgences, the appointment of the *Dominicans* to this office, piqued Luther, who was an Augustine, and made him resent the affront that was thus put on his order. This opinion is maintained by Bossuet, and other historians of the Romish church, and sanctioned by the authority of our countryman Hume,† whose prejudices against Christianity seem to have perverted his judgment respecting almost every fact connected with it. It is false that the Augustines usually possessed the right of publishing indulgences in Saxony. The Dominicans had, in conjunction with the Franciscans, exclusively exercised that employment from the year 1507 ; and Tetzels in two days had raised 2000 florins at Fridburg, without any opposition from the Augustines ; which, when we consider their spirit, is altogether inconsistent with the idea, that this booty of right belonged to them.‡ Nay, from 1234, when

* Seckendorf, p. 40.

† Hist. of England, oh. 29. reign of Henry VIII.

‡ Bcausobre, vol. I. p. 68.

this lucrative commission was given principally to the Dominicans, in the records relating to indulgences, the name of an Augustine friar is scarcely to be met with ; and not a single act, in which this office is granted to their order.* This accusation, besides, was not brought forward by any of the writers of that age. Maimbourg himself, who only insinuates it, does not ascribe the pique to Luther, but to Staupitz, though the character of this modest and venerable man, is of itself sufficient to refute it.† Even Cardinal Bellarmine does not suggest it ; nay, Tetzels does not appear once to have suspected it. " Can it be supposed, then," to use the words of the translator of Mosheim, " that motives to action, which escaped the prying eyes of Luther's cotemporaries," and we may add, his enemies, " should have discovered themselves to us, who live at such a distance of time from the scene of action, to M. Bossuet, to Mr. Hume, and to other abettors of this ill contrived and foolish story ? Either there are no rules of moral evidence, or this assertion is entirely groundless."‡

In the beginning of 1518, Luther went to Heidelberg, to attend a general meeting of the chapter of the Augustines, and was courteously entertained by the elector Palatine, and his brother Wolfgang, the disciple of Oecolampadius, to whom he had received recommendations

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* Mosheim, Cent. 16. §1. chap. 2 note (p) which contains a full and satisfactory refutation of the whole charge.

† Maimbourg, B. 1. p. 23.

‡ Mosheim ut sup.

from Frederic. As no business of importance was before them, Luther embraced the opportunity of proposing forty theses, or positions, on free will, faith, justification, and good works, to which he gave a paradoxical form, as the subjects of public disputation. After having, according to custom, publicly exposed them in writing, the debate was opened in presence of a crowded and brilliant assembly, in which Luther maintained his positions with uncommon applause, and with such success, that they were soon after adopted and taught as the doctrines of the Heidelberg academy. Martin Bucer, and other eminent men, who afterwards supported the reformation, being present, admired his eloquence; compared his sentiments to those of Erasmus; preferred his boldness to the timidity of the latter; and declared, that the acuteness of his reasoning, and the precision of his language resembled the style of St. Paul, rather than that of Duns Scotus.* But the principal advantage which he derived from this journey, was the friendship of Laurence de Bibra, bishop of Wurtzburg, who saw and lamented the corruption of the church, and resisted to the utmost of his power, the promulgation of indulgences in his diocese. This prelate did not live till the reformation was accomplished; but before his death, he rendered an important service to the cause, by writing Frederic, and conjuring him not to suffer Luther to leave his territories,

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* MS. Hist. of the Reformed Palatine Churches, in Seckendorf, p. 29, and 49.

a request which Frederic did not forget.*

In the progress of this controversy, the light of truth gradually broke in on the mind of Luther,† who, at first, thought of little more than checking the insolence of Tetzels, and preventing the dangerous effects of the sale of indulgences, which he saw to be prostituted to the worst of purposes. He did not at once throw off the yoke of papal power, or the opinions of the schoolmen; but only censured the abuse of the one, and the infallibility ascribed to the other. At last, however, he discovered that the holy scriptures are the only authoritative and infallible standard of doctrine and duty; and rejected every thing that was not built on this foundation. The progressive manner in which he arrived at this conviction, sufficiently accounts for the appearance of abject humility to power and opinions, which we shall have occasion to remark in some parts of his conduct. The publications of Silvester de Prierias, and John de Eck, or Eckius, professor of theology at Ingolstadt, in defence of Tetzels, led Luther to adopt the principles which may be considered as the foundation of the whole reformation. The malignity and virulence which Eckius displayed, and the contemptible sophistry of Prierias, made him suspect that the

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* Beausobre, page 85, from a MS. Life of Frederic, by Spalatinus.

† "Optime lector, memento me unum fuisse ex illis, qui, ut Augustinus de se scribit, scribendo et docendo profecerint, non de illis qui de nihilo repente fiunt summi." These are his own expressions in the preface to his works.

authority of the Pope, proved by the decrees of Popes, and of the Romish church, whose infallibility was established by the same circular mode of reasoning, was a doctrine unknown in the word of God. He accordingly, in reply, laid down these two principles: First, "That it is necessary to prove all things, and to hold fast that which is good." 1 Thes. v. 21. Gal. i. 8, 9, Secondly, "That there is no infallible authority on earth, but that of the holy scriptures." His answers to these opponents were quickly followed by a larger treatise, which illustrated and defended his former theses. It defined the proper nature of penance, as consisting in godly sorrow, manifested by its necessary fruits, fasting, (which includes every species of mortification,) prayer, and alms; restricted the use of indulgences, yet asserted the authority of the Pope; and maintained the doctrine of purgatory. The dedication was indeed addressed to Leo, and contained the humblest submission both of his person and works to that pontiff, declaring that he was ready to receive his sentence, whether approving or condemning, as that of Jesus Christ, who presided in his person, and spake by his mouth.*

Luther sent this book to the bishop of Brandenburg, and to Staupitz, whom he entreated to convey it to the Pope, concluding with these words, which will be a lasting proof of his courage, and love to the truth: "I have no possessions, nor do I wish any; if I had any reputation, I

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* Resoluciones disput. de indulgent. virtute, ad Leonem X. Pontif. ad sig.

am losing it every day. All that remains to me is a weak body, sinking under the weight of continual hardships: let them take it from me, either by violence, or by cunning; I am ready to obey God. They will only, perhaps, shorten my life a few moments. Jesus Christ, my Saviour, is all-sufficient for me, and supplies the place of every thing; as long as I live, I will sing hymns to his honour." The bishop disapproved of the treatise, though he was an enemy to indulgences; and wished him either to suppress, or at least to defer its publication. Luther complied with neither of these wishes.

Hitherto the dispute was confined to a few monks; the people at large were only spectators, waiting for its issue: and had Leo been satisfied with imposing silence on the disputants, it is probable the reformation would never have taken place. This is said to have been his own opinion; for he regarded it as a matter of very little consequence; and when informed by Prierias of Luther's heresy, he only replied, that "Friar Martin was a man of a very fine genius, and that these disputes were merely the effusions of monastic envy." Leo was, however, at length roused from his indifference and supineness, by the incessant remonstrances of the Dominicans, and by the instigation of the emperor Maximilian, who trembled for the consequences of the flame that had been kindled in his dominions, the ardour of which had very lately been increased by the violence of Hochstrat, who threatened his opponent with tortures and death.

er accordingly received a
 on on the 7th of April, to
 ar before the Pope, at Rome,
 n sixty days, to answer for
 pinions. He instantly per-
 d the danger that awaited
 that he must either retract
 erish ; but when his own
 ge would have led him to
 the summons, his friend,
 elector of Saxony, whose
 ion the Pope wished to re-
 in this measure, had the
 nce to procure a change of
 lace of his appearance to
 burg, where a legate from
 e was soon to meet with the
 of the empire. This diet
 o be assembled in October,
 ardinale Cajetan, whom the
 had nominated his legate,
 red a commission to ter-
 e Luther's affair, if possi-
 without noise ; to shew him
 kindness if he recanted ;
 he refused to give himself
 demand him of the elec-
 order to have him convey-
 Rome ; and if the elector
 id, to excommunicate Lu-
 nd all his adherents. Having
 red assurances of protec-
 ion the elector, so as to
 nt him from being carried
 ome, Luther set out for
 burg on foot, and after a
 il journey, arrived there on
 h of October. The letters
 commendation which he
 d to the senate and princi-
 habitants, from Frederic,
 them anxious to obtain
 im a safe conduct from
 nperor. They succeeded,
 mortification of Cajetan,
 xpected to have Luther en-
 in his power. Scarcely
 e arrived, when he was vis-
 y a domestic of the cardi-
 who caressed and flattered

him, that he might succeed in
 getting him into the power of
 his master. Luther being un-
 suspicious, was almost ensnared ;
 but being cautioned by his
 friends, he determined not to
 wait on the Cardinal till he had
 received the Emperor's safe con-
 duct. This crafty Italian was
 thus again disappointed, and
 obliged to dissemble his cha-
 grin.

Luther appeared in his pres-
 ence on the 12th of October,
 and would have spoken on his
 knees, but the Cardinal raised
 him up, patiently and calmly lis-
 tened to him, and promised to
 make his peace with the Pope on
 three conditions,—that he re-
 tracted his heretical opinions
 about indulgences ;—that he
 avoided them in future ;—and
 that he should abstain from every
 thing that might disturb the
 church. Luther's defence of
 himself was unanswerable. Ca-
 jetan, who attempted to reply,
 so deeply felt his own inferiority
 in point of argument, as to be
 provoked to threaten him with
 the power of Rome. In depart-
 ing from his character of judge,
 and becoming a party in the dis-
 pute, Cajetan committed a fault
 which was irretrievable, and after
 several unsuccessful attempts to
 silence the intrepid Saxon re-
 former by the arts of sophistical
 reasoning, thought it prudent to
 try what effect the solicitations of
 his friends might have. Accord-
 ingly, after having received with
 disdain, a submissive letter from
 Luther, which contained the
 strongest declarations of subjec-
 tion to the judgment of the
 church, and earnest prayers to
 the Legate to intercede for him
 with the Pope, Cajetan, afraid of

suffering on account of the unfavourable termination of this business, sent for Staupitz, and directed him to exert all the influence of his age, authority, persuasion, and affection with his heretical friend. A mind that can resist the frowns of power, may be subdued by the smiles of favour. Staupitz was more successful than he expected; and though his solicitations did not prevail on Luther to retract, they had the effect of making him write to the Cardinal, asking pardon for his disrespect with which he had spoken of the Pope, promising silence, if his adversaries were equally moderate; but steadily refusing to recant, or submit his opinions to the dogmas of the schoolmen.

While he waited the effect of this letter, he prepared an appeal from the Pope, to the Pope better informed; but after remaining four days without receiving any answer from the Cardinal, he began to suspect, that this total silence portended violence to his person, in consequence of which, having put his appeal into the hands of a notary public, and written an excuse to the Legate, he left Augsburg, on the 19* or 20† of October, by a private gate, which one of the magistrates directed to be opened for him. At Nuremberg he first learned the extent of the danger to which he had been exposed, by being shown a copy of the brief which Cajetan had received, ordering him to be arrested, and forcibly conducted to Rome.

Such was the result of the conference at Augsburg. Rome was disappointed of her aims;

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* Beausobre. † Milner.

Luther retired more determined than before, to oppose her encroachments; and the wrath of man was thus made to praise the Lord, by the effect which it had in strengthening the foundations of the Reformed religion.

Luther, though delivered from immediate danger, by escaping from Augsburg, was by no means free from anxiety and apprehension even at Wittemberg, whither he retired, and where, till that time, he had enjoyed a secure retreat. The general integrity and generosity of Frederic, supported the hope of his continued patronage; but, on the other hand, his political prudence, and the fear of resisting the papal court, might induce him to withdraw his protection. Luther, therefore, began to think of some other asylum, and cast his eyes on France, to which, when at Augsburg, he had been invited by the ambassador of Francis I.; and where the faculty of Paris had formerly opposed, not altogether without success, the all-grasping domination of Rome. The Elector, when informed of this, determined still to protect him, and prevailed on him to remain at Wittemberg. To this he was instigated not merely by affection for Luther and his opinions, but by the combined influence of policy and resentment;—policy, lest the university should be deprived of its brightest ornament,—and resentment, on account of a letter which he had received from Cajetan, requiring him either to send Luther to Rome, or banish him from his dominions. Instead of adopting lenient measures, the Pope still farther widened the breach, by issuing a bull,

without mentioning Luther, condemned his tenets the most unambiguous by commanding all his high and low, secular and ecclesiastic, to acknowledge, with pain of excommunication, the power of delivering from guilt and punishment of every kind and degree of sin. The imprudent and impolitic increase of an increased celebrity, as the persecuted, not of that arbitrary power which disregarded the sentiments of Germany concerning heretics, and endeavoured to crush them in opposition to general indignation, which arose, and the scandalous measures their advocates had excited, convinced that the violence used at that time prevented any accommodation, Luther the 28th of Nov. appealed to the Pope to a general council; thus practically asserting the superiority of the latter to the former.

The extravagance of the tenets of Prierius, in a defence of his first treatise, about this time published, was so excessive that even the court of Rome was displeased, and employed every mean to prevent its circulation; but Luther implicitly discerning the advantage might be taken of it, the best mode of refutation, it was to be re-printed at Wittenberg, with the addition of a preface and a few notes, in which he expressed himself more vehemently than he had hitherto done. He concluded the preface with these words: "Adieu unhappy Rome! and blasphemous Rome!"

.. No. 10.

H h h

The indignation of God is risen upon thee to the utmost height, which thou hast but too well deserved: Far from receiving any advantage from the prayers, which have been made for thee, thou hast become more wicked by their means. The wounds of Babylon have been dressed, but she has not been healed. Let us now desist, let her be the resort of dragons, evil spirits, and monsters; let her remain in everlasting confusion. She is full of idols, of misers, of traitors, of apostates, of infamous persons, of robbers, of sinners; and is, as it were, a new Pantheon of iniquity. Farewel, reader; pardon my grief, and compassionate it."

Meanwhile, Leo became sensible of the imprudence of having entrusted the management of this cause to Cardinal Cajetan; and resolved to adopt measures of a more soothing nature, in order to accomplish by moderation, what violence had attempted in vain. With this view, Charles de Miltitz, a Saxon knight of the ancient house of Misnia, and chamberlain of honour to the Pope, was sent into Germany about the end of 1518, under pretext of private business, but in reality to execute the purpose of his master. The knowledge of this new appointment alarmed the Elector for the safety of Luther, whom, as being a monk, and of course amenable to the papal authority, he durst hardly promise to protect, lest a bull of excommunication should dissolve the allegiance of his subjects, and subvert the order of his government. But though Miltitz had

certainly a commission to employ force, if it should be found necessary, and to publish briefs in all the cities through which he was to pass, requiring the co-operation and assistance of the people, he no sooner entered the German dominions, than he clearly saw that force was inexpedient, that the briefs were useless, and that, as he himself acknowledged, though the court of Saxony had delivered up Luther, an army of 25,000 men could not have conveyed him to Rome.

Though he had orders to require the Elector either to oblige Luther to recant, or to deny him protection, he, therefore, deemed it expedient to try what could be effected by the arts of conciliation. He began, accordingly, with loading Tetzel, the chief agent in the nefarious sale of indulgences, with the bitterest reproaches; ordered him to repair to Altenberg, to receive the chastisement due to his misdemeanours; and openly blamed him as the author of all the abuses, which had roused the indignation, and produced the opposition of Luther. In his first interview with the Reformer, he repeated the same accusations of Tetzel, and condemned, in general, the excesses and impieties of the collectors. He represented to Luther the danger to which he exposed himself, and the wrongs, which he had done to the Pope; endeavoured to flatter him by caresses; extolled his talents and character; wept over the injury, which the church had sustained through his means; and, in a word, omitted nothing that ingenuity could suggest, either to alarm or to soothe him. As a

mean of accommodation, he requested him only to acknowledge, that he had exceeded the bounds of reason and moderation in his representations of the heinousness of indulgences, and his invectives against the Pope and his ambassadors; and on his own part conceded, that Tetzel and his delegates had acted in the most unjustifiable and iniquitous manner, taking care at the same time to affirm, that in this they had gone far beyond the design and extent of the papal commission. Luther was softened; confessed that, in some instances, he had been too rash and vehement; and though he afterwards affirmed, that he saw through the arts of the crafty Italian, and, even at the time, openly attributed the evils of which he complained not to Tetzel alone, but to the Pope, whose intentions, he said, were better than his plans, he agreed to be silent in future, if his enemies were also restrained, and to write a respectful letter to Leo, acknowledging his regret for the injury, which he had unintentionally done him, and promising the most filial submission to his authority. He persisted, however, in refusing to retract; but expressed his willingness to refer this point to the decision of the archbishop of Treves and the Bishop of Freisingen; while Miltitz promised to use all his influence to procure an imposition of silence on both parties, from the court of Rome.*

(*To be continued.*)

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* Beausobre, *Hist. de la Reform.* Berlin, 1785. Vol. 1. p. 158.

Religious Communications.

LETTERS TO A BROTHER.

LETTER VI.

OF THE CHARACTER OF GOD.

(Continued from page 393.)

Beloved Brother,

THE second objection you state against the character, which Calvinism ascribes to God, is, *the gloomy doctrine of his eternal decrees*. But why is this a gloomy doctrine? Was it not suitable, that God, in the exercise of unlimited knowledge and benevolence, should eternally fix the plan of his own operations, and the whole course of events? The denial of this must spring from the want of confidence in divine perfection. The question is, shall the circumstances of creation, the events of providence, and the condition of creatures be referred to the determination of God, or to the determination of creatures, or to the determination of chance, that is, left without any determination? The last can have no sober advocate. The great determination, then, must lie between God and his creatures. To whom can it be most safely referred? Who is the best qualified? All must answer alike; it is most desirable, that all things should be determined by HIM, who is infinitely wise and good, and whose determination must, therefore, be right. Another question is, whether it appear best, that the divine determination take place in eternity, or in some period of time? *In eternity*, must be considered the most

consistent answer, unless it may be supposed, that *time* will afford some new advantage for a proper determination. But what new advantage can time afford? If any be possible, it must consist in more clear and perfect knowledge, or in a better disposition. To suppose God capable of either, is to dishonour his immutable perfection. One more question remains. Is it desirable, that the eternal purpose of God be absolute and unalterable? If it were possible, that the divine purpose should need or admit any amendment, every good man would feel an objection against its being absolute and unchangeable. But, who can wish the purpose of infinite wisdom and infinite love to be changeable?

If, my dear brother, you would have a clear and comfortable view of this doctrine, you must detach from it all the false appendages, with which the blindness of prejudice and the malignity of sin have surrounded it. You must remove the misrepresentations, by which its cunning adversaries have deformed and disgraced it. You must cure the disease of the jaundiced eye. Then you will view the divine decrees, not as the frightful instruments with which a cruel despot injures and destroys his harmless subjects, but as the result of infallible wisdom, the dictate of unbounded benevolence. I contemplate *the divine decrees*, which pride and guilt have dressed in horror, as the eternal operation of Jehovah's perfections. If I admire his perfections, I

the bliss of heaven ; yea, I shudder at the thought, it would be such a treacherous desertion of his office, as Ruler and Guardian of the universe, and give such a stamp of imperfection to his character, as would render it unfit to adore him, and even justify open rebellion.

The last objection, which you specify is, *that many are ready to say, they cannot feel a perfect veneration and love for such a character, as Calvinism ascribes to God.* I allow the fact, my brother. Yet nothing results from it unfavourable to Calvinism.

It is possible the persons alluded to have such a temper of mind, as indisposes them to love and venerate God in his true character. Through the influence of a depraved heart, the Holy One of Israel may be an object of dislike and aversion. The God, whom the Bible reveals, is by no means pleasing to the wicked. The sight of him fills them with dismay. This we esteem no small part of his purity and glory. *What agreement hath light with darkness ?* If God's character is infinitely benevolent, it must be repugnant to the feelings of the selfish ; if holy, to the feelings of the impure. If he is a just Judge, his face must be dreadful to guilt. It is the glory of Calvinism, that it does not administer soporific poison to the consciences of men ; that it does not give peace to the wicked by concealing or discolouring the character of Jehovah ; that it does not seduce and ruin the souls of men, by inculcating such a notion of God, as they can easily associate with their crimes.

It is the glory of Calvinism, that it faithfully describes that God, whose holy administration is 'an unwelcome reproof, disturbance, and alarm to impenitent transgressors, and excites the enmity of the carnal mind. But it has this glory too, that its God is venerated and loved by all the holy, in whose view he is clothed with infinite excellence.

Such, my brother, is the spirit of genuine Calvinism. I glory in being its professed and conscientious advocate, not because I value it as the ensign of a party, but because in my view it contains the substance of sacred truth, and echoes the voice of God. Such, as I have imperfectly described, is the character it has taught me to ascribe to the great Being of beings. How attractive, how venerable, how glorious !

This, then, is the sum. If you ask, what is God ? I answer, *God is love.* If you ask, what prompted his eternal decrees ? I answer, *love.* If you ask, what is the great motive of all his operations ? My answer is, *love.* If you ask, what object he aims at in the great variety of natural and moral evil, which exists under his all directing providence ? I answer, *the object of perfect benevolence. He means it for good.* Love is the sum of Jehovah's excellence, the ornament, the crown, the glory of his character. In the bosom of divine love originated all created existence, and the grand system of the universe. Divine love shines forth in the whole series of providential dispensations. Love exceedingly abounds in redemption. Its almighty energy founded, has pro-

ed, and will enlarge and ex-
the kingdom of Christ. Di-
: love will be inexpressibly
ired and glorified at the
ment day. The clear sight
t, will, at that awful, decisive
od, fill the saints not only
resignation, but with trans-
s of serenest joy ; and the
tion of it will create an eter-
heaven in their souls. That
ite love, which is the moral
y of Deity, has every thing
llure our affection, to gain
confidence, to raise our ado-
on and praise. It sweetly
acts us by its most amiable
lness ; while it awes us by
uperlative majesty. It hum-
s by its transcendent dig-
; yet exalts us by its en-
ng condescension. With
m affection for your soul, I
ech you, my beloved broth-
o be reconciled to God, and
a this moment, let it be your
sed employment, to under-
and imitate his love.

CONSTANS.

PREPARATION FOR DEATH.

should be prophets to them-
ves ; foresee
r future fate, their future fate
etaste :
art would waste the bitterness
death.
thought of death alone, the fear
stroys."

EN of prudence habitually
are for future events, for fu-
hours, days, and years ; in
morning for the day, and in
mer for winter. In child-
preparation is made for
h, in youth for manhood,
old age. An hour hastens,

for which preparation is more
serious, more important, more
necessary ; the hour of death.

Though it is appointed unto
all men once to die, yet few know
the time of their death. Hence
the propriety and even necessity
of constant readiness for that aw-
ful event. Many persons, how-
ever, by a gradual decay, or
the malignant nature of their
disease are sure the time of
their departure is near. How
serious the day, how affecting
the moment, how overwhelming
the scene, when a person gives
up the last hope of life, and
makes not another effort to live.
Perhaps the hour of death itself
is not more terrible ; yet such a
certainty of death takes place
sometimes days, or weeks, or
months, before the last hour ar-
rives.

When disease and despair
have banished hope, and the du-
ties of hope, a peculiar course
of conduct, a particular class of
affections, should direct the
person. Though you be not
now, reader, in this state, yet
probably you may be, when
it will be too late to read or
hear instructions on the mo-
mentous subject. If you read
and remember the following
hints ; if they afford you direc-
tion and comfort in the day when
you are descending to the dark
valley and shadow of death, hap-
py will it be, that you have taken
up this pamphlet ; happy will be
the heart, which presents you
this paper.

What then are the duties in-
cumbent on the person, who de-
spairs of life, who feels the sen-
tence within himself, that the
time of his departure is at hand ?
Justice puts in her claim ; justice

the bliss of heaven ; yea, I shudder at the thought, it would be such a treacherous desertion of his office, as Ruler and Governor of the universe, and give a stamp of imperfection to his character, as would render it unfit to adore him, and excite an open rebellion.

The last objection which I specify is, that men are not to say, they cannot reverence and adore the character, as Creator of God. I answer, my brother, that I am not to say, they cannot reverence and adore the character, as Creator of God. I answer, my brother, that I am not to say, they cannot reverence and adore the character, as Creator of God.

It is not included in the mind, and character of God.

It is not included in the mind, and character of God. It is not included in the mind, and character of God. It is not included in the mind, and character of God. It is not included in the mind, and character of God.

Justice being done, the person has a right to the confidence of the family; then is a time for advice, and sometimes direction respecting domestic concerns. Whose domestic system is so nicely arranged, so precisely executed, that direction or advice

is not so important, when a member of the house is dying? What brother or sister should not utter some words of affection? What mother should not wish to give some advice respecting her daughters, her sons; their education and destination in life? What father would not have much advice and many commands?

The person having discharged his duty in the domestic circle, he may examine whether somewhat is not to be done to promote religion. Has the person no fault to confess, no forgiveness to ask, no restitution to make, no thanks to express to his instructor, no proof for any offender, no comfort for any sorrowing Christian? Has he no testimony to give in behalf of God? These things being accomplished, it may be time for the person to separate himself from the world, to exclude all unnecessary visitants. Time is precious to the dying. They have not a moment for visits of form or curiosity. In general, company is injurious to their lives; it is not friendly to their self-recollection, their devotion, their spiritual comfort. Undoubtedly this was our gracious design of God in so generally ordering sickness to precede death, that by their suspension of business, and their seclusion from the world, men might be made to consider, to commune with their own hearts, to acquaint themselves with God, and prepare to die.

Having excluded the world, a serious review of past life may be greatly instructive. Now is a proper time to recollect the days that are past, the years that are gone. God's dealings with

ul should be set anew be-
he mind, his bounty, his
y, his forbearance, and his
sements. The soul may
ecollect its wanderings, its
itude, its impiety, its im-
nce, or its faith and obe-
e. Now should be ascer-

the spiritual state of the
Perhaps you have enjoy-
of the divine favour,
your own gracious state.
review, re-examine the
d of that hope. Were
convictions genuine? Was
enmity slain? Have you
the joys of pardoned sin,
ce with God, of fellowship
aints? Have you been ho-
heart and life? Have you
diligence to make your
; and election *sure*? Do
know in whom you have be-
and whether he be able
p what you have commit-
him? Can you say not
that *the time of your depart-*
at hand; but, that you *are*
to be offered?

ascertaining your spiritual
it will be necessary to con-
fess to God, and repent of
own sins. Not one sin must
be remembered with pleasure.
The lust must be spared.
You must judge and condemn
yourself, and repent in dust and
loathing and abhorring
yourself. This must be done
truly, with a deep, affecting
of God, the day of judg-
and eternity on the mind.
Your repentance must be ac-
companied with a dedication of
yourself to God in the name of
Christ. To consecrate
yourself to God is proper at all
times; but when your soul is on
the verge of another world it is
especially *necessary*. Recollecting your

. I. No. 10.

I 1 i

favourite pursuits, and the dear-
est objects of your heart, placing
all that is most delightful in fair
view of the mind, detach your
heart from them, give them up,
bid them a last adieu, and with
the greatest solemnity and cheer-
fulness *give yourself to God*, say-
ing, "What have I to do any
more with pleasures, with hon-
ours, with the praise of men,
with the enchantments of sense?
I will give myself to God; it is
all I can do. Now, oh my God,
I am thine, forever thine."

Now, as well as before, it is
proper, especially if any doubts
or spiritual troubles cloud the
mind, to call in a minister of the
gospel, or if this favour cannot
be enjoyed, some experienc-
ed Christian, to counsel and
comfort you in your serious
situation. His more impartial
and dispassionate view of your
state may be of immense advan-
tage. Such a minister or Chris-
tian may solve distressing doubts,
answer perplexing inquiries, re-
lieve from great distresses, and
in some sense *prepare you to die*.

After this, it may be duty
to spend the residue of life,
chiefly in secret devotion. Your
affecting situation, your serious
prospects must impel you to
make known your desires in
"strong cries." You may, in
sighs and tears express those
wants, which cannot be uttered.
Your words are the breathings of
dependence, of danger, of dis-
tress, of affection; "If it be not
possible to save me from this
hour, O my Father, not my will,
but thine be done." Now may
you also commit your family to
the mercy of God, your friends,
ministers of the gospel, the
church, and the world.

It may be of infinite importance to leave your dying testimony in behalf of God and religion. The words of the dying are weighty; they command the confidence of listening friends and acquaintance. When departing from life, it is supposed men speak as they feel. It is an honest hour. If the power of utterance permit, if light and comfort cheer thy soul; say to your friends, "Now I know that God is good. I have a witness in myself. He is not a barren tree. Praying breath is never spent in vain. My hope is an anchor to my soul. I know in whom I have believed. I am ready to depart. I have fought a good fight, I have kept the faith. A crown of glory is laid up for me."

The last act of a dying man is to commit his soul to God. Stephen, dying, said, "Lord Jesus, receive my spirit." The Saviour himself in his last moment cried, "Father, into thine hand I commend my spirit." Reader, may you be enabled to say, "Come, Lord Jesus, come quickly." "Now lettest thou thy servant depart in peace."

"The world recedes, it disappears,
Heaven opens on my eyes,
My ears with sounds seraphic ring,
Lend, lend, your wings,
I mount, I fly,
Oh, death, where is thy sting?
Oh, grave, where is thy victory?"

EUSEBIUS.

ON THE BLASPHEMY AGAINST
THE HOLY GHOST.

THE apostle John speaks of a *sin unto death*, for the remission of which he does not advise Christians to pray, as they pray

for the remission of other sins. Whatever this sin may be, it certainly is a sin open, notorious, capable of being known; otherwise there would be no ground for the caution against praying for those, who have been guilty of it.

The apostle doubtless alludes to the sin mentioned by our Saviour in the 12th chapter of Matthew. The Pharisees, seeing Jesus cast out a devil, reproached him as casting out devils by Beelzebub the prince of devils. Jesus, having shewn the absurdity of this imputation, takes occasion to warn them against the sin of blaspheming the Holy Ghost. "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven. And whosoever speaketh a word against the Son of Man, it shall be forgiven; but whosoever speaketh against the Holy Ghost, it shall not be forgiven, neither in this world, nor in the world to come."

To understand the distinction here made between speaking against *the Son of Man*, and speaking against *the Holy Ghost*, we must remember, that Christ, while he was on earth, performed many miracles, and empowered his apostles to perform the same in his name; such as healing the sick, raising the dead and casting out devils; and these were called the works of the Spirit. But he promised them, that after his ascension, he would shed down on them the gifts and powers of the Holy Ghost; and that then, not only the works which he had done, but *greater works than these* should they

se he went to the Fa- the gospel in those extraordinary
 se greater works were powers, which were communi-
 with tongues, inter- cated after Christ's ascension,
 tongues, prophesying and which were eminently called
 ning of spirits. In the gifts of the *Holy Ghost*.
 ese it was said, before The Pharisees, when they
 ascension, "The Holy imputed to Christ a confederacy
 not yet given, because with devils, spake against the
 was not yet glorified." *Son of Man*; but not against the
 says, there are three *Holy Ghost*; for, in the sense
 witness on earth, the intended by our Saviour, "the
 e water and the blood. Holy Ghost was not yet given;"
 are three that bear re- but was to be given after he went
 eaven, the Father, the to the Father.
 d the *Holy Ghost*. He As the fullest evidence had not
 s a distinction between yet been given of the truth of
 les performed while the gospel, so there was hope,
 is on earth; and the that many might be, and it was
 wed after his ascension a fact, that many were brought
 ; the former he calls to the faith after Christ's ascen-
 ss of the *Spirit*; the sion, who had been unbelievers
 testimony of the *Holy before*. For after he went to the
 he agent is the same, Father, greater works were done,
 erations are different. than had been done, while he
 to works performed abode on earth. And from the
 stles on others, the perverseness which the Phari-
 is simply called the sees discovered in imputing his
 relation to *internal works to an infernal power, he*
 ndowments he is called took occasion to warn them of
 host. Those *external the fatal consequence of blas-
 ere a strong evidence; pheming that greater evidence,
 internal gifts were to which would afterward be given
 possessed them, and of the truth, when he should
 se who saw the effects send down the Holy Ghost in
 a much stronger evi- spiritual gifts.*

ie truth of the gospel. This sin, though it begins in
 ernatural gifts were impiety and perverseness of
 d to saints, but often heart, is not completed without
 l to ungodly men. words. It is called *blaspheming*,
 prophesied in Christ's and *speaking a word* against the
 e workers of iniquity. Holy Ghost. Simon the magi-
 io had all knowledge, cian had vile conceptions of the
 aith to remove moun- Holy Ghost; but the apostle ex-
 who could speak with horts him to repent and pray
 e of angels, had not God, if perhaps the *thought of
 his heart* might be forgiven him.
 king against the Holy They who practise the works,
 intended speaking and indulge the lusts of the flesh,
 s last and highest dem- defile the temple of the Holy
 given to the truth of Ghost; but such are advised to

the gospel in those extraordinary powers, which were communi- cated after Christ's ascension, and which were eminently called the gifts of the *Holy Ghost*.

The Pharisees, when they imputed to Christ a confederacy with devils, spake against the *Son of Man*; but not against the *Holy Ghost*; for, in the sense intended by our Saviour, "the Holy Ghost was not yet given;" but was to be given after he went to the Father.

As the fullest evidence had not yet been given of the truth of the gospel, so there was hope, that many might be, and it was a fact, that many were brought to the faith after Christ's ascension, who had been unbelievers before. For after he went to the Father, greater works were done, than had been done, while he abode on earth. And from the perverseness which the Pharisees discovered in imputing his works to an infernal power, he took occasion to warn them of the fatal consequence of blaspheming that greater evidence, which would afterward be given of the truth, when he should send down the Holy Ghost in spiritual gifts.

This sin, though it begins in impiety and perverseness of heart, is not completed without words. It is called *blaspheming*, and *speaking a word* against the Holy Ghost. Simon the magician had vile conceptions of the Holy Ghost; but the apostle exhorts him to repent and pray God, if perhaps the *thought of his heart* might be forgiven him. They who practise the works, and indulge the lusts of the flesh, defile the temple of the Holy Ghost; but such are advised to

repent of the uncleanness and lasciviousness, which they have committed. The full completion of the sin unto death lies in impious and blasphemous words spoken or written.

The true reason why this sin is irremissible, is because they, who are guilty of it, are incapable of repentance. They have received all the light, and enjoyed all the advantages, which God sees fit to afford them. They have seen the fullest evidence of the truth. They have felt some internal convictions of the weight and power of this evidence. If after all this, they not only reject the gospel, but impiously and maliciously revile and blaspheme it, what more can be done for them? What farther means can be used with them? They have sinned wilfully after they have received the knowledge of the truth, and there remaineth no more sacrifice for sin; but a fearful looking for of judgment. Of such the apostle speaks, when he says, "It is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to be renewed again to repentance, seeing they crucify to themselves afresh the Son of God, and put him to an open shame."

This sin then consists in rejecting and blaspheming the highest evidence which God will give, and the last and most powerful means, which he will use for the conviction and recovery of sinners.

If it be asked, whether any can be guilty of this sin in the pres-

ent day? I answer, it cannot be committed under all the same circumstances, which might have attended it in the apostles' days. But certainly even now, there may be such a case, as a man's resisting and rejecting the highest means, the clearest evidence, and the strongest influence that God will afford for his conviction. There are those who reject the counsel of God against themselves, and who rebel and vex the Holy Spirit, until God is turned to be their enemy, takes his Spirit from them, and gives them over to a reprobate mind. And if I should see a man, who had been well instructed in the doctrines of the gospel, who in the former part of his life had appeared to be impressed with a sacred reverence for them, and who had openly professed his faith in them, if I should see this man boldly disavow all regard to religion, mock at spiritual things, treat the scriptures and all divine ordinances with contempt, give himself to profaneness, and use all his influence to corrupt the principles, and vitiate the morals of others, I should conclude, that, if he had not actually committed the sin under consideration, yet he had made awful approaches toward it.

From the account, which we have given of the sin unto death, it appears, that none are to conclude themselves guilty of it, while they retain a belief of the gospel, and feel a disposition in favour of it; or while they are exercised with a sensible conviction of their sins, and a strong desire to obtain an interest in the grace of God.

It appears also, that those

doubts, which people may sometimes feel concerning particular doctrines of the gospel, or the gospel itself, partake not of the nature of this sin; for doubts, which are afflicting while they exist, and are usually removed by humble inquiry, are very different from that perverse and malicious temper, which spurns and blasphemes the gospel.

Nor are we to consider every relapse into stupidity after hopeful convictions, as amounting to this sin; for there may be such a falling away, where no blasphemy is uttered with the mouth, or conceived in the heart; and though such relapses are dangerous, they are not always fatal.

Nor is every deliberate sin against knowledge, the sin unto death; for though deliberation in the commission of sin aggravates guilt, it does not exclude the possibility of repentance and the hope of pardon. David and Peter sinned presumptuously, but they repented and were forgiven.

Nor does a direct opposition to Christianity, where there has not been actual conviction of its truth, implicate men in unpardonable guilt. Paul was a persecutor and blasphemer; was exceedingly mad against the cause of Christ, and compelled men to blaspheme it; yet he obtained mercy, because he did it ignorantly in unbelief.

Least of all are we to suppose, that blasphemous thoughts, horrible suggestions, or temptations to shocking crimes, are the sin, or any evidence of the sin under consideration, for the sin is not completed in thoughts and suggestions. And those thoughts, which people often complain of,

and which fill them with fearful apprehensions of unpardonable guilt, may be their infirmities, rather than real sins. The abhorrence, which accompanies them, shews them to be involuntary.

But then, as there is a sin unto death, every one should be afraid of the least approximation to it. If the sin itself is fatal, every approach toward it is dangerous.

Profane language hardens the heart, begets, first, an indifference, and then an opposition to the truth. He, who begins to indulge it, knows not to what lengths he may run.

Scoffing at religion, and at the exemplary piety of those, who profess it, is scoffing at the fruits of the Spirit, and may lead on to real despite against the Spirit itself.

He, who wilfully suppresses the convictions awakened in his conscience, and deliberately violates the resolutions formed in a serious hour, opposes, resists and grieves that Spirit, which Christ has sent to convince men of sin, and renew them to repentance.

Let none dare to make light of the holy scriptures. They were given by inspiration of the Spirit to make men wise to salvation; and he, who mocks these, mocks that Spirit by whose inspiration they were given, and that salvation of which these are the means.

Finally. Let every one be afraid to continue in sin; for sin of any kind, persisted in, is unto death. Considering how short and uncertain the time of probation is, every sinner should be afraid to delay his repentance for a single day. Who would not

be shocked at the thought of having committed the sin unto death, and fallen under an irreversible sentence of eternal condemnation? Let every sinner realize, that final impenitence is as fatal as the blasphemy against the Holy Ghost, and that, while he continues impenitent, he is every moment in danger of falling into as hopeless a state, as if he had actually committed the dreadful crime, which, our Saviour declares, shall never be forgiven.

THEOPHILUS.

—
For the Panoplist.

ON THE PRE-EXISTENCE OF
THE HUMAN NATURE OF
CHRIST.

It is the opinion of some, that the human nature of Christ was formed antecedently to that of all other creatures; that, *as man*, the Lord Jesus had an existence, not only before men, but before angels. That he was indeed a man, possessed of all the properties of innocent human nature, when he appeared on earth and died on the cross, is most clearly and fully taught in the word of God. It was early promised, after the fall of man, that *the seed of the woman* should bruise the serpent's head. This *seed* is universally acknowledged, by Christians, to be that Jesus, who was conceived in the womb, and born of the virgin Mary. It was afterwards promised to Abraham, Gen. xxii. 18, that in *his seed* all the nations of the earth should be blessed: and *this seed*, the apostle tells us, Gal. iii. 16, *is Christ*. We are, accordingly, told, that HE, who laid the foundations of the earth, and the

work of whose hands the heavens are, *took on him the seed of Abraham*, Heb. i. 10, and ii. 16. To David it was promised, 2 Sam. vii. 16, that his house and kingdom should be established *forever*; that *his throne should be established forever*; and the Lord said, Ps. lxxxix. 3, 4. "I have sworn unto David my servant, *thy seed* will I establish forever, and build up thy throne to all generations." Peter, on the day of Pentecost, speaking of David, says, that being a prophet, and knowing that God had sworn with an oath, that *of the fruit of his loins according to the flesh* he would raise up Christ to sit on his throne, Acts ii. 30. And the Lord Jesus himself, says, Rev. xxii. 16, that he is *the offspring of David*. Therefore, when the Pharisees said that Christ was the *Son of David*, the Saviour admits it, and *on this ground* reasons with them, Mat. xxii. 42, 43. From these passages of scripture we have evidence, that Jesus of Nazareth was *the seed of the woman, the seed of Abraham, the seed, the offspring, the Son of David, and the fruit of David's loins* according to the flesh. It must, hence, be manifest, either that the human nature of Jesus did not pre-exist his being born of the virgin; or, that he had nothing more belonging to him of the characters and relations of *seed, son, offspring, &c.* of the persons, from whom it was promised he should descend, than simply a human body.

If the human nature of Jesus, a nature possessed of all the moral powers and qualities of holy, innocent man, were the first fruit of the creative power

od; or, if it pre-existed reation of man, it seems y to follow, that this Jesus *not be the seed* of Abraham, *m* and *offspring* of David, *be fruit* of his loins. This usion cannot easily be ed, if, in the *holy scriptures*, ll as in common language, *son, offspring, &c.* import a n moral being proceeding a man, like unto the father, in existence, posterior to

To quote passages to e this to be the import of :rms, *seed, son, offspring*, in anguage of scripture, will idious, and probably, un- sary; as it is apprehended, e will deny it. And if this e import of those terms, nly in common language, n that of the scriptures; nan Jesus, on supposition at pre-existence of which re speaking, was no more *seed* of Abraham, the *son, fgspring* of David, than *Noah*

or, even *Adam* himself. one of the properties of sonship, or offspring, in on to, either Abraham or l, are to be found in the man : Nor do either Abraham avid bear the relation of *to him*, any more than to irst human pair. We see ore propriety in terming eated being or nature, who existence before the world *the seed of Abraham, the son offspring* of David, than in ing the *same terms* to the man created on earth, in re- to these eminent patri-

ording to the sentiment re examining, Jesus was, nly so far from being the the son, and the offspring

of either of the above mentioned persons, that, in the opinion of some, who advocate the doctrine of his pre-existence, God originally formed his created nature as a pattern after which man was to be made. What need, by the way, the great God stood in of such a pattern, it will be difficult for us to conceive. But to term *this pattern*, being itself a holy and absolutely perfect and complete human nature in kind; a pattern, which was copied into man as originally created on earth; to term this the *seed*, the *son*, the *offspring* of persons, who existed not till ages after the pattern by which they were formed, must be such a perversion of terms, as tends to render all language uncertain and unintelligible.

It being implied in Christ's being the son of David, that David was his father; on supposition of the pre-existence under consideration, we here see a son, who not only existed before his father, and even before the heavens and the earth were made; but a *son*, who himself was the pattern after which his *father* was made, and who was in union with the second person in the Trinity in creating his father. It seems, thus, to appear, that Christ's being the *seed* of Abraham, the *son* of David, &c. is incompatible with the idea, that his human nature pre-existed his appearing in flesh.

Should it be said, in reply to these observations, that the human *body* of Jesus was formed of the virgin, conceived in her womb and born of her; and, that this is a sufficient ground for his being termed the *seed* of Abraham, and the *son* of David;

it may be noticed, that the reply will very evidently tend to support the opinion advanced in the early days of Christianity, that Jesus had nothing of human nature belonging to him but the *mere body* of a man. If having a *body* formed in the womb of the virgin be sufficient to denominate him a *man*; unless there be clear proof from the word of God, that a *moral human nature*, which pre-existed, came and inhabited this body, it will be incapable of proof, that Jesus had any thing more of proper humanity than a mere human body. And if this were all that was meant by Christ's being *the seed of Abraham, the son, the offspring of David, &c.* other important predictions and promises concerning him, might be, and, for aught appears, were accomplished simply by his being manifest in a human body; a body formed of flesh and bones; such as that by Moses, Deut. xviii. 15. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me;" and by the prophet Isaiah ix. 6. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders." Again, Isa. xxxii. 2. "And a man shall be as an hiding place from the wind, and a covert from the tempest." A prophet, of a *body like that of Moses*; a son, a *proper human body*, on whose shoulders shall be the government; a *human body*, which shall be as an hiding place from the wind; and a covert from the tempest. Nothing further can be inferred from *these* predictions and promises, if those to Abraham and David were accomplished by the *body of Jesus*

being human, formed of flesh and bones. Not only so, but according to *this construction* of the terms *seed, son, offspring, &c.* when Jesus made his soul an offering for sin, the whole of the sacrifice was, that of the mere animal life.

Unless, as has been observed, clear and evident proof be produced from the word of God, that Jesus possessed a proper moral human nature previously to his being born of the virgin; and, that this human nature came and took possession of the body, which had been conceived in her; the proof must be extremely defective, if not entirely fail, that he ever had any thing more of proper *manhood* than simply a human body.

But there are other considerations, which render the supposition of the pre-existence of Christ's human nature, at least very doubtful. The evangelist tells us, when he had given an account of the birth of Jesus, that "the child grew, and waxed strong in spirit, filled with wisdom. That he increased in wisdom and stature, and in favour with God and man." Luke ii. 40, 52. These passages naturally lead us to suppose, that his infant state, considered as a proper human child, was like that of others, sin only excepted. That he made improvements and came to maturity in wisdom and knowledge *as a man*, as others do, excepting only that as he was free from all prejudice and moral blindness, he made swifter advances and more rapid improvements than others.

It may be observed, further, that the supposition of the pre-existence of his human nature,

will imply that this *human nature* emptied itself, and was reduced, on being born of the virgin, to a level with that of common infants when first brought into the world; and will, of course, lead us to apprehend, that this was all the condescension of the Redeemer designed to be expressed, when it is said Philip. ii. 6, 7, that being in the form of God, and thinking it no robbery to be equal with God, *he made himself of no reputation.* It must, also, import, that all that vast extent of knowledge, and those high and great improvements, which the human perfect mind of Jesus had made, for four thousand years, on his being born an infant into the world, were as entirely lost and gone, as though they had never existed: consequently, that afterwards, they were of no manner of use, any more than if they never had been. Such an opinion as this, a sentiment so extraordinary ought to be considered as inadmissible, unless there be either a manifest necessity for it, or very clear and certain evidence of its truth. As to the *evidence* of it, we have not the least shadow, either from reason, or from the word of God. If there be any *necessity* for adopting such an opinion, it must arise from some advantage to be derived from it, and the light it reflects on some, or all the doctrines in general of the gospel of Christ.

It cannot be pretended, that the Lord Jesus was not as perfectly qualified, both to be an example to men, and a sacrifice for their sins, without this supposed pre-existence of his human nature, as with it. That this pre-existence, as to any ad-

vantage to be derived from it for accomplishing the work, upon which he came into the world, was unnecessary and useless. That he was every way as completely qualified to be the Saviour of sinners without as with it. Had it not been so, we may rationally conclude, the only scriptures would have furnished us with clear and indubitable proof that, as a man, Jesus had this pre-existence. And as we can see, neither any necessity for it, nor any advantage it would be of to Christ as the Saviour of sinners; nor, yet, any proof of it from the word of God, we can be under no obligation to adopt the sentiment.

But it is urged, that valuable ends may be answered by the pre-existence of the human nature of Christ; and, that the sentiment reflects light on many passages of the holy scriptures. As it is admitted, that it was Christ, who often appeared to Abraham, and to other pious men of old, it is said, that the supposition of the then present existence of his human nature renders it more easy and natural to conceive, that he should appear in *human form* and as a *man*. But why, it may be asked, is it easier to be conceived, that a *created* than an *uncreated Spirit* should put on a human form, and become visible to men? It cannot reasonably be pretended that it is.

The supposition that the human nature of Christ had pre-existence, it is said, renders the construction of certain passages of scripture more easy and natural than they would otherwise be. Such, for example, as this, Philip. ii. 6, 7, where the apostle

says of Christ, "Who being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." It cannot be, it is urged, that the *Logos*, the real divinity, should make himself of no reputation, empty himself, and take upon him the form of a servant: that this, therefore, must be asserted of some created being; and, therefore, unquestionably, of the human nature of Christ, implying its pre-existence. But, it is to be recollected, the human nature of Christ, whenever it began to exist, whether before the world was, or at his birth into it, not only necessarily had the form, but in fact was a servant: nor could he with any more propriety, be said to take upon him this form, than to take upon him existence. If making himself of no reputation and taking upon him the form of a servant are to be attributed to a creature, we may conclude, also, that his being in the form of God, and thinking it no robbery to be equal with God, is predicable of the created nature of Christ: for it was he, who, in fact, is in the form of God, &c. who made himself of no reputation, and took on him the form of a servant. What an advantage will it give to those, who deny the divinity of Christ, to admit that, in scripture language, a creature, a created nature may be said to be in the form of God, and to think it no robbery to be equal with God.

In support of the opinion, that the human nature of Christ had pre-existence, it is also urged, that he is represented as having

divested himself, when he came into the world, of some glory he had before his incarnation. Thus, John xvii. 5. "And now, O Father, glorify me with thine own self, with the glory I had with thee before the world was."

It may not be admitted, it is said, that the divine nature ever divested itself of any glory; of course, if the human nature of Christ divested itself of glory, it must have been, of a glory it possessed in a pre-existent state.

But if this be the whole import of the prayer of Christ, on that solemn occasion, with what plausibility may it be urged, that the glory, which it is supposed his created nature put off, when he came into the world, was all the glory he ever possessed? What reason for supposing he ever had any other or higher glory, than that which he here prays may be restored to him? Why may we not rather suppose, he here prays for that glory, which we are told, 1 Peter i. 11, should follow his sufferings? And this is a glory infinitely exceeding that of any creature.

Again; the apostle says, 2 Cor. viii. 9. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." It cannot, it is urged, be said of God, that he became poor; and therefore it must be supposed, that the created or human nature of Christ divested itself of riches, which he possessed before he came into the world. But if the grace of the Lord Jesus Christ here spoken of, imply nothing more than the grace and condescension of a creature, what other grace may

he ever manifested
out redemption for
And what other grace
ributed to Christ, than
humiliation and suf-
a mere creature, in all
dured for our salva-
if, in the whole of
of Christ, there were
grace than that of a
ture; how natural to
that a mere creature
ate to the work!
passages of scripture
ioned are to be under-
of the human nature
pre-existing his incar-
: words of the Saviour,
said to the Jews, John
before Abraham was, I
y be understood in a
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than that, though a
his existence was ante-
t of Abraham.
, therefore, appear, it
ended, that the opinion,
uman nature of Christ
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without the support of

scripture authority, but incon-
sistent with many things assert-
ed of him in the Bible: and,
instead of rendering the con-
struction of scripture more easy
and natural, gives plausibility to
the glosses, which Arian writers
put on many passages usually
and justly urged in proof of the
true and real divinity of Christ.

If the construction, put on the
above-mentioned passages of
scripture, by those, who advocate
the opinion of the pre-existence
of the created nature of Christ,
be admitted to be rational and
just; with what facility may the
wit and ingenuity of men evade
the clearest evidence of the true
and real divinity of the Saviour
of the world.

This being the case, the senti-
ment, that the human or created
nature of Christ pre-existed his
incarnation, is not to be consid-
ered, either as a trifling, or an
innocent error; but, an opinion
of dangerous and hurtful ten-
dency.

Selections.

THE FOLLOWING

ESTIMONY TO THE ORDER OF THE GOSPEL,

IN THE CHURCHES OF NEW-ENGLAND,"

en about the year 1700, eight years before the death of Mr.
SON, who lived to the great age of 93 years. It was left in
s of the churches by the two venerable men, whose names
cribed to it, then the most aged ministers of the gospel living,
dying Legacy. It is an invaluable document, and we earnestly
nd it to the careful and serious perusal of all our readers, and
y to the younger class of ministers now on the stage.

EDITORS.

*we seventy years have having obtained help from God,
ay, since one of us, and we continue to this day.*

*ly, since the other of us We are therefore capable to
to New-England, and make some comparison, between*

the condition of the churches when they were first erected in this country, and the condition into which they are now fallen, and more falling every day.

But we wish, that in making this comparison, we had not cause to take the place, and the part of those old men that saw the young men shouting aloud for joy, at the new temple, Ezra iii. 12. Ancient men that had seen the first house; when the foundation of this house was laid before their eyes, wept with a loud voice.

2. We are under a daily expectation of our call to appear before our Lord Jesus Christ; and we have reason to be above all things concerned, that we may give up our account with joy unto him. That we may be the better able to do so, we judge it necessary for us to leave in the hands of the churches, a brief testimony, to the cause of God, and his people in this land. And this the rather because we are sensible that there is risen and rising among us, a number who not only forsake the right ways of the Lord, wherein these holy churches have walked, but also labour to carry away as many others with them as they can.

We are also informed, that many younger men of great worth, and hearty friends unto the church state of the country, scarce know what interpretation to put upon it; but find it a sensible disadvantage unto them, that the elder men are so silent and remiss upon the manifest occasions, that call aloud for us to open our mouth in the cause of churches that we should be loath to see led unto destruction.

3. We that saw the persons, who from four famous colonies,

assembled in the Synod, that agreed on our Platform of Church Discipline, cannot forget their excellent character. They were men of great renown in the nation, from whence the Laudian Persecution exiled them; their learning, their holiness, their gravity, struck all men that knew them with admiration. They were *Timothees* in their houses, *Chrysostomes* in their pulpits, *Augustines* in their disputations. The prayers, the studies, the humble inquiries, with which they sought after the mind of God, were as likely to prosper as any men's on earth. And the sufferings wherein they were confessors for the name and the truth of the Lord Jesus Christ, add unto the arguments which would persuade us, that our gracious Lord would reward and honour them, with communicating much of his truth unto them. The famous *Brightman* had foretold, *Clariorem lucem adhuc Solitudo dabit*, &c. God would yet reveal more of the true church state unto some of his faithful servants, whom he would send into a wilderness that he might there have communion with them. And it was eminently accomplished in what was done for and by the men of God, that first erected churches for him in this American wilderness.

We do therefore in the first place, earnestly testify, That if any who are given to change do rise up to unhinge the well established churches in this land, it will be the duty and interest of the churches to examine, whether the men of this trespass are more prayerful, more watchful, more zealous, more patient, more heavenly, more universally

icientious, and harder stu-
 , and better scholars, and
 willing to be informed and
 ed, than those great and
 men, who left unto the
 hes what they now enjoy :
 y be not so, it will be wis-
 for the children to forbear
 g down with their own
 the houses of God, which
 built by their wiser fa-
 , until they have better sat-
 ion.

is not yet forgot by some
 ring ear-witnesses of it, that
 the *Synod* had finished the
Form of Church Discipline,
 did with an extraordinary
 tion of soul and voice, then
 together *the song of Moses*
servant of God, and the song
of the Lamb, in the fifteenth
 er of the *Revelation* : God
 l, that in the loss of that
Discipline, there should be
 after occasion to sing about
 ing down the carved work
 : houses of God, with axes
 hammers ; or take up the
 ieth psalm for our lamen-
 is.

It was a joy unto us to see
 ead a book which the reve-
 President of our college
 published under the title
 The order of the gospel,
 ased and practised by the
 ches of Christ in *New-Eng-
 :*" A book most highly
 ful, and useful, and season-
 a most elaborate and well
 osed work, and well suited
 r those two worthy designs ;
 he maintaining the congrega-
 tional church discipline ; and
 the maintaining the sweet
 of charity and communion
 rds reforming presbyteri-
 who are our united brethren.
 we must here withal testify,

that in that worthy book, there
 is nothing obtruded upon the
 churches, but what they who
 were here capable of observing
 what was done sixty years ago,
 do know to have been professed
 and practised in the churches of
New-England, (except in one or
 two ;) then, and ever since, un-
 til of late, some who were not
 then born, have suggested other-
 wise. Yea, it is well known, that
 the churches then publicly main-
 tained those principles in sever-
 al judicious discourses, which
 were never confuted by any men
 whatever, unto this present time.
 And we do therefore most
 heartily commend that book, of
 the order of the gospel, unto the
 perusal and acceptance of the
 churches of the Lord.

5. It was one of the songs (as
 the Jewish masters tell us) in
 the feast of Tabernacles, *Blessed*
be our youth, which have not made
our old men ashamed. But, alas !
 we that are old men must confess
 ourselves ashamed, when we see
 after what manner some of our
 youth have expressed and behav-
 ed themselves, and with what
 scoffs they have assaulted the or-
 der of the gospel, in some things
 lately published & scattered about
 the country : which have been
 so far from answering the argu-
 ments brought for our church
 order, that they have been by the
 wonderful providence of Christ
 made useful to establish the
 minds of serious Christians in
 those very points, which they
 see so weakly and so rudely op-
 posed. We have taught our
 children in the catechism called
 milk of babes, that there is to be
 a covenant of God in the church-
 es, wherein they give up them-
 selves, first unto the Lord to be

his people, and then to the elders and brethren of the churches, to set forward the worship of God, and mutual edification. And it cannot but be grievous unto us, as well as unto all serious Christians, for my children of *New-England*, scornfully to vomit up their milk with scoffs upon that and other sacred actions in our churches, too horrible to be repeated.

If they take away from us one of the songs among the Jews, they would however leave us room for one of the sighs uttered by a Rabbi among them; the worst fruit we eat in our youth excelled the best which we now eat in our old age, for in our days the world is changed.

6. Concerning all sinful attempts to overturn the order of the gospel, hitherto upheld in the churches of *New-England*, and to spoil that glorious work of God, which we have seen him doing, what a series of remarkable providences, in erecting such congregational churches in these ends of the earth; we would now therefore bear our testimony, that they are doubtless displeasing to our Lord Jesus Christ, who walks in the midst of these golden candlesticks, and they will prove bitterness in the latter end.

And this we declare with the more concern upon our minds, because of an observation, so plain, that he that runs may read it.

It is too observable that the power of godliness is exceedingly decaying and expiring in the country; and one great point in the decay of the power of godliness, is men's growing weary of the congregational church disci-

pline, which is evidently calculated to maintain it.

If that church discipline were more thoroughly and vigorously kept alive, even by those that make profession of it, it might be hoped, that the Lord would sanctify it for the revival of all godliness in the land.

But if this church discipline come to be given up, we think it our duty to leave this warning to the churches, that probably the apostasy will not stop there: for the same spirit that will dispose the next generation to change their way, in one point, will dispose them to more and more changes (even in doctrine and worship as well as manners) until it may be feared the candlestick will be quickly removed out of its place.

7. We do therefore humbly propose it, unto all the churches, as a great expedient, for the preservation of our church state, that more prayer (even in whole days of prayer set apart for that end) with other appointed means may be used in the churches to obtain from the Lord, the outpourings of the Spirit of grace on the rising generation. If so rich a blessing were obtained, (and our heavenly Father will give his Holy Spirit unto them that ask it) and if the rising generation might be a praying, pious, devout and regenerate generation, there will not be such danger as now there is, of their easily giving away the precious legacy which their fathers (now beholding the face of our Lord Jesus Christ in glory) left unto them, of their doting upon innovations fatal to the order of the gospel among us.

8. Now as aged *Joseph* said, I

God will surely visit us so, we the unworthy of the Lord, whose agony every day look for death, all to that world, where far the best of all, do with our prayers unto for these holy churches would surely visit and grant much of his presence and Spirit in of them; and raise up to time, those who happy instruments of down the hearts of the to the children. The these his churches, them stedfast, both in and in the order of the d be with them, as he heir fathers, and never nor forsake them.

JOHN HIGGINSON,
WILLIAM HUBBARD.

THE REAL CAUSE OF PETER'S DENYING CHRIST.

(From the *Biblical Magazine*.)

It is generally supposed that Peter's denial of his Lord was owing to the fear of persecution, on account of being a disciple: but the fact does not appear to countenance this supposition. *John*, who was known unto the high priest, went in with Jesus into the garden, without being in any danger, while Peter stood at the gate without: the conduct of this disciple should seem that he was in more danger from the Jewish rulers: for he was to shake unto her the door, and brought in the cock, which was not inter-

rogated, as to his discipleship, nor wished to conceal it; he was known to be a disciple: Peter's standing without was indeed expressive of his fears; but, from these circumstances, it should seem they could not arise from the mere apprehension of his being known to be a disciple.

The real cause of Peter's denial of his Lord and Master, seems to have originated in his rash conduct in the garden. There he aimed a blow to cleave down the head of Malchus, a servant of the high priest; but, failing in his design, he only cut off his right ear. This circumstance gave him just occasion to fear the civil law; and had he been known, he would, in all probability, have died for the offence. Fearing, therefore, that he should be known to be the disciple who aimed the deadly blow, Peter denied all connexion with Christ.

This view of the subject appears to account for a passage in *John*, which introduces a new circumstance into the narrative:—"One of the servants of the high priest, (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?" Peter knew what consequences would have followed upon his confession, and he therefore denied again.

The danger to which Peter stood exposed, for his rashness in smiting Malchus with the sword, may perhaps be the reason why Matthew, Mark, and Luke, when relating the particulars of his conduct, conceal his name: and as John wrote his gospel when Peter was out of danger, if not out of the world, he was not afraid to reveal the

whole matter. From hence it appears, that Peter's fall did not originate in cowardice, as has been generally imagined; but from an excess of courage, in first defending his Master in the garden, and afterward following him to the high priest's palace, and venturing into the very presence of his accusers.

ANECDOTES.

On the top of a hill, near Had-dam Castle, stands a square tower, over the door of which are carved figures of a dove and serpent, and between them, the word *Repentance*; whence the building is called *The Tower of Repentance*. It is said, that Sir Richard Steele, while riding near this place, saw a shepherd-

boy reading his Bible, and asked him what he learned from it: The way to heaven, answered the boy. And can you shew it to me? said Sir Richard, in banter. You must go by that tower, said the lad, pointing to the tower of *Repentance*.

Evan. Mag.

HINT TO PERSONS, WHO COME LATE TO WORSHIP.

A woman, who always used to attend public worship with great punctuality, and took care to be in time, was asked, How it was she could always come so early? She answered, very wisely, that it was a part of her religion not to disturb the religion of others.

Buck's Anecdotes.

Review of New Publications.

Dr. Greene's Discourse.

(Concluded from p. 414.)

FURTHER specimens of the author's manner of writing.

"4. Whenever a house has been dedicated to God, it becomes incumbent that such prayer and praise as he requires, and such only, be offered to him in it; and that the unadulterated doctrines of the gospel be faithfully preached. That is not prayer, which is not truly made in the name of Christ; which does not explicitly confess and deeply bewail our crimson guilt; which does not entreat for pardon, for sanctification, for a final acceptance with God, and for the blessings of eternal life, all, all as the fruit of the Redeemer's righteousness and intercession, and to the glory of God's rich, and free, and sovereign grace. That is not praise, in which the same truths are not recognized, which does not exhibit spiritual blessings as the greatest of all, or which is refused to any person of the adorable Trinity. Prayers or

praises, which leave out of view the awful depravity and guilt of man, his recovery by grace, our infinite indebtedness to the eternal Son of God, and to the Holy Spirit, the Comforter, however suitable they may be in other respects, are so far from being acceptable to God, that they are an abomination in his sight. Nor is that the preaching of the gospel, which does not deliver these great principles clearly and frequently, in a doctrinal form, and press them continually on the consciences of men, as the very fundamentals of religion. Pulpit addresses may be as learned, as elegant, as eloquent, as profound, as the talents of men or the powers of an angel can render them, and yet, if these distinguishing truths of the gospel, in their purity and simplicity, be excluded from them, they shall be as empty and useless as *sounding brass and a tinkling cymbal*. These truths are *the ark of God's strength*, which he specially accompanies with the almighty energies of his grace. It is before them that he prostrates

idols of the depraved human
 lays low every barrier of oppo-
 opens to himself a way through
 ods of corruption, enters in *and*
as the strong man armed, and cre-
the soul anew in Christ Jesus,
it an habitation of God through
irit. Hear the words of the Sa-
 and of his apostle. *Sanctify*
through thy truth.—I determined
know any thing among you, save
Christ and him crucified. Mis-
 me not, my brethren. Every
 law, every social duty, ev-
 eligious precept, injunction,
 sing, promise and declara-
 may, and ought to be regard-
 the dispensation of the gos-
 What I inculcate is, that the
 doctrines that have been spec-
 are the *life giving spirit,*
 must animate, control, colour,
 and breathe through the whole.
 I here attest it in the presence
 shall of Christ my Lord, it was
 the purpose of teaching and
 ing these great truths of the gos-
 that this house was erected.
 is in substance, the record made
 piece of parchment, which is en-
 l in the bosom of its corner
 and God forbid that any one
 the name and garb of a gospel
 er, should ever stand in this
 to gainsay or slight them. Sa-
 difice! long the object of my
 s, my hopes, my labours, and my
 rs, mayest thou never be profan-
 unhalloved lips. May no false
 ine ever be uttered here. If it
let the stone cry out of the wall,
as the beam out of the timber an-
it, and let them confound the
 h, who shall here attempt to per-
 he word of life, and to beguile
 ry souls. Gracious God, our
 is in thee. Let this place ever
 witness only of worship that is
 and of doctrine that is sound;
 many sons and daughters,
 gh successive ages, may here be
 to thee, and hence be translated
 e house not made with hands,
 al in the heavens.
 brethren, your duty will at all
 be connected with that of your
 rs.—See to it, then, that no ke
 welty, no lust of innovation, no
 ngs even of taste and fancy, per-
 your minds, first making you
 the worship and preaching
 pl. I. No. 10. L L I

which alone can nourish your souls,
 and then inclining you to delight in
 forbidden fruit, sweet with the pol-
 son of eternal death."

The preacher's object under
 the second head is to show, *what*
benefits we may reasonably hope to
derive from the faithful perform-
ance of our duty in this important
concern. Part of what he says to
 display these benefits is here ex-
 tracted.

. . . . "The public institutions of
 religion are unspeakably beneficial,
 perhaps I should rather say they are
 absolutely essential, to civil society.
 Never, in fact, has society existed, in
 any form above the lowest grade of
 savage life, without these institutions.
 Deserted, despised, and derided, as
 they are, by some who talk much of
 social happiness, to them they are
 still principally indebted for the safe-
 ty and peace in which they live.
 These institutions soften the mind,
 they cultivate the manners, they im-
 prove the morals, and they give the
 highest sanction to all the ties and ob-
 ligations which render the social state
 delightful, desirable, or tolerable.
 Abolish the observance of the Sab-
 bath and its public worship, and you
 will see men rapidly decline into bar-
 barism, rapine, and every ferocious
 and abominable vice.

"But though real Christians prize
 the advantages which men in the pres-
 ent life reap from the public worship
 of God, yet they cannot be satisfied
 with these alone. . . . They see in
 religion something infinitely better,
 than its being an engine of state.
 They know that the Christian system
 is in itself a system of truth; that it
 points beyond time to eternity; and
 that those, who are prepared for its
 eternal benefits, will best of all per-
 form their duties even in this world.
 Eternity, eternity, therefore, en-
 grosses their views, when they think
 of religion for themselves or others.
 Nothing will content them, but
 the spiritual benefits which ensure the
 everlasting salvation of the soul. Do
 you ask, what are these? I answer,
 brethren, they are in part experienc-
 ed when the soul of the believer is
 truly refreshed from the fountains of
 sacred truth; when a flame of heav-

only love is enkindled in his soul; when the light of God's countenance is lifted upon him; when his faith is invigorated; when his hopes are brightened; when his penitence and humility are increased; when his industry in religion is quickened; when his zeal for the glory of God is augmented; when his views of eternal things are rendered clear, lively, and comfortable; when his devotion is truly animated and his heart enlarged; when a readiness . . . for all duty is inspired . . . when, in a word, he sees the power and glory of God, in all that majesty and sweetness in which they are often seen in the sanctuary. Then he rejoiceth as one that findeth great spoil. . . . Yet even this . . . does not fully satisfy him. His religion is a religion of benevolence. He most tenderly feels for the souls of others, as well as for his own. He cannot, therefore, be contented, till he sees those, whose hearts have been obdurate, softened under the invitations of the gospel; till he sees the careless become thoughtful; the tears of contrition flowing from the eyes which have been closed against the *lights of life*; . . . convictions of sin deep and lasting; conversions to God sound and numerous;—when he beholds these effects in the house of God, or following from the exercises there performed, then he has the desire of his heart; then he knows a pleasure which disdains comparison. Look back, for an illustration, to the day of Pentecost, when Peter preached, and thousands, pricked to the heart by the energy of the Holy Spirit, said, *Men and brethren, what shall we do?* or if you think this miraculous, and not to be expected now, bring the subject nearer home. Look back only to a period within the remembrance of some who are ye alive; to the period when the house, which is collegiate with this, was opened and dedicated; when a Whitefield, a Tennent, a Finley were the heralds of salvation. Then, and in that house, the preaching of the gospel was resorted to, as in deed and in truth the word of God. In deep and solemn attention men listened to receive a message for their souls. They received it. Their eyes were opened; they saw themselves perishing; they bowed in the dust before a

sovereign God; they embraced, they rejoiced, they triumphed in the offered Saviour. Multitudes pressed into the kingdom of God. Great additions were made to the church. The religion of Jesus was adorned by the blameless, tender, zealous, comfortable, exemplary lives of his professing people. Most gracious God, though we are most unworthy, may the glory of this latter house be even greater than the glory of the former. Yes, dear brethren, for these inestimable benefits we are warranted to hope, if we diligently, conscientiously, purely, believingly, and perseveringly perform in this place the worship and service of our God. And that we may so do and be blessed, and that this house may be truly the Lord's, by being honoured and consecrated by his own sacred and special presence; accompany me now to the throne of his transcendent grace."

We have let this discourse speak for itself. The ample quotations made are full of pious entertainment and instruction, and prove that the performance deserves high expressions of approbation. It has evangelical fervour. It has sacred dignity and elegance. It contains the riches of divine truth.

Two sermons on the atrocity of suicide, and on the causes which lead to it. Preached at Suffield, on Lord's day, Feb. 24, 1805, on occasion of a melancholy instance of suicide, which had recently occurred in that town. By JOSEPH LATHROP, D. D. pastor of the first church in West-Springfield. Second edition, with additions and corrections. Springfield, Mas. Henry Brewer.

THE text, on this melancholy occasion, is the exclamation of the apostle Paul to the jailor in Philippi, Acts xvi. 26: *Do thyself no harm.* A brief sketch of

preceding history, which arise to it, forms a natural pertinent introduction; in inspection of which, however, or three notes may perhaps be seen by a microscopic eye. Such is the use of the copulative conjunction at the commencement of periods, and even of a new paragraph; the "sending" of an earthquake; and the change of scene from the present to the future in the most interesting part of a narration. The preacher is directed to consider the text, as an express prohibition of murder; and, secondly, to give it as a warning not to injure ourselves in any way. In the introductory part of the discourse, the following passages deserve peculiar attention.

The ancient philosophers taught, and the modern infidels have adopted, the sentiment, that when the pain of a punishment exceeds its pleasure, every man has a right to withdraw himself from it; and that it is a weakness in a man to complain of his burden when it is always in his power to get it off. Among the Greeks and Romans self-murder was often commended, not merely from philosophy, but from a love of ease and patience of life, but often from notions of honour, liberty and independence. Among the Britons and Americans it frequently proceeds from gloominess and dejection of mind.

With such causes the sentiment of infidelity usually concurs: we find, that since the notions of immortality, universalism and annihilation have been avowed, and the doctrine of a future retribution discarded, instances of suicide have been multiplied beyond all former ex-

amples. The divine law has not so expressly and particularly forbidden it as it has most other crimes. The reason is obvious. For because he can bring himself to perpetrate his act, he must have prostrated his consideration of law and penalty. If the law of nature within him does not restrain him, no external law

will have much influence.—When God, as a lawgiver, prohibits any crime, he affixes to the commission of it such a penalty, as may reasonably be supposed sufficient to deter men from it. But in the case of self-murder, there is no room for penalty in this world, because the criminal dies by his crime, and is dead before cognizance can be taken of it. Cognizance can be taken only in the other world. But whatever may be the cause, which induces a man to this dreadful act, it first extinguishes the belief, or at least suspends the apprehension of future punishment. So that penal laws, human or divine, against this sin, will rarely have an effect on men's minds, after they have once formed the desperate resolution. The effect must usually be in an earlier stage of the evil."

The arguments, adduced against suicide, are, that it is a manifest opposition to the will of God; that any act of sin is more criminal in proportion as it is more contrary to nature; that the violation of a trust is, in any case, a crime; that this act is one of the greatest injuries, which a man can do to his friends; that "the issues of death belong to God;" that suicide is an act full of ingratitude; that the present life is our probation for future and eternal happiness, and the only probation that will be allowed us; that it leaves no opportunity for repentance, and therefore, while it destroys the body, it ruins the soul. The seventh argument, taken from the probationary state of man, is thus interestingly illustrated:

"There is no work nor device in the grave." A guilty life and impenitent death will be followed with misery eternal and extreme. A great salvation is now offered, and may be obtained; but if we finally neglect it, there is no escape. Death terminates our only probation, and fixes our future condition. "As falls the tree, so it lies." What rashness and presumption must it then be to contract

this already contracted term of life—to shorten this short space of trial, on the improvement of which depends our escape from endless misery, and our enjoyment of everlasting felicity? What madness and infatuation to cut ourselves off from all remaining opportunity of securing our final salvation, and to run the dreadful hazard of falling into intolerable and interminable woe? However severe present sufferings may be, they cannot justify an impatience of mind, which urges to so awful a step. No man knows, in what ways, nor how soon, God may send him deliverance from his troubles: no man knows, what strong consolations may be imparted to soften his adversities, and cheer his desponding mind: no man knows, what blessings may result from the things, which seem to be against him. And, which is more, no man knows, what a wretched exchange he shall make, when, to throw off his present burdens, he plunges himself into the eternal world.

“They, who in the exercise of reason, (if reason, in such a case, can be said to be in exercise,) have taken this tremendous step, have generally been urged to it by worldly disappointments, by the distresses of poverty, by blasted ambition, by the apprehension of disgrace, by the fear of punishment for some infamous crime, or by the horrors of a guilty despairing conscience. The motives prompting them to it are criminal in their nature, or in their cause; for they have their existence in the vices and corruptions of the mind; in pride, impatience, avarice, or some previous wickedness. Saul, in the haughtiness of his spirit, fell on his own sword, lest he should become the sport and mockery of his insolent and victorious enemies. Ahitophel, by disappointed ambition, was urged to hang himself, when he found, that the counsel of another was preferred to his own, and that his political scheme would be utterly frustrated. To the like fatal act was Judas driven by the horror of guilt and the frenzy of despair, when he reflected, that he had betrayed innocent blood, and perceived that the cruel and perfidious action could not be recalled. The fear of punishment for the sup-

posed escape of his prisoners hurried the jailor to draw his sword on himself.

In the “more general” and monitory application of the text, the “particular evils” mentioned, “by which men often do themselves harm,” are intemperance, idleness, a melancholy spirit, immoderate passions, irreligious and licentious principles, presumptuous sins, and living in a course of sin.

Under the head of “irreligious and licentious principles” are the following important remarks:

“Men, who admit and entertain *irreligious and licentious principles*, do themselves infinite harm, and if they avow and diffuse such principles, they do immense injury to others.

“Religion is the only solid foundation of comfort in this world, and of happiness in the next. This, embraced in the heart, banishes envy and malice, impatience and discontent, anxiety and fear; inspires with benevolent affections, calm resignation and cheerful hope; and gives a sure title to glory and immortality. The man, who renounces religion, abandons all his rational comforts and future prospects. He makes himself a prey to temptation, vice and fear. He becomes a creature exposed, defenceless and forlorn. If he should see his condition, he would be a terror to himself. If others should see his heart, he would be a terror to all about him. If all men were like him, he would have no security from the violence of his neighbours. He has now no security from the violence of his own hands; nor have others any security from this violence, but the laws of society. There is in him no principle to restrain him from any outrage, which his passions may dictate, whether against himself or mankind.”

Dr. L. then notices those free thinkers, “who view this life as the only term of human existence;” those, “who, though they profess to believe a future existence, yet deny all future

nt, and persuade them-
 at a God of infinite
 will make all his crea-
 py at last, and will in-
 hment on none, what-
 y be their charac-
 | those, "who imagine,
 y man's destiny is
 fixed, and every man's
 mmutably determined
 solute fatality." The
 dency of such princi-
 is justly observed, is
 rom their effects.
 they have prevailed, in-
 murder and suicide, and
 , which involves in it both
 d suicide, have become
 frequent than they were

be annihilated at death, we may act
 as if we were to be annihilated. If
 there is [be] no divine moral gov-
 ernment, we may act, as if there was
 [were] none, and may live as if we
 were not accountable. If we are
 under the power of an uncontrollable
 fate, we may give ourselves up to
 this fate: we need not consult our
 reason, but may implicitly follow ev-
 ery impulse of passion. And if we
 may act in this manner, so may our
 neighbours, and so may all mankind.
 And what would be the consequence?
 The world would be a Babel: It
 would be an Aceldema. Let the in-
 fidel bring forth his strong reasons,
 and this appeal to practice will at
 once confound them all."

The sermons are concluded
 with the following reflections,
 each of which is usefully illus-
 trated. 1. It is a great mercy
 to be protected from ourselves.
 2. We have reason to pray for
 divine restraints. 3. We have
 great cause to be thankful, if we
 have been kept back from *pre-
 sumptuous* sins. 4. What num-
 bers will at last be found guilty
 of self-murder?

From this specimen of the
 plan and execution of these dia-
 courses, a judgment may be
 formed of their merit. They do
 not, in our opinion, discredit the
 pen of their venerable author,
 whose writings are pre-eminently
 distinguished for simplicity
 and justness of thought; for
 richness and variety of senti-
 ment; for correctness of meth-
 od and perspicuity of style; and
 for a uniform tendency to pro-
 mote evangelical truth and en-
 lightened piety.

nsider what is the natural
 nd the frequent operation
 iciples, which have been
 Inquire whether a man
 and acting upon them,
 se to himself—and wheth-
 ly, his friends, his neigh-
 l be safe in connexion with
 ras [were] unrestrained by
 society. Inquire wheth-
 , actuated by such princi-
 protect its members, or
 subsist. Inquire wheth-
 ional, free, and efficient
 : could ever be maintained
 rinciples.... Answer these
 nd you will have a full,
 demonstration, that the
 re absolutely false. No
 are true, which cannot
 plied to practice. These,
 practice, would dissolve
 aband societies, annihilate
 ; and destroy mankind.
 the surest ways to prove
 ions are [be] true, is to
 to the test of practice,
 ne what would be their
 e. We may always act in
 to truth. If we are all to

Religious Intelligence.

DOMESTIC.

itors earnestly invite the
 the Panoplist to the following inter-
 esting communication:

PROPAGATION OF THE GOSPEL.

Philadelphia, Feb. 4th, 1806.

To all who love the prosperity of Zion, and are disposed to aid in propagating the Gospel among the Heathen.

THE subscriber lately returned from a voyage to the East-Indies, touched in Europe, and was in London in August last, where he received from the Baptist Missionary Society in England for propagating the Gospel among the heathen, *one thousand guineas*, to be sent in the spring to the Missionaries in Bengal, for the purpose of printing the sacred scriptures in one of the languages of that country. There are seven languages that the Missionaries there aim to translate and publish the scriptures in. They have made such progress in three of them that it is expected that the above sum will enable them to complete the work.—The money is now in the hands of ROBERT RALSTON, Esquire, of Philadelphia, who will forward it in due time. Should any individual, society, or congregation of people in the United States of America, be disposed to contribute to this good work, *Mr. Ralston* will gladly receive whatever may be sent to him for that purpose, and add to it the above sum, to be forwarded to the Missionaries at Serampore near Calcutta.

(Signed) BENJAMIN WICKES, Sen.
Philadelphia, Nov. 4, 1805.

WE whose names are underwritten, Ministers of the Gospel in the city of Philadelphia, do hereby certify that we are fully ascertained that the statement made by Capt. Wickes, in the foregoing advertisement, is perfectly correct. We also take the liberty respectfully to recommend to the pious and the liberal of all denominations of Christians, in the United States, an attention to the important objects which this advertisement holds up to their view. Nothing, it appears to us, can be more interesting to a truly benevolent mind. The design contemplated, is not to disseminate the favourite tenets of any particular sect of Christians. It is to print and propagate, among a race of heathen, who are sunk and degraded by the vilest and cruellest system of superstition and idolatry, *the pure word of*

eternal life contained in the holy Scriptures, without any gloss or comment whatsoever. If this can be extensively effected, the happiest consequences may be expected to follow; since the natives of India, unlike most other pagans, are many of them able to read, and still more of them are disposed earnestly to listen to what the Bible contains. Even the melioration of their condition in this life, by a knowledge and belief of the scriptures, would be an event calculated to produce a lively joy, in every mind influenced by humanity: For their horrible superstition subjects them unceasingly to the most dreadful torments, and annually deprives a large number even of life itself.—But in addition to this, how interesting must be the thought to every truly pious mind, that many of these miserable creatures, by having a Bible in their hands, may not only better their worldly condition, but become truly converted unto God, and through the merits of the Saviour, be raised to eternal happiness and glory. Among the many objects which we know are now soliciting the patronage of the pious and the liberal, throughout our country, we cannot but think, that this deserves a marked attention. Nor can we forbear to add, that we have good reason to believe, that donations from the inhabitants of the United States, for the promotion of the design which has here been specified, would greatly animate and encourage the worthy men who are engaged in the translation of the scriptures, by giving them a striking proof that their arduous work interests the feelings, and is accompanied by the good wishes of Christians, in every region to which the knowledge of it has extended.

Some other important considerations, which it is hoped will as much encourage the liberality of the public, as they animate the hopes and labours of the Missionaries in India, ought to be briefly stated. At Serampore, the immediate seat of the Mission, there are a type foundry and printing

presses, together with a valuable library, consisting chiefly of books containing the various copies and readings of the scriptures, with whatever can materially facilitate the labours of a translator. Learned natives can be procured to assist in the work; and the local situation of the mission is such as will render its distribution throughout India easy and immediate.—The Missionaries themselves, (among whom is the laborious, learned, and pious Mr. CAREY, Professor of Oriental languages, in the college of Fort William, at Calcutta) have been so long engaged in studying language, and in translating, that the employment has become in a good degree habitual.

Seven languages are spoken in India: the *Ootkul*, which prevails among four millions of the inhabitants; the *Telinga* and *Kurnata*, each spoken by about seven millions; the *Maharatta* used by eight millions five hundred thousand; the *Tamul*, by upwards of nine millions; the *Hindostanee*, by at least forty-five millions; and the *Bengalee*, in which the translation is already completed, by a number of the inhabitants nearly equaling the population of the United States of America. The total of the benighted idolaters of India, equals about the one eighth of the whole race of men now dwelling on our globe. How animating the prospect, that the Holy Bible, by the efforts of pious Christians in Europe and America, is likely soon to circulate among these millions of wretched people, by whom absurd and injurious *Vedas* and *Shasters* are now pronounced divine!

ASHBEL GREEN, *Senior pastor of the 2d. Presbyterian Church.*

J. HENRY C. HELMUTH, *Pastor of the German Lutheran Church.*

WILLIAM ROGERS, *Professor of English and belles lettres in the university of Pennsylvania.*

JOHN HEY, *Pastor of the Independent Church.*

JOSEPH PILMORE, *Rector of the Episcopal Church of St. Paul's.*

JAMES GRAY, *Pastor of the Scotch Presbyterian Church.*

GEORGE POTTS, *Pastor of the 4th Presbyterian Church.*

WILLIAM WHITE, *Pastor of the 2d. Baptist Church.*

JOSEPH SHAW, *Pastor-elect of the Associate Congregation.*

SAMUEL HELFENSTEIN, *Pastor of the German Reformed Church.*

JACOB J. JANEWAY, *Co-pastor of the 2d. Presbyterian Church.*

WILLIAM COLBERT, *Minister of the Methodist Episcopal Church of St. George.*

WILLIAM STAUGHTON, *Minister of the 1st Baptist Church.*

*. * IT is respectfully suggested, that as the season for the departure of the Calcutta ships is fast approaching, whatever is done to promote the design which has been specified above, must be done without delay: and it is requested, that the donations or collections which shall be made throughout the Union, may be forwarded to any of the under-mentioned gentlemen, who will remit them to Mr. RALSTON.

The Rev. Dr. Rogers, the Rev. Mr. Williams, New-York.

The Rev. Dr. Stillman, the Rev. Dr. Eckley, Boston.

The Rev. Joseph Buckminster, Portsmouth, N. H.

The Rev. Dr. Dwight, New-Haven. Mr. Gauldet, Hartford, Conn.

The Rev. Dr. M'Whorter, Newark, N. J.

The Rev. Mr. Clark, New-Brunswick.

The Rev. Mr. Ingles, the Rev. Mr. Richards, Baltimore.

Joseph Nourse, Esq. Register of the U. S. Washington.

The Rev. Dr. Muir, Alexandria.

The Rev. Mr. Grigsby, Norfolk.

The Rev. Dr. Furman, the Rev. Dr. Keith, Charleston.

The Rev. Mr. Clarkson, the Rev. Mr. Clay, the Rev. Mr. Holcombe, Savannah.

—
Extract of a letter to one of the Editors, Philadelphia, Feb. 25, 1806.

Rev. and dear Sir,

THE foregoing printed address will with you, Sir, be its own advocate.—We need not add a single motive in order to avail ourselves, or rather the best of causes, of your spirited and personal assistance. Connected with private or individual contributions we would humbly submit to you the propriety of preaching a sermon on the

occasion. All will have a tendency of subserving the noblest of interests.

If what may be collected cannot reach Mr. RALSTON in Bank bills, Post Notes, or otherwise, by the beginning or middle of April next—the spring of 1807 will answer the benevolent purposes contemplated by the proposed translations of the Word of Life.

We are affectionately your brethren in the Lord,

WILLIAM ROGERS,
WILLIAM STAUGHTON.

Extracts from Mr. Sergeant's Journal continued.

MAY 30, 1805. Was visited this day by two Missionaries from New-England. One of them preached; after which the chiefs waited on them, at my house, and delivered the following address.

"Fathers, attend; we wish to speak a few words to you; we are happy to see you by the side of our fire place. We thank the great, good Spirit, that he has protected you through your long journey from the eastern country, and that you are arrived safe here. Having information from our father, Mr. Sergeant, that you wished to see the chiefs and principal men of our nation, so many of us are come.

"Fathers, when I look upon you, I see your tears are falling down your cheeks on account of many dismal objects you have seen. Now according to the ancient custom of our forefathers, I stretch forth my hand, and wipe off the tears from your eyes, that you may see clearly; and likewise I see your ears are stopped by the dirt, that flies about. I now clear your ears, that you may hear distinctly. I also loosen your tongues, that you may speak freely. Having done this, I see your legs and feet are muddy by reason of the wet path through which you travel. I likewise wash your legs and feet. While I do this, I feel some briars stick in your feet. I pluck them out, and take the healing oil, which our forefathers used to keep for that purpose, and oil them, that they may feel comfortable, while you sit by the side of our fire place. Our nation give you hearty welcome

here. Now may you proceed on your business."

A string of wampum, delivered.

Then the Rev. Messrs. Williston and Wood rose and delivered the following answer and address.

"Brothers and children attend; we now thank you for the many good words you have spoken to us. We also inform you that we have come from a great distance. We rejoice to see you. Your good father Mr. Sergeant has written to the Hampshire Missionary Society, on Connecticut river. He tells them that your kindred to the westward need civilization and the blessings of a preached gospel. He also tells them that you are full of friendly dispositions toward your kindred, and wish the white people to do something for the melioration of their situation, and to make them better. The Hampshire Missionary Society and the white people on Connecticut river, are greatly pleased with the communication of your good father, and the desire you have expressed for the good of your kindred, and have sent us to confer with you on the best way of helping them. The following is a copy of what they have done, viz. A letter from the Rev. Mr. Sergeant of New Stockbridge on the subject of Indian missions was laid before the trustees; upon consideration of the same, it was voted, that the committee duly acknowledge the receipt of the letter in an answer to Mr. Sergeant, that they send a copy of the letter to the Missionary Society in Connecticut, with such observations as they shall think proper on the subject, and that they direct some one of the Missionaries, who may be sent the next year, to confer with Mr. Sergeant and the principal Indians under his instruction, and gain what information may be useful; that the committee make report of such measures as they shall think proper to be adopted by the trustees for promoting Christian education and the preaching of the gospel among the Indians.

"Children attend; our Society wish to enter into a covenant of friendship with your tribe, that they may be better enabled to find the path of proceeding in the great work of benefiting your kindred. We wish you to communicate in writing, all

the light and information you can give us, that we may forward it to our society. In particular, we wish to know whether if our society should think themselves able to send any missionaries among your kindred, you would be willing to furnish one or more school-masters or interpreters to accompany them, and act with them for the good of the common cause, on our society's paying them. Wishing you to take the above into your serious consideration, we subscribe ourselves your friends in the gospel of Jesus,

PAYSON WILLISTON,
THOMAS H. WARD.

After the Indians had deliberated on the subject, they sent for the above missionaries to the chief Sachem's house, when Captain Hendrick rose, and in his own language delivered the following answer, which was written in English by the scribe, and is as follows, (viz.)

"Fathers attend; by the goodness of the great Spirit we meet together this day. You delivered to us your message yesterday. You told us, &c. [recapitulating the substance of their address.] In the first place, therefore, we inform you that our forefathers have established a covenant of friendship with the different tribes of Indians, residing near the great lake, by which the Chippewas, Othawas, Kickkasas, Miami, Pankasks, Kaskas-kaa, Pawatos, Wathakia and Miqualia nations, are our children. They look on us as children do on their grandfather. The Delawares are our grandfather; the Shawanese are our younger brothers. This covenant our nation and these nations have ever kept sacred, which we renewed two years ago. Fathers, we will also inform you, that we have taken pains to acquaint them with the knowledge we have of the ways of white people, and recommended to them civilization and the Christian religion. We also informed them that the white people of late have been stirred up to have commiserate feelings for their deplorable situation, and that there are several societies formed on purpose to help poor Indians in the wilderness. Many of these nations accepted what we recommended to

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them, and depend on our nation to instruct them, or to recommend some good white people for the purpose. And further, we and those nations have agreed to meet in council at the expiration of three years, which will be next year, on purpose to promote our mutual welfare.

"We find that these nations have deep prejudice against the white people of this country, so that they cannot distinguish good men from bad. In order, therefore, that you may be enabled to do them good, it is our opinion that it would be proper for us in the first place to comply with the wish of your society in entering into a covenant of friendship with you. To do this requires time, which we are not able to attend to at present; but we are heartily willing to give you every information which lies in our power. It is our opinion, therefore, that it will be advisable for those, who may be sent, to procure a permission from the President of the United States, and that it is a duty incumbent on us to do every thing to promote the same. We wish, therefore, you would give us early notice of the time of your starting for that mission; by which means we shall be enabled to procure young men to accompany them, you may think proper to send, (should we even be unable to send school masters;) this being the custom our forefathers have ever observed. We look on ourselves as the front door by and through which you can go through all the different tribes; nevertheless we fully believe the great and good Spirit is able to lead and direct you through every path of this his footstool without any other assistance.

"Fathers, we are willing to send school masters, provided you can assist us in qualifying some young men for that purpose, as we have several almost accomplished with sufficient abilities. May the great and good Spirit guide and direct you in this and every other turn of life, is the sincere wish of your children."

(Signed) HENDRICK AUFUURMET,
and six others, Sachems and Counselors of the Mashheatunnuck Tribe.

NEW STONBRIDGE, May 3, 1805.

FOREIGN.

INTELLIGENCE RESPECTING THE
MISSION TO SOUTH AFRICA.*(Concluded from p. 417.)*

BROTHER BOEZAK was baptized in September. He first came to us before we left Bota's Place. His first appearance struck us with horror, being most beastly drunk, and we were much afraid that he would seduce our people, and corrupt their minds from the truth. His attention, however, was drawn to the word, which he constantly attended, and his eagerness to understand was very great; but we perceived no work of God upon him, except a change in his outward conduct, till the month of January; when, under great concern for his soul, he came to Brother Vanderkemp for some private instruction. He said he had got two hearts, and between those two hearts, there was a continual warfare. "The one heart, (said he) will do nothing but sing all kinds of Hottentot's and Boscherman's songs, and all that is bad: & the other heart strives to sing the praises of Christ; tells me to go to Christ, to pray to him, &c. &c. Sometimes the one heart is master, and sometimes the other."—This work of God on his soul was evident to others, but not to himself, till some time before he was received into communion with us as a member of Christ's body: when his heart was so full of the love of Christ, and his desires so strong to be forever devoted to him, that Brother Vanderkemp could no longer delay the administering the Sacrament of Baptism to him. He is now an ornament to the church of Christ, not only among us, but likewise among his old connexions, and the world in general; among whom he is often called to mingle, being a great buffalo and elephant shooter.

Brother Samson seemed one of the prepared people of the Lord, to receive his gospel. For several years he had been in an unhappy frame of mind about his eternal state, wishing to know if there was a God; what he was; and what he required of his creatures: But to this knowledge he could not attain, there being no one, who could or would show him the way to happiness. From the

time that the brethren at the Bavian's Kloof had settled themselves there, he had tried every means to get out of service, in order to go to them; but his deliverance could not be obtained. In the midst of the commotions of the district of Graaf Reinet, and while the Boors were flying from their places, Samson was falsely accused of having made known to the English where they intended to go. He was immediately locked up in chains, to be killed the next morning. The Lord, however, whose captive he was, broke his chains; he got loose in the night, and fled to Graaf Reinet, which was at that time an asylum for hundreds of poor Hottentots, who were obliged to flee from their persecuting masters. Samson, arriving at Graaf Reinet, found himself, to his great joy, in possession of those means for which his soul had been several years longing; and he resolved never to leave them, till he had learnt what was necessary for his eternal peace. His constant attendance upon the word, and diligence to know the truth, manifested the anxiety of his heart. Nor were the means in vain; having a good memory, he soon became the first scholar. We had likewise hope of a work of God in his heart, but this did not become so evident, till September, 1802, when he began to see his lost state without Christ. He was baptized in March, 1803, with Brother Jocham, and Sister Griet Cassapi, being the first baptized this year. Brother Vanderkemp baptized them by sprinkling, sitting in his sick-bed. Brother Samson is very forward and bold in the cause of Christ, warning and admonishing sinners to flee from the wrath to come. Whether they be persons inferior or superior, he is not ashamed of the gospel; nor does he ever fail to tell the colonists of their neglect in keeping him and the rest of his nation ignorant of the contents of the Bible.

Brother Jocham, concerning whom our hopes and fears have, at times, been greatly exercised, left us in September, with another Hottentot, called Abraham, to go into the service of an inhabitant of Graaf Reinet. Previous to his leaving us, he

had for some time discovered a licentious disposition, which deeply grieved our minds, and gave us reason to fear, that when he should be quite separated from us, his passions would obtain their full sway, and the name of Christ be scandalized by him. But our fears were disappointed; no sooner was he at Graaf Reinet, than he assembled the heathen together, who resided there, and made known unto them the gospel of Christ. This, however, greatly displeased the Christians, (so called) who had Brother Jocham, and Abraham, who assisted him in teaching, cast into the cage; Abraham was shamefully flogged, and both forbidden to instruct the people any more. The New Field Cornet, however, (residing in the village) interposed, condemned the conduct of the Christians, saying, that the cause, which they endeavoured to suppress, was a cause, which could not, and must not, be hindered. By his influence, Brothers Jocham and Abraham are going on again in their work; numbers attend them, and some, we have reason to believe, have received benefit from their labours. Brother Jocham, in April, seeing Brother Read packing up letters for England, requested him to give his kind love to all his brethren and sisters there, "and beg them, (said he) to pray for me, that my faith in Jesus may be strengthened; and assure them that I will, as well as I can, pray for them."

Brother Jan. Stoffels, being judged most eminent for piety, was chosen the 26th of October as Deacon for the management of the poor's money.

Besides those baptized persons, there are several, who associate with us, in our experimental meetings, of whom we have reason to entertain good hopes of a work of God begun in their hearts.

Brethren, with all the numerous friends of the cause of Christ, pray for us, that the village of Bethel may, in reality, be the village of the house of the Lord—that it may withstand the opposition of its numerous adversaries, and be protected against the storms, which daily threaten its ruin.

JOHN READ.

DISTRESS IN GERMANY!!

Copies of Letters relative to the Sufferings of the People in Germany.

(From the London Evan. Magazine.)

Savoy, Strand, Nov. 21, 1805.

My dear Friends,

PERMIT me to send you the enclosed letters, and respectfully to request the favour of your communicating their contents to any of your friends. They contain some facts, which will afford an additional proof to your readers of the indescribable mass of human misery which at present overwhelms my poor afflicted native country. They will undoubtedly excite in the breasts of British Christians, feelings of unfeigned gratitude for the wonderful protection they have hitherto experienced, and the uninterrupted enjoyment of those inestimable privileges, both civil and religious, by which your long favoured island is so eminently distinguished. But they will also occasion feelings of the truest commiseration towards the sufferings of their continental brethren, and inspire the sympathizing hearts of British Christians with a sacred flame of fervent prayer and supplication in behalf of their German fellow-Christians, who but lately, when England was threatened with invasion, so often interceded for them at a Throne of Grace in their behalf;—and perhaps prompt some of your benevolent friends to afford the sufferers relief in their present distress.

I am, with equal respect, your affectionate friend, &c.

CH. T. A. STERNKOPFF,

Minister of the German Lutheran Chapel in the Savoy.

To Messrs. Harcastle and Reyner.

*Extract of a letter from Mr. Jung, Au-
lic Counsellor, Heidelberg. Oct. 23, 1805.*

BUT six weeks ago the emperor Napoleon was at Boulogne; and now he is in the heart of Bavaria, at the head of 140 or 150,000 men; and the Austrian army is either killed, taken prisoners, or dispersed. How will this end! the whole of Germany and the northern nations are in arms. It is awful indeed; for all the violence of this tremendous storm falls upon our poor native country!

Last summer there was such a scarcity in several parts of Saxony,

Lausatia, Silesia, Bohemia, Austria, and other neighbouring provinces, that many baked bran for bread, and used grass for vegetables; some people even went to those places where dead horses were thrown, and fed upon their flesh! Now, in addition to the usual population of the country, there are 150,000 men coming from the west, and more than 100,000 from the east, who must also be fed; and in the northern parts the harvest has again been very scanty.

My very heart bleeds at the sight of this universal distress. O that some relief might be afforded us! and, perhaps our hopes of receiving some assistance from England may not be disappointed, as it will be universally acknowledged that we *suffer* in order to avert the storm from them.

Extract of a letter from a gentleman in Germany, dated Nuremberg, October 19, 1805.

THE Lord our God gives victory to whom he pleases; therefore, let us not murmur, but let us leave our cause to Him. O, may England in particular, do so at the present time! May *all* the people of that country, with mercy so much and so long blessed, open their eyes to see that it is high time to seek the Lord; and to humble themselves before him, who alone can and will protect them, if they come but in the right manner to Him!

The French troops are victorious. They have made a very great number of the retreating Austrians prisoners: and the situation of this poor people is very, is exceedingly calamitous. I have been an eye witness to many scenes of misery; and, therefore, my communication on this subject may be believed.

I do not know what to say to all this; but I know well what to hope of God our Lord: and, "in the name of our Lord Jesus Christ, I beg of the children of God in England, to remember their suffering brethren in Germany," particularly those who stand as shepherds of the Lord's flock, the situation of some of whom is truly deplorable.

The Lord bless you, and all the dear children of God! I add no more. Pray! Pray!

Extract of a letter from Stutgard.

October 14, 1805.

WHAT would you feel, could you now see our city! It has quite the appearance of a camp, 20,000 French soldiers having been quartered upon us. We have two officers and twelve privates in our own house; and some of our neighbours had from thirty to forty. Provisions became so scarce that they were hardly to be procured. There are some districts in the vicinity of Ulm, in which every thing is entirely consumed; and we have to fear a general famine. The vintage of this year has also failed.

London, Nov. 22, 1805.

IN consequence of the above and similar information, a Meeting of a few Friends was this day held at Messrs. Hardcastle's and Reyner's,

G WOLFF, Esq. in the Chair;

Many particulars were detailed, of the extreme distress experienced at this time in various parts of Germany; of which most authentic accounts have been received from different quarters.

Foraging parties of soldiers have traversed the country in various directions; and, at the point of the bayonet, have compelled the farmers to thresh out their grain for the use of the French army;—the season too has been so unfavourable, that the vintage has failed,—therefore, the poor inhabitants can now, neither get bread for themselves or their children to eat; nor their common beverage, of low wines, to drink. As to animal food, the armies have, in many places, cleared away most of the cattle. There are numbers of very pious people in the utmost distress, for want of the absolute necessaries of life.

The Company present, feeling the pressing urgency of the case, and sensible that not a day should be lost in sending some relief to the poor sufferers, most heartily determined, To guarantee the payment of a considerable sum of money, which was specified (*on the expectation of its being raised by Subscriptions and Public Collections, in the United Kingdom of Great Britain and Ireland*) and to give orders by this night's post, to some confidential friends on the Continent, to expend that amount in the pur-

visions, and otherwise, as be directed.

KICHERER'S VOYAGE.

ving interesting particulars Kicherer's voyage are ex- from the 13th No. of the Missionary Transactions.

herer with the Hottentots, with him from Africa, and w Missionaries, having tationate leave of their dear in Holland, sailed from in the American ship Siler 21, 1804. On the 25th le blew from the S. W. all which towards evening beeedingly violent. About there was a general conamong the sailors, in conf seeing a light; for they they were too near the in danger of being driven The captain, who had been id confined to his cabin, diately upon deck, and irection of the vessel. In an hour after, another light ved on the other side of the confusion and distress umbled, as they were beales of Scilly and the Li-of Cornwall. Mr. Kicheresired by the captain to te to his companions their anger. He performed the task, and added, "My en, we have, at all events, who is all-sufficient living in the utmost danger we ience his all-sufficiency!" thren were alarmed, yet

They gave themselves ord's disposal, entreating their lives, or else receive re arms of his mercy; and confusion of the ship was united together in prayer. essel," to use their own e journal, "was now carri-to the abyss, and then rais- towards heaven, by the ch often broke upon the as every where dreadful! ble was the darkness of the oaring of the waves, and ; of the storm! Our ship a house plundered by very thing frangible was pieces, and every thing

moveable turned upside down. We kneeled down a second time and pray- ed. We all agreed to sit down on the floor, even those who were very ill, and die in each other's arms. What a dreadful spectacle was it to behold the terrified mothers bringing their children in their arms to the spot, now looking at their children, then at their husbands, then again at their friends, and then towards heaven, praying for protection! Mr. Kicherer had the child of Mrs. Vos in his lap: Mary sat near him, and appeared very composed. Each blow of the waves (violent beyond description) was expected to be the last: the vessel seemed every moment, as if it were going into a thousand pieces! we were now sitting under the sentence of death, every moment expecting the execution of it. The captain sent down very frequently to know the hour, so ardently did he long for day-break. We prayed the third time to Him who alone was able to save us. At length, about six in the morning, the wind shifted, and became a little more moderate; and the hope which we began to entertain was visible in every countenance.

"How wonderful are the works of the Almighty! Who does not see that it was the Lord alone who saved us? Dear brethren and sisters, assist us in praising the Lord for his goodness. We cannot do it as we ought; but we have resolved annually to keep this day for solemn thanksgiving; and wish our dear brethren in Holland to do the same."

The worship of God morning and evening, was constantly kept up among themselves, in reading, prayer, singing, and exhortation; and on the 9th of November, when they obtained better weather, divine service was performed before the whole crew. This continued at proper seasons throughout the voyage; and there is reason to hope that the labours of Mr. Kicherer and the brethren were not in vain.

On the 13th of November they arrived at Madeira, and went on shore. Here they obtained suitable refreshments; and proceeded on the 15th on their voyage.

On Christmas day (when about the latitude of 13 deg. 38 min. the weather being very warm) they celebrated the birth of Immanuel in a very pleasing and edifying manner.

New Year's Day was also spent in a truly religious manner. The ship's crew seemed much pleased with their devotions, were uncommonly friendly, and spent their time with becoming cheerfulness.

On the 19th of January, about nine o'clock in the morning, they discerned, with great joy, the Cape mountains; and sang, with hearts much impressed, the 30th psalm. An officer from the shore came on board, to ascertain the state of their health; and finding all well, they obtained permission to go on shore. All were landed by half past three in the afternoon. "It is impossible," say they, "to express what we felt when we set our feet on shore. We embraced each other for joy; and had it not been for the people about us, we should have knelt down to give utterance to our hearts in the acknowledgment of gratitude to our dear and praise worthy Deliverer, who guarded us, who comforted us when we mourned, strengthened us when weak, healed us when sick, and granted us life in the midst of death; yea, to be brief, for words cannot express the sensations of our hearts, through his mercy we are come hither safe and well, and are received here with open arms and joyful hearts by many dear brethren and sisters.

"The next day being Sunday, we went together to the house of God.—O how pleasant to go up with the blessed host of God into his house, to give thanks, and to exalt his holy name."

Shortly after, Mr. Kicherer took a journey to Zak River, to visit his flock; who received him with joy. We understand he found their state better than he could have expected; but the particulars have not yet come to hand. Mr. Kicherer then returned to the Cape, where, we hear, he married a lady, the widow of an officer, who had been dead three or four years. With her we doubt not, he soon after proceeded to Zak River with the Hottentots, &c. and we hope is diligently employed in the duties of his mission, with the assistance of the new labourers from Holland.

Evan. Mag.

Copy of a letter from Mr. FREY, minister of the gospel to the Jews, London, dated December 22, 1805, to his

friend in Edinburgh, transmitted in MS. to the Editors of the Panoplist.

DEAR BROTHER,

I RECEIVED your letter yesterday a few moments before I went to preach to my dear brethren the Jews. This day I was engaged in the work of the sanctuary; and early to-morrow morning I shall leave town for a few days. But I cannot, I dare not, refuse to comply with your kind request. I can assure you, my dear brother, that my heart was glad, and greatly encouraged when I received your letter, and saw your affection to my dear, poor and unhappy brethren. O that all true Christians would do the same.

I suppose you have seen in the magazine, that I began the Saturday's lecture to the Jews on the 6th of July, 1805, and continued since. I have generally a doctrine, a prophecy respecting the Messiah, a type or an exposition. In the beginning about two or three hundred Jews attended, and in the street was almost the same number of them cursing and swearing; and if it had been in their power, they would not have used me better than they did my Lord and Master of old. After a few weeks, it was solemnly and publicly declared in all the synagogues in London, "that if any Jew should go into the place where I preach, or visit me in my house, or insult me in the streets, he should be punished, the rich 100. the poor by excommunication from the Jewish privileges. Since that time, I enjoy peace and safety in the streets, but their attendance is very thin, only 20, 30 or 40 at times. Nevertheless there were always some, and generally the same. O that the Lord would bless his word to these. These things, my dear brother, seem very discouraging, but they are not so to me. I know their exceeding great ignorance of all that is spiritual; their peculiar prejudice against the Christian religion, and the difficulties in their way of attending the gospel of Jesus Christ. I often wonder when I see so many. There is one Abraham Cade, of whom we have the greatest hope, that he hath been truly awakened. He hath now lived with me four months, and always manifested diligence, piety, and humility, especially love and rever-

ence to Jesus Christ, and to the brethren, and to the Holy Bible. A few there are that inquire for truth, and come often to the prayer meeting on Friday evening. There are likewise two other converted Jews here, who are already members of churches. I also correspond with three other converted Jews in this kingdom. A few weeks ago, we received a very pleasing account of the conversion of a Jewish family in Holland. A father, mother and 13 children. Bless the Lord, O my soul, the Lord hath not forgotten Israel, nor shall

any of his promises fail. O, earnestly pray that the Lord would make me, and all Christians more fervent in prayer, and more diligent in the use of means, and graciously crown our endeavours with success, that Israel may be saved with an everlasting salvation. Amen! I conclude, my dear brother, wishing you all the assistance necessary for your studies, and much of the life of God in your soul. Please to remember at the throne of grace, dear brother, your affectionate brother in Christ,
C. F. FREY.

Ordinations.

On the 5th inst. were ordained at Westfield (Mass.) Messrs. ROYAL PHELPS and NATHANIEL DUTTON,

as Missionaries, to be employed by the Hampshire Missionary Society, in the new settlements at the westward.

Obituary.

REV. LEVI FRISBIE.

THIS worthy servant of Christ departed this life at Ipswich, on the 25th of February, and on the 28th his remains were interred with abundant evidences of unfeigned respect and sorrow. A funeral discourse was delivered by the Rev. Asahel Huntington, in which the interesting character of the deceased was justly delineated, and with a sensibility, which well agreed with the occasion. *The bereaved flock "did him honour at his death," by every decent preparation and arrangement for the funeral, and by their liberality to the mourning family. He has left a sorrowful widow, two daughters, and a son, now Tutor of Harvard College.*

Mr. Frisbie was born at Branford, in Connecticut, April, 1748; and at the age of 16 or 17 years, being considered as a pious youth, and of promising talents, was taken under the patronage of the Rev. Eleazer Wheelock, with a special view to the missionary service. To this he willingly devoted himself. His studies, even at school, were directed to this work partly at Lebanon, which was then the residence of his patron, and partly at Bethlehem, with Dr. Bella-

my. In 1767 he entered Yale College, where he is understood to have continued more than three years. He finished his collegiate studies at Dartmouth, and was there graduated in 1772. In 1775 he was ordained, and commenced his missionary career. He continued it while any thing could be done. He went to the southward, and afterwards into Canada. But the convulsed state of the continent at that period, obstructed his progress, and left him at liberty to settle where Providence should open a door. In 1775 he came to Ipswich; and on the 7th of Feb. 1776, succeeded the venerable Nathaniel Rogers, in the pastoral care of the first church and congregation in that town. Great harmony attended his settlement, and has continued, generally, ever since, much to the honour both of pastor and people. They are witnesses that he approved himself, *for thirty years*, an unexceptionable evangelical preacher. They will remember the many important messages he has brought them; and that seriousness of manner, accompanied with a lively conception, and an easy natural expression, which rendered him entertaining as well as profitable. His prayers were not less edifying than his preach-

ing. He gave himself to the ministry; went to it with prayerful dependence on divine help; read much, thought much, conversed much; so that his profiting was more and more visible. God in great mercy has, at different periods, blessed his labours; more especially between the years 1798 and 1801, when numbers were added to his communion. In the church he presided with gravity and humility. In his catechisings and visits to the sick, he was tender and affectionate. He wept with them that wept. At large, among his people, he displayed the heart of a friend. And as he was easy of access to all, so he had a facility in gaining access to all, and adapting himself even to children. His conversation, beside being instructive in religious things, conveyed much general information. He was pleasantly sociable, and he was guarded. In the moments of greatest relaxation uncommonly innocent.

For tenderness to the character of others, he was remarkable.

In his friendships, he was sincere and faithful; much endeared in his domestic relations; upright in all his transactions. He had a tenderness of conscience, which often made him diffident of himself, but gave confidence to others.

The loss of his family and flock is great. The vicinity are greatly bereaved. His next neighbouring brother mourns deeply the loss of such a friend and companion. His brethren lament him. The Society for Propagating the Gospel have in him lost a worthy member. Zion at large will mourn. But to him, it is believed, that death is a blessed release; distressing affliction having attended him for six months past. Thanks to free grace through a Redeemer, "there remaineth a rest for the people of God;" a crown for the faithful servant.

TO CORRESPONDENTS.

THE Editors give their subscribers with this number, by way of *Appendix*, a part of a late Treatise, entitled "*Thoughts on the Trinity*," by the Bishop of Gloucester. The remainder will be given with the next number; and the parts may be separated and put in a pamphlet, or preserved and bound with the numbers of the Panoplist, as an appendix to the volume, at the pleasure of the purchaser.

The Editors are induced to add this scarce and valuable tract to the Panoplist, *gratis*, for the double purpose of manifesting their gratitude to their subscribers, for their liberal patronage, and of furnishing them with light on a subject peculiarly interesting at the present time, from the pen of a distinguished scholar and divine. We earnestly invite the serious attention, both of our learned and unlearned readers to these seasonable and weighty "*Thoughts*."

We are obliged to the Correspondent, who forwarded us an interesting sketch of the Life of Mrs. Sarah Porterfield. We wish, as he was long personally acquainted with this eminent and tried saint, that he had annexed a brief account of her death. We request him still to do it, and when it is received, the sketch shall be published, either in the Panoplist, or in a separate tract.

B. T. on "*the Divinity of Christ the ground of the Christian's hope*," also T.'s Extracts, shewing the sentiments of Dr. Doddridge on the subject of Christ's Divinity, shall appear in our next Number.

With pleasure we shall gratify the wishes of A FRIEND in republishing in the Panoplist the life of that humble and excellent Christian, Mrs. H. Hodge, late of Philadelphia.

The Correspondent, who sent us the Lines on the Death of Mr. Whitefield, has our thanks, and shall be gratified.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 11.]

APRIL, 1806.

[VOL. I.

Biography.

LIFE OF LUTHER.

[*From the Religious Monitor.*]

(Continued from p. 434.)

ON the 6th of March, 1519, Luther wrote his letter of submission to the Pope. The style is so humble, and even so abject in some instances, as to subject him to the charge of timid inconsistency, and over-stretched accommodation. He would be indeed inexcusable, had his knowledge of the characters of the papacy been as extensive and impressive as it afterward was: but though he saw that the supremacy which the Pontiffs arrogated to themselves, was not founded in scripture, he still regarded with fond affection, and superstitious veneration, the authority of the decrees of councils and the canons of the church. Besides, the influence of the caresses which he had received, the solicitations of Miltitz, the remonstrances of the Elector, the fear of schism, and the hope of terminating a portentous struggle in the bosom of the church, could scarcely fail to in-

cline him to this compliance. If, after all, his conduct cannot be justified, the utmost that can be said is, that, in this instance, he has left a monument of human weakness, which should teach us the danger of listening to the blandishments of favour, or of being awed by the menaces of power. Had not Rome been more imprudent in rejecting, than Luther was in writing this submission, the Reformation, if not nipped in the bud, would, at least, have been checked in its growth, and never, perhaps, have waved with such luxuriance, or extended its salutary shade over so many regions of the earth.* But while Leo shut the door of

.....
* Si Moguntinus, a principio, cum a me admoneretur; denique, si papa, antiquam me non auditum damnaret, et bullis suis sæviret, hoc cepisset concilium, quod Carolus Milutius cepit, et statim compescuisset Tetzelianum furorem, non evenisset res in tantum tumultum. Luth. Oper. Lat. in Præf. tom. 1.

reconciliation, by refusing to sanction the labours of Miltitz, and sought the counsel of his bigoted dependants, and ghostly parasites, how to punish the insolence of the Saxon monk, several circumstances concurred to enlarge the views, to invigorate the courage, and to animate the hopes of this persecuted Reformer. The death of the Emperor Maximilian, by reducing the vicariat of Upper and Lower Saxony, under the jurisdiction of the Elector, during the interregnum, increased his power, and by the protection which it afforded Luther, induced many, who had in secret embraced his sentiments, more openly to declare themselves his friends. The character for wisdom which Frédéric possessed, made them suspect that Luther deserved to be countenanced rather than opposed; and led them to court his acquaintance, as well as to examine his opinions and admire his courage. Wittemberg was crowded with visitors from the most distant provinces, who united with the inhabitants of the suburbs in giving thanks to God, that their city was become a second Sion, whence the beams of gospel truth were scattering on the nations.* He was also encouraged by the commendations of Erasmus, who, though cautious, timid, and temporising, was an enemy to the indolence and licentiousness of the Roman clergy, expressed his abhorrence of their malice against Luther, rejoiced in the success of his doctrines in England, and exhorted him to candour and moderation. Farther, though the

mere circumstance of extensive or rapid propagation is in itself no proof of the truth of any doctrine, the celerity with which Luther's writings circulated through Germany, France, Italy, England, Hungary, and Poland; the eagerness with which they were perused by every order of the people long blinded by monkish legends, and long fettered by human authority; the approbation, which they received from men of understanding and virtue, and the opposite characters of those, who rejected and vilified them, could not but confirm his attachment to the cause in which he had engaged.

But the circumstance, which had the most powerful effect, was the more attentive examination of the doctrine of scripture, concerning the supposed power of the Romish See, to which he was led by a publication of Eckius in defence of the Cordeliers, whose arguments in support of indulgences, Luther had silenced not only by contrary arguments, but by threatening to expose their ignorance and licentiousness, if they persisted in defaming him. To the thirteen propositions of Eckius, Luther opposed an equal number; the last of which was the boldest and most important. Eckius maintained the divine right of the papal supremacy. Luther, on the contrary, asserted, that this supremacy had no better foundation than the decrees of the popes themselves; was opposed by scripture, by the history of eleven centuries, and by the canons of the first council of Nice.† He received an addition-

* Beausobre, p. 165.

† Ibid, p. 178.

al stimulus, by the consequences of a controversy that was publicly agitated at Leipsic, on the subject of *Prece-will*. Andrew Rodenstein, surnamed Carlostadius, from the place of his nativity, was professor of divinity at Wittemberg, and had embraced, to a certain extent, those views of divine truth, which his colleague and companion was zealously promulgating. Eckius, one of the most eminent champions of the papal cause, had espoused sentiments concerning human liberty, very different from those maintained by Carlostadt, and proposed that they should have a public disputation on the subject. They met, accordingly, at Leipsic on the 27th of June, and immediately proceeded to the trial of their metaphysical and scholastic skill. The subject in dispute was the power of the human will in the work of conversion. Their manners and character were as opposite as their doctrines. The one was haughty, vehement, impatient of contradiction; the other was modest, calm, patient of reproof. Eckius made the boldest assertions, and supported them by innumerable quotations, which an uncommonly retentive memory enabled him to command; Carlostadt answered nothing without adding his authors, and did not omit his adversary's quotations out the most rigid examination. "Eckius," says Beausobrc, "had the advantage over Carlostadt in fluency of expression and solidity." As he could make use of the arguments he convicted Eckius of, and unwarranted asser-

tions; but when the clamour of the assembly obliged him to lay them aside, Eckius supported his side of the question with greater eloquence and plausibility than his opponent.*

After the dispute had continued for six days, during which the superior brilliancy and acuteness of Eckius dazzled the multitude, and seems to have afforded a temporary triumph to the enemies of the Reformation; flushed with imagined victory, and ambitious of meriting the favour of Rome, by defeating her most formidable enemy, he challenged Luther to enter the lists of controversy with him. Contrary to the advice of his best friends, who rightly suspected Eckius of the most insidious designs, Luther, after receiving a safe conduct from the Duke, readily took up the gauntlet, which Eckius had thrown down. The combat began on the 4th of July, and was maintained for ten days with uncommon ardour, and without intermission. It turned on the thirteen propositions already mentioned; the articles of purgatory, indulgences, repentance, and the power of absolution, were successively agitated; but the principal part of the dispute concerned the foundation of the supremacy of the Roman Sec. This last was, indeed, the point for the discussion of which Eckius had proposed to ensnare his adversary by apparent concessions, which might lead him to a more open avowal of his heretical opinions, or to force him to take refuge under sophistical evasions, which would

* Beausobrc, p. 184—190.

expose him to the charge of having been foiled in the contest. He thus wished, either to ruin Luther in the eyes of the Pope and his Conclave, or to disgrace him in the estimation of the learned and discerning. It is unnecessary to detail the particular arguments, which each adduced in support of his assertions; on both sides concessions were made, which the other laid hold of with no little triumph. The sentiments of the audience were not more unanimous concerning the issue of the debate. According as they were attached to Rome, or to the Reformation, they gave the palm to Eckius or to Luther. Both, it was allowed, exhibited proofs of splendid talents, extensive learning, and vehement eloquence. Some thought Luther superior in learning, but Eckius in memory and expression. It is certain, however, that this disputation was injurious to both parties. In consequence of Luther's defence, multitudes began to doubt the authority of the Bishops of Rome, who had never doubted it before; and the publication of the proceedings led to inquiry, and in many instances produced conviction; while Luther was more universally, and with greater justice, supposed to be a heretic, because he had condemned the decrees of the council of Constance, and given his sanction to many of the tenets of Huss and Wickliffe.*

To render this controversy as extensively useful as possible, Luther, though prevented by a previous agreement of secrecy from giving to the world a de-

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* Beausobre, p. 192—205.

tailed account of the proceedings, published an explanation of the Theses, which had been canvassed, with an abridgment of the transactions prefixed. In it he discussed the infallibility of the Pope, the authority of the Church, and the doctrine of Justification. His sentiments on the last topic were not speculative only, but produced the most important practical effects. By refuting the doctrine of the merit of good works, and establishing that of justification by faith without respect to works previously done, the most fruitful source of clerical luxury was threatened with destruction. If the most liberal endowment of churches, donations to convents, and bounties to monasteries, to friars, and other ecclesiastics, did not in the least degree avail to the justification of sinners, but must be even renounced as grounds of confidence, it is not difficult to perceive, that the hope of salvation was no longer inseparably connected with the support of religious societies and institutions; and, consequently that, in proportion as this doctrine prevailed, the clergy were in danger of losing the chief part of their revenues.

Melancthon, already in private a friend to the Reformation, was confirmed in his attachment to it by the disputation at Leipsic, to which he was a witness. He saw through the flimsy objections and pompous sophistry of Eckius; discerned more impressively the sources of popish corruption, and the necessity of a reform; and was determined by the solid reasonings of Luther, to embark in the glorious cause of delivering his

countrymen from the chains of ignorance, superstition, and sin. "Little did Eckius imagine," says Milner, "that the public disputation, in which he had foreseen nothing but victory and exultation, and the downfall of Lutheranism, would give rise to another theological champion, who should contend for Christian truth and Christian liberty, with the primitive spirit of an apostle. At Wittemberg, Melancthon had probably been well acquainted with Luther's lectures in divinity, but it was in the citadel of Leipsic that he heard the Romish tenets defended by all the arguments, which ingenuity could devise: there his suspicions were strengthened respecting the evils of the existing hierarchy; and there his righteous spirit was roused to imitate, in the grand object of his future inquiries and exertions, the indefatigable endeavours of his zealous and adventurous friend."*

About this time, Tetzal, worn out with the effects of his profligacy, tormented with reflections on his extortions and injustice, stung with the censures, which Miltitz had passed on his conduct, and disgraced in the estimation of all, who were not as worthless as himself, ended his life, being carried off either in a fit of despair, or by an attack of the plague. It should be mentioned to the honour of Luther's Christian spirit, and to vindicate him from the charge of revenge and implacability, that, on hearing of Tetzal's anguish, like

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* Milner's Ch. Hist. Vol. IV. p. 409.

Calvin in a similar case,† he wrote him in the kindest and most soothing terms, and begged him not to be distressed at the recollection of any thing that had passed between them.

While the divines were disputing at Leipsic, the Electors of the Empire met at Francfort, to choose a successor to Maximilian, who had died in the beginning of the year. This assembly witnessed an instance of magnanimous generosity scarcely paralleled in the annals of any country. It saw Frederic decline an imperial crown, not in a moment of indeliberation, or an ebullition of passion; but because conscious of the inadequacy of his resources to support the dignity of the Empire, and to maintain its rights against the preparations of the Ottoman court. Neither the voice of ambition, which would powerfully assail him, nor the solicitations of his countrymen, who were anxious to reward his merit and ensure their own happiness, moved him from his purpose. To put an end to their indecision, he pointed out Charles, king of Spain, then a young and heroic prince, as the person, who, from his connexions with Germany, and the extent of his native dominions, was the most likely to wield the imperial sceptre with dignity and success; and from the effect of this recommendation it may be justly said, that he in one day had the glory of refusing and of bestowing an empire. Disdaining the very imputation of being bribed

† Religious Monitor, *Life of Calvin*, Vol. II. p. 83.

to this generous conduct, he rejected the offer of 3000 florins, which Charles' ambassadors pressed on him, as an expression of their master's gratitude; forbade even his servants to accept of any part of that sum, on pain of immediate dismissal; and to prevent farther solicitations, left Francfort early the following day.*

The negotiation of Miltitz, which had been interrupted by these political affairs of the Empire, was renewed on their termination, and he returned into Saxony, to present the Elector with the golden consecrated rose, which the Pontiffs used to bestow on princes for whom they professed a peculiar esteem, and which had been promised to Frederic as a token of the Pope's favour and approbation. But the time was passed, when such a present would have been acceptable to Frederic, and though he was afraid of irritating the papal court, by rejecting it altogether, he was unwilling, personally to submit to a ceremony which he now regarded as nothing else than a solemn farce. He accordingly ordered his counsellor Fabian Feilisch, to undergo the usual ceremonies in his place. Defeated in this purpose of his mission, Miltitz sought a second interview with Luther, which took place at Libenwerde, a small village in the neighbourhood of Wittemberg, when they again agreed to refer the cause to the Archbishop of Treves.†

Luther's zeal was not repressed by the tardiness of the nego-

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* Seckendorf, lib. i. § 80. p. 122.

† Beausobre, tom. i. p. 239—242.

tiation; nor did the fear of bringing it to an abrupt and unfavourable termination prevent him from continuing openly to declare his hostility to the doctrines of men, and the usurpations of priestcraft, though in some instances it moderated the asperity of his language. He explained the Psalms to the people, and discharged with diligence and fidelity, every part of his ministerial and professorial functions. Though his public discourses were chiefly of a practical and experimental tendency, he did not conceal his doctrinal sentiments; nor even the hesitation which he began to feel respecting the foundation and propriety of auricular confession, the number of the sacraments, the restriction of the communion to one kind, and other tenets of the Romish religion. But his principal work, during 1519, was his commentary on the Galatians, a treasure of theological and moral truth, containing his views of justification by faith, the particular place which good works hold in the Christian system, the nature and extent of evangelical charity, and the discriminating characters of the law and the gospel.‡

(To be continued.)

BRIEF SKETCH OF MR. THOMAS BRIGHTMAN.

To the Editors of the Panopticon.

I FEEL it my duty to express to you the high gratification which I experienced on reading in your last number the *Testimu-*

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‡ Beausobre, tom. i. p. 244. Seckendorf, lib. i. p. 133—137.

ny of the venerable HIGGINSON and HUBBARD, to the order of the *Gospel in the Churches in New England*. The publication of it at this time is seasonable; and if read and considered with due attention by the clergy and churches in Massachusetts, it cannot fail to do good. I wish it may excite some one of competent talents, and information, to display before the public, through the medium of the Panoplist, a correct view of the present anarchical state of our ecclesiastical affairs, and to devise and prescribe some means by which that "Order of the Gospel" might be restored among us, which once existed, and which these pious fathers so earnestly recommended. At the present time, this subject pre-eminently claims the attention of Christians, especially of the *Congregational* denomination.

But the chief object I had in view, when I took up my pen, was to furnish for the Panoplist the following biographical sketch of the "famous BRIGHTMAN," mentioned by Messrs. HIGGINSON and HUBBARD, in their "Testimony" just alluded to, with so much respect. This sketch is taken from a note in Walton's life of Dr. ROBERT SANDERSON, late Bishop of Lincoln.

"Mr. THOMAS BRIGHTMAN was born at Nottingham, educated at Queen's College in Cambridge, and was afterwards Rector of Hawnes in Bedfordshire. He was the author of "The Revelation of St. John illustrated, with an Analysis and Scholions," &c. and of "A most comfortable Exposition of the last and most difficult part of the prophecies of Daniel, from the 26th verse of

the 11th chapter to the end of the 12th chapter, written originally in Latin." He also composed a Latin commentary on the Canticles, or Song of Solomon, which his warm imagination prompted him to consider as a prophetic description of the state of the Church from king David's time, till the year 1550. The translator of the two last works gives him the following character:

"He was indeed one of a thousand, great and gracious many ways, both in life and learning, *dum ea docuit quæ fecit, et ea fecit quæ docuit, et verba vertebat in opera*. He taught in that he did practice, did practice that he taught, and so turned words into works. He was a great artist, and a great linguist. He had good skill in all arts and tongues, needful for a complete divine, even in song also, vocal music being the best, till his more weighty studies called him from the Maidens to Divinity their mistress, wherein he excelled and shined above many of his fellows: all that then lived with him in Queen's College in Cambridge, whereof he was a fellow, do very well know. He shined every way, and was a BRIGHTMAN indeed in his life; shining to all that heard his catechizing, and common places and lectures in the college, or his sermons in the country, in Bedfordshire. He is said to have always prayed for a sudden death. His prayer was granted. As he was reading a book and travelling in a coach with his friend and patron, Sir John Osborn, he was seized with a fainting fit, and being taken out of the carriage for the benefit of the air, he instantly expired, August 24, 1607."

Religious Communications.

ON THE EXAMINATION OF CANDIDATES FOR THE MINISTRY.*

AT the present day there is as much licentiousness in religion, as in politics; and as much perhaps in the ministry, as among the people. Were not many, who bear the name of gospel ministers, plotting against the ancient faith, and using all their influence to introduce a new form of Christianity, it would not be so necessary as it now is to contend for a practice, which is sanctioned by scripture and reason. *The examination of candidates* previously to ordination, has, of late, been not only neglected, but violently opposed; not only treated as a matter of indifference, but decried, as a destructive evil. It is, therefore, thought conducive to the interest of Zion, to give a brief statement of the principal reasons which occur in favour of *examinations*.

In the first place, it is evident that *examinations* are supported by scripture. Paul says to Timothy, *Lay hands suddenly on no man, neither be partaker of other men's sins.* The true meaning of this caution is undoubtedly contained in the following paraphrase of Doddridge. "As it is a matter of so great importance in the Christian Church, what persons are admitted to minister in it; I charge thee, that thou lay hands suddenly and rashly

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* This essay has been inserted in another religious publication. It is now, though with many alterations, offered to the Panoplist.

on no man, to set him apart for that sacred trust, *before his qualifications have been fully examined and thoroughly approved.* Neither make thyself partaker in the sins of others; as thou wilt certainly do, if thou art the means of bringing those into the ministry, whom thou mightest have discovered to be unworthy men." The apostle here cautions ministers not only against introducing into the sacred office men who are not qualified, but against introducing even those who are qualified, without suitable inquiry respecting their qualifications. What the requisite qualifications are we learn from the same apostle. *A bishop must be blameless, vigilant, sober, of good behaviour, apt to teach, holding fast the faithful word.* This description of a bishop is designed not only as a standard, to which every minister ought to be conformed, but as a directory for those who are concerned in ordaining others. That this was the special design of the description appears beyond all doubt from the connexion. For this cause, says Paul to Titus, *I left thee in Crete, that thou shouldst set in order the things which are wanting, and ordain elders in every city, as I appointed thee.* Immediately upon this he gives Titus the description of a bishop; which is nothing less than giving him instruction *what characters to ordain.* And this is virtually directing him not to ordain any man, without satisfactory evidence, that he possesses the character described.

might, secondly, urge the *ice of the Christian church. The first ages of Christianity as an examination always precede the ordination. Before any one could be regularly elected to any clerical office in the church, the electors and ordainers were bound to examine him concerning his faith, his morals, and condition of life. The person elected was bound to answer certain questions concerning doctrine. He was obliged to subscribe to a body of articles, or confession of faith, at the time of ordination. The examination of his morals was very strict.**

r. Doddridge, in his account of the usual methods of ordination among Protestant Dissenters in England, gives the following description; "previously to the assembly for ordination, the candidates and testimonials of the candidate are produced, if it is requested by any who are concerned; and satisfaction in his principles is also given to those who are to carry on the work, generally by his communicating to them the *confession of his faith* which he has taken up; in which it is expected that the *great doctrines of Christianity* should be touched upon in a proper order, and his reasons of them plainly and fully expressed in such a manner as he judges most convenient."

And we generally think this a proper and happy medium, between the *indolence* of acquiescing in a general declaration of *believing the Christian religion*, without declaring what it is *affirmed to be*, and the severity of requiring a *subscription to any*

set of articles, where if an honest man, who believes all the rest, scruples any one article, phrase, or word, he is as effectually excluded, as if he rejected the whole.

"The pastors, who are to bear their part in the public work, having been thus in their consciences satisfied, that the person offering himself to ordination, is *duly qualified* for the Christian ministry, and regularly called to the full exercise of it, they proceed at the appointed time and place to consecrate him to it, and to recommend him to the grace and blessing of God."†

The same is true of the excellent fathers of New-England. We may apply to them the saying of Calvin respecting primitive ministers; "whereas they understood that, when they engaged to ordain ministers, they engaged in a most important matter; they durst attempt nothing, but with *great reverence and carefulness.*"

Such has been the practice of the Christian church in the best ages. And it is surely no sign of wisdom, to despise the footsteps of Christ's flock.

The general practice of enlightened men in cases far less important may be mentioned as another reason for examinations. Without a strict examination, a young man cannot be admitted a member of college. A man must pass through a long and minute examination before our medical societies, in order to obtain license to practise the art of healing. Our laws wisely direct, that the lowest class of schoolmasters shall

See Bingham's Antiquities of the Christian Church.

† Appendix to his charge at the ordination of the Rev. Mr. Tozer.

not be employed without inquiry into their qualifications. And shall men be introduced into the ministry, an office infinitely more important than any other, with little, or no attention to their qualifications? Shall the children of this world be wiser in this respect too, than the children of light? Shall Christians guard the interests of Christ's kingdom with less care than others do their temporal interests?

The very nature of the transactions, in which an ordaining council are engaged, shews the propriety of examinations. How can they, by vote, express their satisfaction with the qualifications of the candidate, when those qualifications have never been the subject of inquiry? Is it not presumption to take it for granted, that every one who offers himself for ordination, is fit for the ministry? Can all be considered as sufficiently furnished for that momentous work, who have had a public education? Do not many leave college as they entered it, "with skulls that cannot teach and will not learn?" If graduates are well acquainted with science, is not their conduct often irregular and reproachful? And if their outward conduct is respectable, are they not, frequently, ignorant of Christianity, and visibly destitute of true godliness? With what propriety, then, or consistency, with what fidelity to God, or to the souls of men, can a council proceed solemnly to ordain one, whose preparation for the ministry has undergone no examination? How absurd, to embrace a man, as a gospel minister, and recommend him as such to the people, when they have no definite evidence that he

believes the truths of the gospel, or loves the Redeemer.

With this is connected another consideration; *that if the practice of examining candidates be set aside, the churches will be in danger of being imposed upon by unqualified ministers. If there be no inquiry concerning the learning, the belief, and the personal religion of candidates; those whose belief is extremely erroneous, and who are destitute of learning and piety, may without difficulty obtain ordination. When we deny the necessity of examination, and give up the principle on which it rests, we open a door for the admission of all who apply, and practically declare, that neither literary, moral, nor religious character is of any consequence in gospel ministers.*

I shall only add, *that a serious examination of candidates is attended with many advantages. It has a desirable influence on the council, calling up their attention anew to the great truths of the gospel and the interests of Christ's kingdom, and thus preparing them to engage with a proper spirit in public transactions. If the candidate give evidence of being well qualified for the ministry, it prepares them to embrace him with cordial affection, and to live with him in the most happy friendship. The practice has a salutary tendency respecting the people, with whom the candidate is connected. To know that he was not ordained rashly, but after diligent and prayerful examination was found well qualified, would naturally dispose them to receive benefit from his labours. This information would prepare the way*

his general usefulness and stance. The effect of the vice here defended, would be fatal to those who contemn the ministry as their profession. While its direct influence would be to prevent bad men from seeking to intrude themselves into the sacred office, it would excite others, of a hopeful character, to pious diligence in completing their preparation. This subject deserves the serious consideration of gospel ministers. When they are called to sit in councils, neither love of popularity nor dread of reproach, nor any other motive, should deter them from acting faithfully. Neither friendship, nor common interest, nor importance, should move them to get any into the church, who do not, as they firmly believe in conscience, in every respect qualified for its service. Friendship for any man, in this respect, is enmity against God. A passion to an individual is fatal to the community."*

Those members of councils, who oppose examinations, as a measure what does not belong to them. It is the right and duty of every member to use all proper methods to obtain satisfaction respecting the candidate. Shall we be required to act with blind implicit confidence in others? Shall they be deprived of the satisfaction, which a careful examination might afford? Shall an opposing vote of the majority prevent them from making suitable inquiries respecting the religious sentiments of him whom they are called to ordain? This

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Dr. Smith's Lectures on the Sacred Office.

would be a palpable infringement of the rights of councils, and of churches.

How great is the criminality of those, who carelessly bring into the sacred office, such as ought to have neither part nor lot in it. They are in effect partakers of other men's sins. They are responsible for the error, the impiety, and the hurtful influence of those, whom they remissly introduce. They keep the door of the sanctuary, and must answer to God and to the souls of men for those whom they admit. Alas, how sunk is the credit and usefulness of councils; how do our churches lie mourning in the dust; how is the ministry divided, and its influence dwindled almost to nothing, through the want of vigilance and fidelity in those, who have the keys of Christ's kingdom. Let us, then, join with them, who, in this evil day, aim to be faithful to their trust, and seriously guard against countenancing those, who are not only lax in principle, and supine in the discharge of pastoral duty, but are the most cumbrous, oppressive load upon the shoulders of the ministry.

LUTHER.



THE DIVINITY OF CHRIST, THE
GROUND OF THE CHRISTIAN'S
HOPE.

BELIEVERS consider the righteousness of Christ, as the only foundation of their forgiveness and salvation. If he had not obeyed the law and suffered death, there would have been no way, in which pardoning mercy and saving love could be exercised toward sinners. "Without

the shedding of blood is no remission." But since Christ hath offered himself, a sacrifice for sin, God can be just and yet justify him that believeth. Believers know, that the foundation, on which they build their hopes of happiness, is firm and immovable. But such a foundation could not be laid, except by a self-sufficient and unchangeable Being. The hope of believers rests on Christ, *the Rock of Ages*. Hence their hope may well be called, "an anchor to the soul, both sure and steadfast." But Christ could not be such a firm foundation of hope, were he not GOD as well as man. Our hope of pardon and salvation, must, therefore, involve an unwavering confidence in the infinite power and grace of the Redeemer.

To illustrate and establish this sentiment more fully, let us attend to the following train of reflections.

The obedience and sufferings of Christ derive all their merit from the union of Divinity with his human nature. There is "one Mediator between God and men, the man Christ Jesus." It was necessary that he should be *man*, that the nature, which had sinned, might obey and suffer. Divinity is incapable of obedience or suffering. The Son of God, therefore, took upon him the human nature, that he might obey the precepts, and suffer the penalty of that law, which man had broken. But Christ is not merely human. He is "God manifest in the flesh." It was necessary, that he should be God, that he might be qualified to bring in that perfect righteousness through which sinners can be pardoned; to sanctify their

depraved hearts; to introduce believers into the presence of God, and give them a place in the kingdom of everlasting blessedness.

If Christ were a mere man, there would be no real, inherent merit, or efficacy in what he did and suffered, any more than in the actions and sufferings of such eminently good men, as Abraham, and Paul. If only the sacrifice of a mere creature, possessing perfect holiness, had been necessary, one of the elect angels might have been designated as Redeemer, and the Son of God spared. But all the divine perfections were requisite to qualify a being for the work of atonement. No being but the Son of God, in whom dwells all the fulness of the Godhead bodily, had sufficient power and dignity to fulfil the office of Mediator.

The objector may say, that, although Christ were not God, the Father might have accepted his sufferings, as an adequate price of pardon and salvation. This objection rests on the idea, that the merit, by which the sinner is justified, consists simply in the will of the Father, and not, in any degree, in the dignity and work of the Saviour. But the scriptures represent this subject in a very different point of light. They inform us, that *Christ hath appeared to put away sin by the sacrifice of himself; that by one offering he hath perfected forever them who are sanctified; and that by the obedience of one many shall be made righteous*. These passages plainly teach us, that sinners are justified by virtue of the obedience and death of Christ; that our salvation is the effect of his

intrinsic worth. As he has merited and purchased eternal happiness for his friends, he presented, as bestowing it them by his own power, according to his own sovereign pleasure. "I give unto eternal life, and they shall perish, neither shall any them out of my hand."

His divine and eternal existence depend their security and . "Because I live, ye shall also." He is the *author* of all salvation to them who be-

His coming into the world and suffering death, was consequence of his having appointed to the office of a Saviour. But his appointment to that work was not the ground of his merit. The merit of his work, and the efficacy of his work, arise from his own divine excellence. As it is impossible, that any original merit should be attributed to a finite being; all the merit of Christ's death must flow from his divinity.

attending to the apostle's argument, Heb. vii. we shall find, that he infers his ability to save sinners from his divine perfection.

By showing the superiority of Christ's priesthood above that of Aaron, and proving it to be eternal, he establishes the excellence of his sufficiency for the work of redemption. "But man, because he continueth not, hath an unchangeable priesthood. Wherefore he is able to save them to the utter, who come unto God by him, seeing he ever liveth to intercession for them."

The apostle's argument rests on the unchangeableness and eternity of the Redeemer; and he is an incommunicable per-

fection of Jehovah. Hence it is evident, that our hope of salvation must rest on the divine character of Christ. Without some just views of the scheme of redemption, and of the divine character of the Saviour, we cannot have a hope, which the gospel will authorize, of enjoying eternal salvation.

They, who have had a proper sense of the evil of sin and the strictness of the divine law, are fully convinced that none but a divine Being could make an adequate atonement. So exceedingly hateful is sin in the sight of God, that the most exalted creature could do nothing to procure forgiveness. The divine law is so holy, so inflexibly just, that it would have forever prevented the salvation of sinners, unless full satisfaction had been made to its injured authority. They, who are taught of God, clearly see, that none but a Being of spotless purity and infinite dignity could make that satisfaction; that none, but the divine Lawgiver, could so vindicate and honour the broken law, as to render the salvation of sinners consistent with his just and holy government. Thus their hope of being delivered from the guilt and punishment of sin rests entirely on the divinity of the Lord Jesus, who made the atonement.

Let it be added, that scripture often represents the *Saviour*, as being God; and always holds up, as the object of our faith, a Being of divine perfection. "I am God, and beside me there is no Saviour. Look unto me, and be saved. To the only wise God, our Saviour, be glory," &c. But we know that sinners are

constantly directed to look unto Christ as the Saviour, and to expect pardon and salvation from him, which would not be consistent, were he not truly God.

REFLECTIONS.

1. Since Christ is a Being of divine perfection, we may, with perfect safety, commit our souls to him for salvation. Were Christ a mere creature, it would be unsafe to commit the interests of our immortal souls into his hands, and depend on him for pardon, sanctification, and glory. In a concern of so much importance, it would be dangerous in the extreme to rest upon any finite being. But we may, with the most unreserved confidence, commit our souls to the divine Saviour, and with perfect security, rest on him for eternal life. He will keep his disciples by his own power through faith unto salvation.

2. Is there not good reason to believe that they, who deny the divine glory of Christ, cut themselves off from the hope of salvation? By rejecting the only ground of hope, and the only way of happiness, do they not forfeit the Christian character, and place themselves among infidels? "Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." Peter foretold, that there would be teachers in the church, who would privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. They, who are not with Christ are against him, and may well tremble for their awful situation, and their approaching doom.

B. T.

THE DECALOGUE.

No. 4.

Fourth Commandment.

"REMEMBER the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger, that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The religious observance of the seventh day, previously to the Mosaic economy, has been questioned, but without sufficient reason. "On the seventh day," says Moses, "God rested from all his works, and God blessed the seventh day, and sanctified it." By sanctifying the Sabbath is here meant, *setting it apart to a sacred use*. From the beginning six days were allowed mankind for necessary labours. But the seventh was devoted immediately to religious purposes. This order was made in Paradise, while our first parents retained their innocence. If necessary for the innocent, how much more for the guilty. If deviations from duty were feared in innocence without the aid of the Sabbath: how much more must they be feared in the present depraved state of mankind: What but entire ruin could now be expected.

That keeping a Sabbath day holy was a practice of an early

words of the sacred sufficiently prove. As ed a peculiar property enth day, no doubt all, d him, devoutly ac- d that claim. The di- oncerning the manna, e given previously to ition of the law from v that the observation enth day was not new. commandment there ng of a moral, and un- ligation. It requires *day of seven* be set eldiately to sacred pur- s infinite wisdom has rtioned things, no man an withhold the time ed to God, without nifest violation of the v, as amounts to sacri- a daring contempt of authority. mmandment is also with something cere- d passing. Circum- ended the observance ath among the Israel- h arose from their pe- ation. These cannot pposed essential. One cumstance is the par- . The day of rest ob- the patriarchs was *the ay after the creation*. s respect an alteration at the commencement ristian era. On the *f the week* our Lord the dead. On this ference to all others, red to his disciples, his Spirit, and ascend- eaven. On this day assembled for wor- have from the first de- s the Lord's day, to his ervice. This change generally admitted.

But it weighs nothing against the morality of the fourth commandment. The *precise day* for the Sabbath is an alterable circumstance, altogether distinct from what is essential in the command. "Remember the Sabbath day to keep it holy," is the substance of the command. It is added; "The Lord blessed the Sabbath day, and hallowed it." Neither expression mentions the *seventh day of the week*. The observance of *any seventh day*, which God might be pleased to appoint, is what the command enjoins, and what is of perpetual obligation.

The week of seven days was a division of time in use before the flood, as plainly appears from the history of Noah. The Chaldeans and Syrians agreed in early ages, with the family of Abraham, in computing time by a period of seven days. Some traces of this original appointment are found through the world. The number *seven* has been in great esteem, as a sacred number, among Jews and Gentiles. Naaman was directed to plunge *seven* times in Jordan. Apuleius speaks of dipping the head seven times in the sea for purification, because Pythagoras mentioned this number as most proper in religion. Philo says, that the seventh day, which he styles the birth day of the world, was so much observed through all the nations, notwithstanding the reason for doing so was lost, that it might well be called *the universal festival*. Josephus and Eusebius speak in the same way. According to Clement Alexandrinus, the Greeks held the *seventh* day in veneration. In such sentiments and practices among

Jews and Gentiles, we trace evidence of the Mosaic account, that God created the world in six days and rested on the Sabbath, which gave that day and that number such a general sanctity. The full current of evidence from sacred and profane history opposes the system of a late eminent and worthy, though in this instance, mistaken writer,* who thinks that the institution of the Sabbath originated with Moses, being altogether of a ceremonial nature, and that it is mentioned in Genesis by anticipation only. But this could not have been the case. The command, enjoining the Sabbath, was given in Paradise, and afterwards repeated in the wilderness, and is equally binding upon men of all ages and nations with any command in the whole decalogue.

Sabbath means *rest*. The Sabbath day commemorates the resting of God, after he had created the world. On this day, therefore, let secular employment cease; and let meditation and public worship raise the mind to the King eternal, immortal, invisible, the only wise God. Let us put a difference between this and other days, so that we may *keep it holy*, and the design of its institution be answered.

“Six days shalt thou labour and do all thy work.” For secular business this season is appointed by the Lord of all. Inspiration directs us to perform all our actions at a proper time and in a proper manner. The neglect of this rule destroys all moral beauty, and introduces a perversion, which must ever be

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* Paley.

offensive to the God of order. “But the seventh day is the Sabbath of the Lord thy God.” Let one day of rest succeed six days’ labour. This the highest authority has ordained. The claim is well founded. Shall creatures question the right of the Creator? Shall they say to him, whose will is the law of heaven and earth, “what doest thou?” No. Let the Lord speak, and his servants will listen, determined to yield constant and universal obedience.

On the Sabbath day “thou shalt not do any work.” Heads of families are addressed. Let them restrain all their domestics from servile employments. Distinguishing one day in seven in such a manner from all the others has a commanding influence. The child may be too young, and the stranger too perverse to enter at once into the spirit of this appointment. But a steady rein will in time bring them under government, and lead them from choice to comply with what is here required. Free from secular care, let the mind indulge in useful meditation. While this day is commemorated, it can never be forgotten, that the world was made by God; that his providence is every where felt, and has effected surprising deliverances for his people; and that redemption from sin is eminently the work of God. Such are the views, which this day opens, leading the considerate to correspondent meditation and correspondent worship.

Great advantages attend the devout observance of the Sabbath, included in the assurance, that God *blessed* the day and *hal-*

it. The day of rest enjoys peculiar blessing. It refreshes man and beast. It eases the man of oppressive labour, and the beast of secular care. A seventh part of our time is thus freed from vanity and vexation of spirit. By properly attending to the works of creation, providence, and redemption, we are spiritualized, and gradually prepared for the society of the Father above.

This commandment requires that a seventh day be kept as a day of spiritual rest. By disobedience men rob God of that which he has an unquestionable right; they injure their own souls, and, in the appropriation of his time, oppose the dictate of nature to the dictate of infinite wisdom. It is sometimes said, that the seventh part of our time should not be spared. Strange, that men refuse him any thing, whom you have received mercy; who even spared not his only Son, but gave him up for all, that, believing in him, we might have eternal life. Can we be in earnest in such an objection? Let a man's business be so multiplied, it may be accomplished in six days, if regularity and order be observed. At any rate, it is highly unreasonable to engage in any business which requires you to encroach on the day of rest. The encroachment is always terrible. Conscience speaks plainly, and is heard. When a young man whose education is put into a wrong house to do business on the Sabbath, his compunction is great. He feels as a criminal. His eyes the falling tear bears evidence of a tortured mind. This he has afterwards confessed.

l. I. No. 11.

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But a repetition of the act hardens the heart. One thing and another is made an excuse for the practice. By degrees the fear of God, and all sense of religion is lost. The profanation of the Sabbath is an inlet to every species of irreligion and immorality. On the contrary, nothing tends more to keep men near God, and in the way of duty, than the due observance of the Sabbath.

Heads of families are charged to enforce obedience to this command upon all under their authority. Let them take care, that their children and servants reverence the day of rest; that no servile labour be imposed, and no secular business prosecuted. Command your children and household after you to keep the way of the Lord; to turn away their foot from doing their pleasure on God's holy day. Let them call the Sabbath a *delight*, the holy of the Lord, *honourable*; let them honour him, not doing their own way, nor finding their own pleasure, nor speaking their own words. Let them gladly go together to the house of prayer. What a happiness would it be to our country, were the Sabbath universally observed. Wickedness, the destruction of a people, would be restrained, and righteousness would flourish, to the exalting of the nation.

When heads of families give the example of breaking this command, the effect is most pernicious. Such an example destroys the authority of religion. It tends to root out that celestial plant from the earth. It disseminates tares in the place of wheat. If there is a God in heaven, the crime of such par-

ents shall not go unpunished. The blood of their families shall be required at their hands. The severity of the punishment, which awaits them, exceeds all description: O that God would pity a thoughtless race, and bring them, before it is too late, to attend to things which belong to their peace. PHILOLOGOS.

(To be continued.)

THE DOCTRINE OF THE TRINITY UNIVERSAL.

No. 2.

(Continued from p. 397.)

IF we come down to more modern ages, numerous proofs are not wanting in all the principal nations to show, that the doctrine of the Trinity is generally received. The Persians, Dr. Hyde informs us, pay worship to Mithra, whom they call the *Triplasian* or *threefold* Mithras. This shows that the doctrine is known in Persia. An oracle quoted by Patritius declares the *Trinity* of the Godhead in these words. "In the whole world shineth forth a *trium* or trinity, which is a perfect *monad* or unity." Could the language of a learned modern, more forcibly, more perspicuously, or more accurately, express the doctrine of the Trinity in unity?

Dr. Parsons mentions a medal found in Siberia, which exhibits the views which the Lamas of Tibet have entertained on this important subject. On one side of the medal is a representation of Deity with *three* heads and *one* body. Most certainly this was designed to convey the notion of a Trinity in unity. On the reverse is an inscription in the Ma-

gogian language, which Col. Grant translated into Latin, and may be thus rendered in English. "The pure, holy image of God is in these *three* forms; gather the will of God from them, and love him." Is it not here declared that God exists in three, "all equal in power and glory?" The medal is now in the royal museum at Petersburg. Remarking on this medal, Mr. Maurice says, "If we direct our eyes from India northward to the great empires of Tangut and Tibet, and over the vast Tartarian deserts to Siberia, we shall find the same sentiments predominate. In the former country medals stamped with the figure of the Triune God, are given to the people by the Delai-Lama to be suspended, as holy objects around their necks, or to be elevated in the chapels where the incomprehensible God is adored.

The Hindoos, says Mr. Sonnerat, adore *three* principal deities, Brouma, Chiven, and Vichenon, who are still but *one*. This people cannot be surprised to hear the doctrine of the *Trinity* from the faithful missionaries of Jesus Christ. The doctrine must recommend them, and give credit to their mission: for Mr. Foster, in his sketch of Hindoo philosophy, says, "One circumstance, which forcibly struck my attention, was the Hindoo belief of a *Trinity*. These *persons* are by the Hindoos supposed to be wholly *indivisible*, the *one* is *three*, and *three* are *one*." May it not be asked, which most explicitly declare the doctrine of the Trinity, Hindoo philosophers, or Christian divines? According to Sir William Jones as-

serts, that the Hindoos have *always had a tri-literal name, as applicable only to the Supreme Being.* Probably a tradition handed down from Noah. The name is O,U,M.*

In Japan their *Numen triplex*, or triple divinity, carved with three faces, teaches the people the doctrine under consideration. In South America the same truth is taught in their *Tanga-Tanga, or Three in One.* In Tabasco in North America one of their idols had three heads about the middle. The names of the three principal deities of Otahcite signify Father, Son, and Spirit. In this circuit of the globe the doctrine of the Trinity is every where known.

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* The Chinese are the most ancient people unmixed with other nations. One of their sacred books, called *King*, says, "The self-existent *Unity* produces necessarily a *Second*; the *First* and *Second* by their union produce a *Third*. These *Three* produce all things." One of their commentators, *Lopi*, says that, "The *unity* is *triple*, and this *triplicity* is *one*." Surely the Chinese cannot be offended or surprised, when they hear the servants of Jesus proclaim the Trinity of the gospel. *Laostee*, another Chinese commentator, speaks of the *Three*, who produce all, who give light and knowledge to all, who are present every where, animating all things;" and then adds, "Thou wilt in vain interrogate sense and imagination, respecting these *Three*, for sense and imagination, can make thee no answer; but contemplate by the pure Spirit alone, and thou wilt comprehend, that these *Three* are but *One*." Is not this almost the language of Christian humility? *Li-yong*, commenting on this passage, says, "Hi, Yi, Ouei, the *Three* mentioned, have no name, nor colour, nor figure; they are called *Unity*." The sect of *Foe* have an image, consisting of *Three*, equal in all respects, and precisely like that on the high altar of the Trinitarians in Madrid.

Though an examination of the Jewish and Christian Scriptures is reserved for another paper, we will for a moment inquire of some celebrated authors in the synagogue, that we may ascertain whether they held the doctrine in unison with the rest of mankind.

The Targum of Onkelos, written thirty years before Christ, asserts, that it was the Logos, who spoke to Moses, who spoke, and the world was made. The ancient Jewish prayer, called *Hosanna Rabba*, publicly sung the last day of the feast of Tabernacles, forcibly expresses the doctrine of the Trinity. It was in the following words. "For thy sake, oh our Creator, *Hosanna*; for thy sake, oh our Redeemer, *Hosanna*; for thy sake, oh our Seeker, *Hosanna*."

The learned *Morneus* says, that once it was the received doctrine of the Jewish schools that the famous words of the forty two letters, which explained the name of the great *tri-literal* name of Jehovah, which the Jews were not allowed to pronounce, was explained to have been, "the Father is God, the Son is God, the Holy Spirit is God, three in one, and one in three." Can language more explicitly declare the doctrine? In the book of the famous expositor, Rabbi Ben Jochai, called *Zoar*, which the Jews respect almost as much as they do the laws of Moses, is the following explanation of Deut. vi. 4. "Hear, oh Israel, the Lord our God is one Lord." Rabbi *Ibba* saith, This, oh Israel, is the ancient God, Jehovah. We say, Father, that is our God;

the Son is also called God ; the Holy Spirit, who proceedeth from these two, is called measure of sound ; the one with the other unite, and are in league, because the one from the other cannot be divided ; and for this we may say, observe to unite, Oh Israel, this Father, Son, and Holy Spirit, consider them one essence, and one substance, because all that is contained in one, is contained in the other ; all was, is, and shall be." The same Rabbi in his exposition of Isaiah vi. 5, " Holy, holy, holy is the Lord of hosts," saith, " Holy," this is the Father ; " Holy," this is the Son ; " Holy," this is the Holy Spirit. Surely the synagogue rivals the church in the perspicuity and decision of its declarations in favour of the Trinity.

Remarkable it is, that as geography and history extend their researches, the belief of a Trinity is found more and more general through the nations of the world. In countries ignorant of Christianity ; in countries remote from any Christian nation ; and in ages prior to the Christian era, the doctrine of a *Trinity* has formed an article of their creed. Unitarians, conscious of this fact, trembling before the coruscations of this two edged sword, have endeavoured to seize it for themselves. One of their writers does not deny that Jesus Christ, and the apostles taught the doctrine of the Trinity ; but he says, " they probably adopted it from the writings of Plato and Philo, who had it from the Pythagoreans, who had it from Orpheus, who had it from the Egyptians, who had it from the Hindoos ; while the oriental

writings abound with passages clearly expressive of this doctrine, no certain traces of it can be found in the Hebrew scriptures." What the language of the Hebrew scriptures is, we have yet to examine ; but we have already heard the Trinity proclaimed by several of their most famous Rabbis, and in some of their most solemn acts of religious worship. Well might Augustine Philastrus affirm, that " the doctrine of the Trinity was esteemed as ancient as the world ; it was reputed a heresy to *think* the contrary : " and the Bishop of Brixen declares, that " the Trinity of Christians was asserted from the foundation of the world."

Such is a cursory view of the prevalence of this doctrine from remotest ages to the present time. We have explored the nations from Japan to Otaheite, from the Baltic to the Yellow Sea, and every where we find the doctrine of a Trinity. We learn it from their acts of worship, from their images, their medals, their traditions, their sacred books, and the names of their Gods. Though it is not every where correctly stated ; though sometimes fancy, and ignorance, and depravity, have given false additions to the sacred and venerable doctrine ; still the spirit and language of inspired truth is discernible. As the rivers of the world, far remote from their fountains become dark and turbid ; so the current of truth, far from the celestial fountain of revelation often becomes obscure and mingled with error. Yet men of pure hearts distinguish its original excellence.

From this brief and general view of the subject we presume, it may be said with confidence and safety, that the doctrine of the Trinity was not first conceived in the dark night of papal superstition, as some "ignorantly" assert; it did not originate with the great founder of our religion, when he commanded his disciples to baptize in the name of the Trinity; it did not originate with Moses the lawgiver of Israel, nor with Abram their celebrated progenitor; it was not first taught on the banks of the Nile, nor in the wide domain of the Grand Lama; it was not first heard in the school of Plato, the Lyceum of Aristotle, nor the hosannas of Palestine; it was not first inscribed in the sacred books of China, nor carved in the temples of Elephanta or America; but indubitably the doctrine of the Trinity was revealed in the garden of Eden, in the bowers of innocence, God himself the Preacher, and Adam the heaven-taught hearer.

PHILO.

(To be continued.)

CHARACTER OF THE OLD DIVINES.

[From Dr. Doddridge's private unpublished Lectures.]

(Continued from p. 154.)

WRITERS OF THE ESTABLISHED CHURCH.

TILLOTSON. There is such ease in his style and beautiful simplicity in his expression, as seems easy to be imitated; and yet perhaps there is nothing more difficult. For example; "God uses affliction to make

men pray; thus he throws a man upon his back to make him look upwards." He has some pathetic expressions. His method is admirably clear, beyond almost any other writers. Many of his sermons contain nothing remarkable, especially most of his posthumous works; yet some equal to any published before. His best pieces are at the beginning of his first and third folios. His discourses on evil speaking are excellent. He made great use of Barrow and Wilkins; with whom compare some of his sermons. There is sometimes great tautology. In controversy no man ever found such apt arguments, or more artfully exposed the sentiments of his adversaries.

BARROW is the most laconic among English divines. He has an amazing number of thoughts, though not always well digested, nor plainly expressed; yet sometimes excellent in that respect. He attempts to introduce some new words, which not succeeding appear odd. Many useful scriptures and fine quotations from the classics and fathers are found in the margin. His works are very elaborate. Most of them were transcribed three times; some much oftener. Many of Tillotson's finest sermons are extracts from him. See that on evil speaking. The first volume of his sermons is the best.

The method of **WILKINS** is very exact, but too scholastic; his style is almost as easy and pure, as Tillotson's. He abounds in excellent thoughts thrown together in a very intelligible manner. His sermons on national religion, beauty of providence,

on prayer and preaching, and all his practical works deserve reading. Tillotson's *wisdom of being religious*, and many other pieces are taken from him.

BEVERIDGE is much like Henry, but not equal to him. He shows great devotion. Some of his *high flights* are exceedingly weak. His private thoughts are most valuable.

SCOTT is prolix and verbose, has many intelligent words, and some shocking passages; yet is on the whole excellent. His reasoning is strong and conclusive, though drawn to an excessive length. He discourses with great warmth and pathos on divine things; yet almost all appears too forced. His Christian life, is the best of his works, especially the first part. The prayers at the end, are the best I have read.

SOUTH is severe in wit and satire. Sometimes has fine language, often weak arguments. He shows an ill spirit of controversy, and has many levities unbecoming the pulpit. He seems to write from spleen, and has little that is calculated for usefulness. These sermons, if any, seem to be written by an evil inspiration. His best is his first volume, though there is great affectation of wit, and little appearance of being earnest with God.

NORRIS is excessively affected, pert, and verbose; yet has some good thoughts. His sermons on the beatitudes are most celebrated. He carries matters rather too high.

LUCAS. His style is very peculiar; sometimes exceedingly free, nearly approaching conversation; sometimes grand and

sublime; generally very expressive. His method is not clear; but his thoughts are excellent: many of them taken from attentive observation of life. He wrote as one entirely devoted to God, and superior to the world. His *practical Christianity*, and his *inquiry after happiness*, especially the second volume of it, are most valuable.

SHERLOCK. His arguments are strong, and exceedingly proper for conviction. His style is plain and manly. His representations are very awful; and therefore his pieces on death and judgment are his best works.

SPRAT is least considerable as a practical writer. His language is always beautiful; but many of his sentiments very weak. The Ciceronian style too much affected, and Tully directly translated for many sentences in some of his sermons, without any acknowledgment. All his sermons in one volume deserve reading.

CLARKE has slipt into very high reputation chiefly by his peculiarities. He is very far from being a pathetic preacher; but his ideas are well ranged, and his scriptures well explained. Sometimes he takes more pains and time than is necessary to collect parallel scriptures, and uses solemn parade, to explain others, that have no difficulty. He takes more notice of atonement and grace than most of his followers and admirers. He and Tillotson have both made considerable use of the *fratres Poloni*, though they make no mention of them.

HORNÆK, though not elegant, is exceedingly pathetic. He excels on devotional subjects. His

words often greater than his thoughts. His best pieces are those on *Consideration* and a *crucified Jesus*.

HOPKINS. His motto *aut suavitate aut vi* is well answered in his works; yet he trusted not to the latter. He bends the bow till it breaks; an error greatly to be guarded against.

BOYLE has a very rough, and exceedingly obscure style. His lively similies, especially in his *seraphic Love*, may be very properly quoted.

SCOUGAL must be placed in the first rank, though he wrote but little. He commands a decent eloquence, suited to his subject. Noble and proper thoughts are found in every page of his writings. He seems to be the best model of all this class. His *life of God*, and his sermons, should be often read. He died at the age of 28, to the unspeakable loss of the world.

LAW was a recluse. His writings have a severity seldom found in the present age. His language is generally just and beautiful, and very nervous, but sometimes unnatural. He was too ready to affect points of wit and strokes of satire, in which he does not equal South. Many of his characters are admirably drawn; in that he comes nearer the Jesuits, than any English writer. His treatise on *Christian Perfection* is very famous. But his *Serious Call* is much better.

FLEETWOOD, surnamed *Silver Tongue*, is remarkable for easy, proper expressions. He considers several cases often occurring in life, but seldom in sermons. His free politeness is

equalled by few. His sermons on relative duties are good. But his four funeral sermons shew the orator much more.

ATTERBURY is the glory of our English orators. In him we find language in its purity and beauty. Nothing is dark, nothing redundant, nothing defective, nothing displaced. Trivial thoughts are avoided, uncommon ones introduced, and set in a clear, strong light in a few words. He has a few admirable similies, and some very graceful allusions to scripture. On the whole he is a model for courtly preachers. His fourth volume should be diligently read; his two last are the best. His most excellent sermons are those entitled *Acquaintance with God, Religious Retirement, Lady Watts' Character, Propagation of the Gospel, Sufficiency of Revelation, Terror of Conscience, Curse of the Jews, Felix Trembling*.

SECKER is so remarkable an instance of laconic style, that the few sermons which he has published deserve attentive reading; especially that on *Education*; which is the wisest sermon ever read, considered as a philosophical essay.

FURTHER REMARKS ON DEMONS.

THE first demon worship in the papal church was the commemoration of saints and martyrs at their sepulchres, and building temples in the same place. Pagan demons were the souls of deceased men. They supposed these ghosts frequented the places where their bodies

were buried. Hence these demons were said sometimes "to dwell among the tombs." [Mark v.] Therefore the pagans built temples over their graves. Plato says, that "they had their yearly funeral orations and other commemorations of their demons at their sepulchres." The primitive fathers often reproached the heathen, because their temples were nothing but the sepulchres of dead men. The papists very early began the worship of saints, in imitation of the demon worship among pagans. In a French treatise on the ceremonies of the year A. D. 160, it is said, that among the Greeks they annually celebrated the memory of heroes and illustrious

men, who died in defence of their country. The solemnity was performed at their graves. The Christians imitated this example, judging it would prove a means to induce others to suffer death for the gospel. Plato, speaking of the demons, says, "for we in sacrifices and assemblies honour good men, [or demons] so far as their merit shall appear, with hymns, and seats, and flesh, and full cups." Then he adds, "therefore we will consult the oracle of God, in what rank those blessed and divine men are to be placed, and with what ensigns they are to be honoured, and for the future, we will worship their shrines, as *demons*." BETA.

Selections.

THOUGHTS ON THE SCRIPTURE ACCOUNT OF THE CREATION OF
THE WORLD, AND SOME OF THE OBJECTIONS THAT HAVE BEEN
URGED AGAINST IT.

(From the Religious Monitor.)

If we believe that the Scriptures were written under the immediate inspiration of that God, whose creating power is owned by universal nature, we are led to expect, that nature and revelation *will* mutually confirm and illustrate each other. Were the Scripture supported by no other evidence than what it derives from the testimony of nature, we should certainly be entitled to compare them together with a critical eye, considering the latter as the standard of truth. Even in this case, however, sound philosophy would re-

quire us to proceed with the utmost caution. It would remind us, that conclusions which seem to flow from a limited view of the phenomena of nature, are frequently contradicted by a more extended observation, and hence would argue the propriety of not hastily pronouncing revelation to be false, though its doctrines and *our* observations might, in a few instances, seem to be at variance. But by a still stronger barrier has God himself confined the daring spirit of man. In giving us a revelation of his will, he has also given us evidence of its

truth, so clear, that he who runs may read ; and so complete, that he who reads without prejudice, must acknowledge the testimony of God. This evidence is wholly independent of the phenomena of nature ; and in consequence of its existence, the method which true philosophy points out to fallible and short-sighted creatures, is, when nature and revelation seem to be at variance, rather to exert themselves to discover a principle on which they may be reconciled, than on such slender grounds to venture to set aside the vast body of evidence which God himself has annexed to his word.

But a very different course has too often been followed. Men, calling themselves philosophers, have compared revelation and nature together, and finding apparent inconsistencies, have considered them as sufficient grounds for denying the scripture to be the word of God. In conducting their speculations on this subject, they have fallen into two egregious errors, the one in theory, the other in practice. In theory, they have proceeded upon the grossly erroneous principle, that the truth of revelation must stand or fall with its conformity to the phenomena of nature, the reason of man being judge ; forgetting the difficulty of such an inquiry, and the total unfitness of reason to conduct it. Their error in practice is more heinous. They have been guilty of drawing the most important conclusions from a partial and limited comparison of facts, while a little more extended observation would have shewn them, that all nature bears its testimony to the truth of God.

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Their speculations, in short, far from resembling the cautious inductions of an unbiassed judgment in search of truth, exhibit the most indisputable characters of the monstrous productions of a vitiated mind, wishing to persuade itself and others, that the doctrines of scripture do not rest upon the authority of God.

I have been led to these reflections, by considering some reasonings to which they apply with the greatest strictness, I mean the attempts which have been made to undermine the authority of the writings of Moses, by shewing the date he assigns to the creation of the world to be inconsistent with geological phenomena. The authors of these speculations have proceeded upon different grounds. I shall confine myself to one of the most common, and therefore most dangerous, hoping that the subject may be prosecuted by some one better qualified for the task.

From various circumstances relating to the productions of burning mountains, it has been argued, that the world must be older than the date assigned to it in scripture ; that is, than 5800 years. The facts from which this conclusion is drawn, may be reduced to four heads, which we shall consider separately.

I. From the prodigious size of the rocks of lava, observed in the neighbourhood of volcanoes, it is argued, that the Mosaic age of the world is a period within which we cannot suppose them to have been formed, and that these mountains, and consequently the world, must have existed much longer.

The force of this argument

were buried. Hence these demons were said sometimes "to dwell among the tombs." [Mt. v.] Therefore the patriarchs were buried in sepulchres, and the Hebrews buried their dead in tombs. Hence the patriarchs were buried in sepulchres, and the Hebrews buried their dead in tombs. Hence the patriarchs were buried in sepulchres, and the Hebrews buried their dead in tombs.

In the great eruption of *Ætna*, which destroyed Catania in 1669, rocks of lava 100 feet high were formed at one place, which were 50 feet deep, and formerly existed. The *Monte di Herculæum*, which was destroyed by an eruption of *Vesuvius*, during the reign of *Vespasian*, about the year 79, now lies buried under from 70 to 100 feet of volcanic matter;—at one place it forms a solid mass of lava 100 feet thick, and of prodigious extent, on which stands the great palace of the king of Naples, surrounded by the palaces of his principal nobility. We shall mention but one instance more, which cannot be mentioned in this work. In the island of Sicily there is a tract of level land, 12 miles broad, and from 6 to 100 feet in thickness, which is certainly known to have been formed by

the eruption of *Heckla* in 1783, which dried up 12 rivers, destroyed about 20 villages, and covered the hills of considerable height were completely covered by it.

The vast extent of these volcanic remains will appear by no means incredible, if we recollect the well authenticated accounts of the quantities of lava poured out by the mountains during their eruptions. In the eruption of *Ætna* in 1669, a stream of liquid lava, 6 miles broad, flowed to the distance of 14 miles, from the rent in the side of the mountain whence it had issued; filling up, in its progress, a lake 4 miles in compass, and leaving a mountain of lava in its place. In another eruption of *Ætna*, the stream of lava is said to have been 10 miles broad. And on the whole, it seems as plain as words can make it, that no argument against the *Mosaic* account of the creation can be drawn from the remains of lava.

H. On the sloping sides of some of the great volcanoes, numerous smaller mountains are observed, formed entirely of volcanic ashes and vitrified stones, which have been thrown up during eruptions of the volcano. On the side of *Ætna*, next to Catania, Sir William Hamilton counted 40 of them; and their height is from 400 to 1000 feet.*

* It is to be observed, that in eruptions of the great volcanoes, the usual discharge of volcanic matter is from the summit. The eruption begins with a violent explosion of smoke, flame, and ash, and sometimes a quantity of lava from the great crater; but after this has continued for some time, a rent is made in the side of the mountain, often ma-

From the number and size of these mountains, it is argued, as before, that we cannot suppose them to have been formed in 5800 years.

This argument is specious, but will appear, on examination, to be equally inconclusive with the former; and like it, to be founded on an unfair and partial statement of facts. For, if we can prove that several of the largest of these mountains were formed in a very short time, it will follow, that the rest may have been formed in equal times, and the whole within the period assigned in scripture for the existence of the world. Now, the date of the formation of several of the secondary mountains has been handed down to us on the most undoubted authority, and a very few instances will be sufficient to decide the question before us. A mountain on the side of *Ætna*, the height of which I do not find recorded, was formed in the course of a few months, in 1663. In the great eruption of 1669, a mountain, 3 miles in circumference, and nearly half a mile in perpendicular height, was formed in a few days; and, to mention but one instance more, a mountain on the side of *Vesuvius*, 3 miles in circumference, and a quarter of a mile perpendicular height, was thrown

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ny miles below the summit. From this are discharged the streams of lava which prove so destructive; and prodigious quantities of ashes and pieces of stones, which collecting round the opening, are gradually elevated into a mountain with a crater at the top, which thus becomes a kind of distinct volcano. In this way are formed the secondary mountains mentioned above.

up in one night, in 1538. If such effects are produced by single eruptions, certainly the number of eruptions that may have taken place in 5800 years, are *fully* sufficient to account for the formation of all the secondary mountains on which this argument is founded. The argument of course falls to the ground.

III. In several parts of the world, small islands have been met with, composed of nearly the same materials as the secondary mountains above described. Hence, some have been disposed to argue, that these islands are probably nothing else than the tops of volcanic secondary mountains, belonging to continents, or islands, which are now buried under the ocean; but which were dry land, and the seats of active volcanoes, at the time these mountains were formed. From these premises, if just, a strong presumption would arise, that the world is older than the date assigned to it by Moses; because the state of its surface, as described by him, is the same as observed in modern times. But here we can again oppose facts to hypothesis; for several of these islands have been thrown up from the ocean within the period of authentic history; and before a few facts of this kind, the whole of the above reasoning must fall to the ground. *Vulcano*, one of the *Lipari Islands*, was thrown up from the ocean in the early ages of the Roman republic, as related by *Lusebius* and *Pliny*;—and after the great eruption of *Heckla* in 1783, two islands made their appearance, which continued for some time to throw out fire and ashes like

other volcanoes. One of them, 3 miles in circumference, and more than half a mile in perpendicular height, appeared in February 1784, near the Gierfugla Islands, about 100 miles S. W. from Iceland; the other, the dimensions of which I do not find recorded, appeared to the N. W. between Iceland and Greenland. These islands, we have every reason to believe, are the productions of submarine volcanoes; but whatever difficulty we may find in accounting for their formation, it is evident, that they afford no argument against the Mosaic account of the creation of the globe.

IV. The fourth and last argument we shall mention, is that which has been reckoned the most conclusive. In digging through a mass of lava, in the neighbourhood of Catania, seven distinct strata of it were observed, with layers of soil interposed. Now as each of these layers of soil must have been formed before the superincumbent stratum of lava was added, and as a long time is generally required to form a layer of soil on the surface of lava, it is argued, that this succession of strata could not have been formed in 5800 years. Some have even pretended to determine the exact period which would have been necessary to form it; and they reason on the following principles: In the neighbourhood of Catania, there is a tract of lava known to be 2000 years old, which is still covered with but a very thin stratum of soil. Now, say these reasoners, if 2000 years be necessary to form one stratum of soil, the above-mentioned succession of seven strata, must have requir-

ed at least 14000 years, or more than twice the Mosaic age of the world.

The whole of this reasoning will stand or fall with the principle, that 2000 years are necessary for the formation of a stratum of soil on the surface of lava; and this principle is demonstrably false. In theory, it is absurd; by observation it is expressly contradicted. The soil in question is formed originally by the ashes from the volcano. A stratum of these ashes is capable, in certain circumstances, of supporting vegetation, and by the decay of successive crops of vegetable matter, assumes, in a few years, the appearance of ordinary soil. Now, it is evident, that the time necessary for the formation of such soil, will depend entirely on the deposition of the ashes; and as these are carried by the wind, they are deposited very unequally. Some places, as that on which the above reasoning is founded, may be so situated, as scarcely to be covered in 2000 years; but in other cases, we know for certain, and indeed we should have expected it *a priori*, that the deposition is much more rapid. An extensive tract of lava, near Hybla, in Sicily, was converted into a fertile plain, by a single eruption of ashes from Ætna, about the beginning of the 17th century. It continued so for many years, till it was again over-run with lava in the great eruption of 1669. Here, therefore, we have a case in which a stratum of soil was formed, and a stratum of lava deposited over it in less than 100 years; and reasoning from the analogy, we are entitled to infer, that the

ision of seven strata, men-
above, *might* have been
d in 700 years. Were we
no farther than this, it
certainly be a very suffi-
refutation of the hypoth-
which requires a period
00 years, as it overthrows
inciple on which it is
d. But we can go far-
for in digging through the
hich covers Herculaneum,
distinct strata of it have
observed with layers of
interposed, though we
for certain, that the whole
: production of less than
years. Now, as in this in-
, the number of strata is
y the same as in that from
the argument we are
ning is deduced, it appears
to prove in the clearest
r that the latter affords not
adow of an objection to the
hich scripture assigns to
rld.

the whole, we conceive it
proved to the satisfaction
ry unprejudiced mind, that
is nothing in the phenom-
f volcanoes that tends in
allest degree to invalidate
thority of scripture. Were
her grounds examined, on
it has been attempted to
ved, that the phenomena
ure and the doctrines of
ion are at variance, they
be found equally unsup-
by solid proof, equally
able with partial state-
and unfair deduction, and
repugnant to the maxims
nd philosophy, than to the
of the religion of Jesus.
evout believer in the Bible
have the satisfaction to
hat all nature bears testi-
to that word, which he has

chosen to be his counsellor and
song in the house of his pilgrim-
age, and that each succeeding ef-
fort to obscure its light only
makes it shine with greater
splendour. Daily are the vast
designs which it reveals unfold-
ing before our eyes ; and every
such instance proves a fresh ar-
gument for its truth. And
when, at length, the heavens be-
ing on fire, shall be dissolved,
and the elements shall melt with
fervent heat ; when nature's fair-
est works shall fall to ruin ; then
shall it shine with its native lus-
tre, and every opposition die be-
fore it ; " for the grass wither-
eth, and the flower fadeth, but
the word of our God endureth
forever." MEDICUS.

FRAGMENTS.

CHARACTER OF THE ANCIENT FATHERS.

If we have patience to exam-
ine the authors, who wrote in the
early centuries, commonly called
Fathers, (says a very able and
candid judge) we shall find things
very valuable. *Cyprian* has a
magnanimity and vehemence re-
sembling that of Demosthenes.

We find in *Chrysostom*, an ex-
quisite judgment, noble images,
and lovely morals.

Augustine is both sublime and
popular. He ascends to the high-
est principles by the most famil-
iar turns. He asks questions.
He makes his hearers ask him
questions. He answers. It is a
sort of conversation between him
and his hearers. Comparisons
are introduced to dispel doubts.

Bernard was a prodigy in a
barbarous age. There is found

in him sublimity, tenderness, and vehemence.

One may well be astonished at what he finds, beautiful or grand, in the writings of the Fathers, when he considers the ages in which they wrote.

ANECDOTES.

The Triumph of Piety.

SOME years before the revolution, a lady, who was a bookseller at Paris, attracted by the reputation of Father Beauvegard, an eloquent preacher, went to the church of Notredame to hear him. His discourse was particularly levelled against irreligious books; and the lady had cause enough to reproach herself on that account, having been in the habit of selling many publications, which were contrary to good manners and to religion. Interest had blinded her, as it does many others in the same line of business: but penetrated by the sermon, she could no longer dissimulate, that impious and licentious books are a dreadful source of poison to the heart; and she was compelled to acknowledge, that those who print or sell, or contribute to circulate them in any way whatever, are so many public poisoners, whom God will, one day, call to account for the evils they occasion. Impressed with these sentiments, she went to the preacher, and with tears in her eyes she said to him, "You have rendered me a great service, by giving me to see how culpable I have been in selling many impious books; and I entreat you to finish the good work you have begun, by taking the trouble to come to my warehouse to examine all the

books, which are in it, and to put aside all those, which may be injurious to morals or religion. Whatever it may cost me, I am determined to make the sacrifice. I had rather be deprived of a part of my property, than consent to lose my soul." Accordingly Father Beauvegard paid her a visit next day to examine her books. When he had separated the good from the bad, she took the latter, and in his presence, cast them, one after another, into a great fire she had taken care to provide. The price of the books, thus consumed, amounted, it is said, to about 6000 livres. She made the sacrifice without regret; and from that time endeavoured to sell no books but what might tend to counteract the evil done by the others. Perhaps every one will admire this example; but few, we fear, will "go and do likewise." *Evan. Mag.*

Divine Correction.

AN awful instance of divine correction, of a nature which cannot fail to be admonitory applied by all who hear of it, was experienced by a young man in Stamford, on Monday last:—Whilst giving reins to the vehemence of his passion, and impiously uttering the most blasphemous expressions, he was by the visitation of Providence suddenly struck dumb! Under this affliction, and in a state of mind from remorse and contrition, the most deplorable, the unhappy young man has remained ever since his intemperate and wicked behaviour under the infliction of this signal mark of Divine Providence. *Lond. Q^uart.*

Review of New Publications.

The use and importance of preaching the distinguishing doctrines of the gospel, illustrated in a Sermon at the ordination of the Rev. John Keft to the pastoral charge of the Congregational church in Blandford, Oct. 3, 1805. By ASAHIEL HOOKER, A. M. pastor of the church in Goshen, (Con.) William Butler. Northampton. 1806.

THE text, John vi. 66—69. The doctrine, which the author undertakes to illustrate and apply, is this; *that the characters of men are brought to the test, and fairly decided by the distinguishing truths of the gospel.* Between the title of this sermon, and its express design there appears not a perfect correspondence. The title is too extensive, and promises too much. The preacher does not, as the title leads us to expect, undertake to show at large, the use and importance of preaching the distinguishing doctrines of the gospel, but only to show its use and importance in one particular view, that is, as a *test of character.* It is, therefore, queried, whether it would not have better suited the tenour of the discourse, and the simplicity which properly belongs to a title, if this, or something similar had been substituted; *the gospel a test of character.*

This important view of the gospel is ably illustrated by referring to the effect produced by it in Christ's time and since. The great point exhibited in the discourse is highly important. There is in the present state no test of character so effectual, as the peculiar truths of the gospel.

These truths are *quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of the soul and spirit, and of the joints and marrow.* By preaching these truths in the manner recommended by the author, the security of guilt is alarmed, hypocrisy detected, and humility encouraged.

Several weighty and impressive reflections are subjoined; *first*, on the dangerous mistake of those, who think it of little consequence what sentiments men embrace; *secondly*, on the mistake of those, who think that nothing should be particularly urged by ministers, but the duties of morality.

The third reflection is, *that there is no way in which the ministers of religion can avoid the guilt of unfaithfulness, and of exposing their hearers to the most dangerous mistakes, unless they are plain and explicit in preaching the distinguishing truths of the gospel.* At the close of the reflection the author makes these remarks:

"Hearers must always judge respecting the sentiments of those who speak to them in the name of Christ, by what they say. If what they say be suited to flatter men's pride, to quiet their fears, and cherish their vain hopes, it will, with many, go down smoothly, and the truth of it remain unquestioned. If those, to whom it belongs.....to declare all the counsel of God, presume to keep back such parts of it, as are suited to disturb men's security in sin, and to subvert their delusive hopes, the consequence is too plain to be doubted. Those to whom God hath said, "there is no peace," will continue to cry peace and safety, though destruction be near"

"catch the living manners as they rise." They diffuse correct information among those, who have less opportunity for reading and inquiry. In such discourses the importance of passing events, their connexion with morals and religion, and their probable influence on the community may be distinctly portrayed. While the subject rouses attention, the solemnity of the day, the character and responsibility of the preacher, as well as the affection and respect he enjoys, increase the interest of the people, and give additional force to the truths delivered. By printing such discourses their influence is continued and extended. We would not by this recommend the printing of every fast or thanksgiving sermon; but when the information given respects our dearest interests, when it has not been diffused generally through the community, when the manner can give no just offence, when the style is correct, impressive, or engaging, we think the publication will promote the general good.

These remarks, with some slight exceptions, perhaps, apply to the sermons under consideration.

The first is from Prov. xxiv. 21. "My son, fear thou the Lord and the king: and meddle not with them that are given to change."

The preacher observes, that the text comprises three articles for distinct consideration.

I. The character drawn, and the manner in which it is formed.

II. The caution, which is given, "Meddle not with them."

III. The suitable and efficacious antidote provided and applied against this double evil of being given to change, and of meddling with them that are.

The two fast sermons are from Psalm lxxxii. 5.

"They know not, neither will they understand; they walk on in darkness; all the foundations of the earth are out of course."

In these sermons the preacher observes, "We may do well to look into our political and moral state, to discover what is unsound, deprecate what is threatening, correct what is wrong, turn wholly to the Lord our God, and seek of him a right way for ourselves and our children."

In aiding his people in these duties, he observes, 1st. We may confess and lament that truth is falling, and has fallen in our streets. 2. That there is a manifest and extreme decay of neighbourly kindness, brotherly love and charity. 3. That morality and religion are held in such low estimation in the choice of civil rulers. 4. That disrespect, in so many instances and ways, is shown to age, authority, just influence and merit. 5. That forgetfulness of the past, aversion to trace and ascribe important effects to obvious and true causes, and open and gross abuse of those to whom we are chiefly indebted are so prevalent. 6. That so much is done to separate church and state, religion and government, which is a blow struck at the foundation of things. 7. That prejudices are excited against, and odium cast upon a stable form, and firm administration of government, which are calculated to work evil in the

is founded on the follow- words of the apostle, *We gentle among you, even as a cherisheth her children,* 1 Cor. ii. 7. The preacher first rebukes *gentleness*, and then considers its influence on a Christian minister, and observes, that it will be visible in his discourse, in his discipline, and in his conduct.

He recommends this Christian temper, he represents it as amiable and divine, as of great importance to the success of the ministry, as often enjoined in the gospel on Christian believers in general, and especially on the ministers of religion, and as particularly exemplified in the conduct of Christ and his apostles. The sermon closes with the following addresses. The style is neat and handsome, and the delivery is persuasive. That the preacher does not inculcate that catholicism, that coldness and liberality, which equally reject all kinds of faith, except the true, which some appropriate to themselves, as a sort of virtue, we infer from the following strain of the discourse, on the following passage particular.

"Gentleness ought never to interpose that plainness of speech, which is late that good fidelity, which is the life of souls essentially requires. When it sacrifices one important duty, or keeps back the least the counsel of God, it ceases to be a virtue, and becomes a gross error. When the fear of man deters a preacher from selecting a plainness of discourse, which he believes to be important, or from treating when selected, according to the plainness he believes to be the true meaning of the holy scriptures, it bringeth danger, if not destructive of the true virtue, and infinitely hazardous."

I. No. 11.

R R R

ardous to the souls of his hearers." page 8.

THE CHARGE by the Rev. Mr. CUSHING of Waltham, is serious, impressive, and evangelical. "Let it be your first care," says this reverend father, "that you personally have felt the power of gospel truths, that you may more effectually recommend them to others."

THE RIGHT HAND OF FELLOWSHIP was given by the Rev. Mr. THAYER of Lancaster. The first part of this performance might easily be mistaken for a preface to a history of martyrs. Allusions are made to dismal times, in a solemn, laboured style. "The Christian history a source of lamentation," "disaffection," "asperities," "uncharitableness," "lust of spiritual usurpation," "tyranny," "unalienable rights of opinion and conscience," are words and phrases, which may give some idea of the exordium. In the remaining part, the author has introduced most of the common place phrases generally used on such occasions.

Three Sermons, preached at Northampton, one on the 30th of March, the other two on the Annual State Fast, April 4, 1805. By the Rev. SOLOMON WILLIAMS, pastor of the church in Northampton. Northampton. William Butler. 1805.

SUCH occasional sermons, as those now before us, have an important and salutary influence on society. They describe the existing state of things, and

and we think he ought not to have concealed an error, which in his view was so hurtful. A general, indefinite charge, of *certain nameless errors* contained in *certain nameless theological systems*, can neither be understood nor answered. We must acknowledge, that we are acquainted with no respectable divines in New England, who entertain the idea, "that there is no more aptitude or tendency in divine truth essentially to change the dispositions and character of the sinner, than in the light of the sun to give sight and sense to a marble." It is possible that those, against whom the author means to object, hold the following sentiment as tenaciously as he does. "It is God who sanctifies; but he sanctifies through the truth, in a manner consistent with our nature and faculties, as rational, *voluntary*, and accountable beings."

Considering the express design of the author under the second head of discourse, we think his summary of revealed truth, in p. 13, very defective.

The first inference is, *the great importance of the truth*. The thoughts are pertinent and weighty. In the second inference we hear with pleasure, *that great attention and respect are due to the word of God*. With entire satisfaction we quote the following hints. "Let men repair to the scriptures with humble, reverent, and teachable minds. Let them acknowledge no authoritative guide of their faith and practice, but Jesus Christ." The following observation wants candour and fairness. "Nor does the use which has often been made of creeds, confessions, and

compositions of fallible men, as tests of soundness in the faith, and as preferable, or at least supplementary to the holy scriptures, appear honourary to the word of God, or promotive of free inquiry and the progress of truth." This has long been the cant of *liberal* prejudice concerning creeds and confessions. But what imaginary being is the author now opposing? Who, except imposing papists, ever considered any "compositions of fallible men," as "*supplementary to the holy scriptures*?" Who that has any claim to the honourable title of a believer, looks upon creeds of human composure, as *preferable to the word of God*? To charge the reformed churches in Europe and America with using creeds and confessions, as *preferable, or supplementary to the scriptures*, is misrepresentation. The most strenuous defenders of creeds since the reformation, have never received or used them in any other view, than as *containing, in a condensed form, the essential truths of revelation*. And we wish the experience of ages may determine, whether those, who have rejected the use of creeds and confessions, have honoured the word of God by a firmer faith, or studied it with more reverence, diligence, and prayer, than Christians of a different opinion and practice.

On reading a passage near the close, we cannot withhold the remark, that, to address an assembly indiscriminately, as *children of the light and of the day*, consists neither with scripture, nor with well known fact. It is putting light for darkness.

The Charge, by Professor

deserves neither cen-
high encomium. It
whole, a pleasing per-

It is thought, how-
when he points out the
qualifications of men,
uld be introduced into
try, he ought to have
conformity to apostolic
*soundness in faith.** If

ding sermon is true,
sion is very important.

ght Hand of Fellowship,
Mr. BUCKMINSTER, is
and ingenious. But
ctness of his notions
g unity is much doubt-

isks, "Is there not, a-
the varieties of disci-
faith, enough left to us
on to preserve a unity

"We cannot give an
: answer. They who
ie Son even as they
e Father, and they who
is honour him, are too
ferent to unite on gos-

id. The figure about
retary system" is far
ng the occasion. It is

full of labour, and
t with a performance,
uld be an easy expres-
e heart.

was delivered in Wilbra-
uv. 17, 1805, occasion-
the murder of Marcus

By EZRA WITTER,
Pastor of the church in
m. Springfield. Brew-

discourse is founded on
in the Lamentations of
chapter v. verse 10.

Man is fallen from our
.....

Tim. i. 13. iv. 3.

head—we unto us that we have
sinned." After a few observa-

tions illustrative of the text, and
of the original state and fall of
man, and a display of some of
the deplorable effects of the apos-
tasy, as evidence of human de-
pravity, the preacher introduces,
as a strong example to his pur-
pose, the tragical event which
occasioned his discourse. He
thus relates it :

"On the ninth day of instant No-
vember, in the year of our Lord eight-
teen hundred and five, a most daring
robbery and murder were committed
within the bounds of this parish. It
appears, that Mr. Marcus Lyon, a
young man of about twenty two or
three years of age, who was on his
way from the state of New York, to
Woodstock, in Connecticut, the place
of his nativity, was met by two ruf-
fian footpads, and robbed and murder-
ed, in open day, on the stage road in
this town. It is probable that he was
shot at in the first place, with a pistol,
aimed at his heart. This proving in-
effectual, in consequence, it is likely,
of his full dress, and the ball striking
one of his ribs, they had recourse to
other means of effecting their nefari-
ous purpose. His body was found; on
the evening of the following day, in
shallow water, in the edge of Chiro-
pee river, at a small distance from
the highway, and confined with a
stone to prevent its floating. His
face and head, particularly the latter,
were greatly bruised, and the back
part of his skull very much fractur-
ed. A brace of pistols, in a very
shattered condition, and one of them
much smeared with blood, was found
nigh him. They were doubtless made
use of to break his head. Whether
clubs (one of which was also found near
the spot) or stones, were likewise us-
ed, is uncertain; though somewhat
probable, from his head being so ex-
tremely bruised and broken. The
verdict of the jury of inquest sum-
moned on the occasion was, *wilful*
murder.

"His body, as soon as was con-
venient, was conveyed to the place of
his nativity, where it has doubtless
received the rites of Christian sepul-

are, and been embalmed with many a tear.

"His melancholy fate excited an uncommon interest in this and the neighbouring towns, and pursuers were immediately dispatched, in quest of the perpetrators of the horrid deed. Through their expedition and perseverance, the supposed assassins have been apprehended, brought back into this county, had before magistrates and committed to prison at Northampton, where they are to await their trial, at the next session of the supreme court of this commonwealth. Whoso sheddeth man's blood, by man shall his blood be shed."

The "inferences and reflections" which conclude the discourse, are serious and appropriate, and under the circumstances in which they were delivered, must have been impressive and useful. Though this performance bears evident marks of haste in its composition, it is yet easy to discover in it traces of a pious and ingenious mind, disposed and able to draw instruction from remarkable passing occurrences of Providence,

Religious Intelligence.

DOMESTIC.

REPORT OF A COMMITTEE OF THE BOSTON ASSOCIATION OF MINISTERS.

The letter respecting the translation of the Scriptures into several Eastern Languages being laid before the Boston Association, a Committee was appointed to consider the subject, who after a careful inquiry offered the following report.*

THE circulation of the Holy Scriptures through a large part of the Eastern world is the object proposed by the translations, which this association are desired to encourage. In addition to the general obligation, which is imposed on Christians, to diffuse the light of the gospel, there are some circumstances, which appear to recommend the Eastern nations to particular regard. They are in some degree civilized, they possess written languages, they are accessible to Christians, and they must receive much benefit or much injury from the Christian world. It is perfectly safe to preach the gospel amongst them. As far as the scriptures have been dispersed, a general disposition to read them has been expressed. The increasing connexion between

India and Christian nations will favour continued missionary efforts, and the translations now made will be useful to future missionaries, and in general to all Christians, who visit the country. Changes in the East may be expected favourable to Christianity, particularly the decline of Mahometanism.

The present translators appear to have fidelity and ability, and possess many advantages for translating and circulating the scriptures. Mr. Carey, who superintends the work, is acquainted with Latin, Greek, Hebrew and Sanserit, and many living languages of the East and West. He has composed grammars of the Sanserit, Bengallee and Mahratta languages, and begun a Sanserit dictionary. Marquis Wellesly appointed him to an honourable station in Fort William College at Calcutta, which appears to have been a very respectable institution. In the journals of the missionaries, we find him quoting some of the most important critical works on the scriptures; and in noticing some difficult passages, he discovers minute attention, and a "desire to make the translation as just as possible." In his letters he shows an observing mind. He communicates many interesting remarks on the natural and moral state of the

* For the letter referred to see the 10th No. of the *Paraplist*, p. 462.

and expresses a disposition to the sciences, as well as to no partiality to the mission. An English review, which Mr. Carey is engaged, of him as "an extraordinary who unites cool prudence and ring talents to the zeal of tle." The same review, in g of the missionaries in geny that "their zeal, sincerity ents cannot be questioned; it by translating they will the way for other labourers." ng and preaching in India, usionaries are under great ges for learning the force of n the Eastern languages, and g their translation to common sion. They say, that they ay to get the assistance of natives; that they are now med to translate; and that ve probably the best library of works on scripture, and of t versions, which can be found, besides a press and founde- l all conveniences for printing. dition to the character and cir- nces of the translators, there r circumstances to encourage pe, that their translation will ul. It appears that there are sionaries in India, who must as a check upon them, if any be needed. Letters have between the Danish and Bap- sionaries. The Danes express atisfaction that the translation sed. The London Missiona- iety, in which there are no s, have also sent out a mission a. The translators are surd with Christians of all denom- s. The present state of the and the intercourse between nd Christian nations, render onal corruption of scripture nprobable. It appears from urnal, that the translators England copies of their ver- as fast as they are printed. In their letters they mention with ction, that a gentleman in the ras about to publish, under the age of Fort William College, tions of the gospel in the Per- und Hindostance; and they as if they considered this as their own design.

At the end of 1800, 2000 copies of

a translation in Bengallee were published. With these the missionaries travelled about, and found the natives in general ready to accept them. Some copies they understood went to the distance of 300 miles. Three years after, they began a new translation. The missionaries separately attended to it, "that they might concentrate all their light." Messrs. Carey and Marshman revised the whole, comparing each verse with the Greek, altering the construction of many passages, subjecting the work to the opinions and animadversions of several learned natives, and getting these to translate some passages into a collateral language, of which they could themselves form some idea. With all this caution, they resolved to print only 1000 copies, as a few years might suggest improvements.

Translations in Hindostance, Persian, and Mahratta were begun near the end of 1803. The translators then hoped, that they should be able to translate and print the scriptures in all the Eastern languages in 15 years. In 1804 they expressed the hope, that the *New Testament* would be printed in the seven languages of India, each in a year, meaning probably, one each year; so that seven years must elapse before all will be completed.

The missionaries depend wholly on the aid of Christians. The Society, who sent them out, express reliance on the religious public. The expense of printing is great in that country. New types are necessary for the characters of the different languages. It is only by gratuitous dispersion, that the scriptures can be circulated. Their circulation must of course be proportioned to the contributions of Christians. It appears, in a letter received from Dr. Green of Philadelphia, that the work has been suspended for want of money. It is evident that so great a work, which requires several years for its completion, and which must at last be given away, cannot be carried on without heavy expense.

There is abundant reason to believe the accuracy of the information communicated in the foregoing letters from Philadelphia. It appears from the journals of the missionaries, that Capt. Wickes of Philadelphia car-

ried some of their number to India. He is frequently mentioned by them with the greatest tenderness and respect. His arrival at Calcutta is often noticed with satisfaction. They speak of his bringing money and books to them from Philadelphia. These circumstances must have enabled him to obtain the most correct information. Mr. Ralston, who is referred to in Capt. Wickes' letter is an elder of Dr. Green's church. As some intercourse has subsisted between Philadelphia and the missionaries, and as Capt. Wickes' acquaintance with India must facilitate communication, it appears that no objection can arise from the difficulty of transmitting aid to the translators.

From their journals, it is very evident that the translators are Calvinistic Baptists, and like all other missionaries, they extend their peculiar sentiments in connexion with the scriptures. But they act on the great Protestant principle, that the scriptures are the only rule of faith and practice. They circulate the Bible as the standard by which their own sentiments are to be tried. In their journals they appear to be so much impressed with the importance of a translation of the scriptures, and so much engaged in the work, that there seems no reason to fear, that the contributions of the Christian public will be diverted to any other purpose. In improving the zeal of these missionaries for the diffusion of the scriptures, we shall at once impart the richest blessing, which we enjoy, and give the heathen the best means for distinguishing between religious truth and error.

With respect to the relative importance of this object, we conceive, that it promises as much, at least, as any scheme with which we are acquainted for the propagation of the gospel amongst the heathen, and we beg leave to report on the ground above stated, that we consider it worthy the recommendation of the Association.

JOHN LATHROP, *by order.*

The preceding report being made to the Association, it was unanimously accepted. The Association do accordingly express their approbation of

the plan, which has been laid before them, for translating the holy scriptures into several languages of the East, and for spreading them through a large portion of the heathen world. They recommend the object to the ministers and churches of the Commonwealth, and hope that contributions or some other mode will be adopted for aiding this interesting design. That the object deserves the attention and exertions of the Christian public, will be acknowledged, they conceive, by all, who consider the scriptures as the best gift of God to mankind, and who possess the benevolence, which the scriptures are designed to inspire.

JOHN LATHROP, *by order.*

Subscriptions will be opened in this town, and the monies raised for this purpose will be committed to the care of the Rev. Dr. Stillman, Rev. Dr. Eckley, Deacon S. Salisbury, Henry Hill, Esq. and Hon. John Davis. These gentlemen will receive and transmit whatever money may be raised in the country for this object.

FOREIGN.

THE following letters are selected from a number of others sent to the Religious Tract Society in London. They afford some pleasing proofs of the important services rendered by that Society to the Redeemer's cause, and we hope will encourage others to "go and do likewise."

A Commander of one of his Majesty's ships of war having requested some Tracts, for the use of his ship's company, thus acknowledges the receipt of a parcel of Tracts sent to him by the Committee.

I beg to acknowledge the receipt of your Letter and the parcel of Tracts, and return my thanks for the same.

It has been my practice, whenever the weather would admit, to perform divine service, and read a sermon of my own, suited to the occurrences of the week, every Sabbath: and I have often regretted when particular cir-

ve prevented my fulfill-
that I had not in my
small religious works
afford instruction to a
seaman. The Tracts
me, will, I trust, an-
l, and be the means of
rise of religion in the
se, whose consciences
ned to a proper sense

Persons send for miles round to get a
few, and even Papists (who are nume-
rous in those parts) are so highly de-
lighted with them as to send repeat-
edly for them.

—
*Extract of a letter from the Danish
Secretary for spreading the gospel,
dated Fuabourg, June 1, 1804.*

er of no small pleasure
w, that through divine
of my endeavours have
ntal to the awakening
who were plunged into
ved state of wickedness.
te to that excellent good
ldridge, I cannot form,
n, that when I was a
a unfortunate seaman,
: of death for mutiny,
ar my cabin. He was
his situation, and ap-
ted in sin. Although
olic, I prevailed on him
to read to him, "The
ress of Religion in the
leased God to enlight-
hat I have every reason
e died seeking for par-
al life through the obe-
th of the Saviour Jesus

LAST year we had many opportu-
nities of dispersing several thousand
Tracts of a smaller and larger size,
and thereby of spreading the knowl-
edge of our Lord and Saviour Jesus
Christ among our countrymen in
Denmark and Norway. We had the
satisfaction to hear from different
parts concerning the good effects al-
ready resulting therefrom. Should
the Lord be pleased to open us a door
of usefulness in Greenland, and more
especially in Iceland, we shall not fail
to inform you in some future letter.
All accounts concur to state, that
Iceland is at present in the very
greatest want of the gospel light,
which deplorable situation loudly calls
for our help.

—
*Extract of a letter from Professor
Young of Heidelburgh, dated Nov.
19, 1804.*

—
*Letter from another Officer
of the Navy.*

dy of Religious Tracts
ributed in the most fa-
nels, and they have not
way, for I have witness-
d effect in restraining
d in their accustomed
s. Many of the aged
the tracts with great at-
put them into their bo-
red upon me a thousand
or them.

I HAVE the pleasure to inform you,
that I have succeeded in establishing
a Religious Tract Society here in
Germany, similar to that of yours in
London. The 30l. which we receiv-
ed from the kindness of our well-
wishers in England, have been ex-
pended in the publication of a relig-
ious pamphlet, entitled "*The Chris-
tian Philanthropist*," of which 2000
copies have already been gratuitous-
ly distributed throughout Germany,
and as we are informed, proved the
means of much blessing. Of this
work, the second number is in the
press, and as we have again collected
about 300 florins from our friends in
Germany, we intend to print off and
distribute as large an impression of
that also. We hope, in the course of
time, to be able to do more in this
way.

—
*Letter from Brewood, in
Staffordshire.*
d for Tracts is so great,
nearly distributed all
brought down with me.

Literary, Philosophical and Geographical Intelligence.

UNITED STATES.

We have received a Message of the President of the United States, (Feb. 19, 1806) communicating "Discoveries made in exploring the Missouri, Red River and Washita, by Captains Lewis and Clark, Dr. Sibley, and Mr. Dunbar, with a statistical account of the countries adjacent."

The two letters which follow, from Mr. Jefferson, and Captain Lewis, contain satisfactory information concerning the objects of this expedition, and a condensed account of the progress, which has already been made toward their accomplishment. Interesting extracts from this valuable communication will appear in future numbers of the Panoplist.

To the Senate and House of Representatives of the United States.

In pursuance of a measure proposed to Congress by a message of January 18th, 1803, and sanctioned by their appropriation for carrying it into execution, captain Meriwether Lewis, of the first regiment of infantry, was appointed, with a party of men, to explore the river Missouri, from its mouth to its source, and, crossing the highlands by the shortest portage, to seek the best water communication thence to the Pacific ocean; and lieutenant Clarke was appointed second in command. They were to enter into conference with the Indian nations on their route, with a view to the establishment of commerce with them. They entered the Missouri May 14th, 1804, and on the first of November took up their winter quarters near the Mandan towns, 1609 miles above the mouth of the river, in latitude 47 deg. 21 min. 47 sec. north, and longitude 99 deg. 24 min. 45 sec. west from Greenwich. On the 8th of April, 1805, they proceeded up the river in pursuance of the objects prescribed to them. A letter of the preceding day, April 7, from captain Lewis, is herewith communicated. During his stay among the Mandans, he had been able to lay down the Missouri, according to

courses and distances taken on his passage up it, corrected by frequent observations of longitude and latitude; and to add to the actual survey of this portion of the river, a general map of the country between the Mississippi and Pacific, from the 34th to the 54th degrees of latitude. These additions are from information collected from Indians with whom he had opportunities of communicating, during his journey and residence with them. Copies of this map are now presented to both houses of Congress. With these I communicate also a statistical view, procured and forwarded by him, of the Indian nations inhabiting the territory of Louisiana, and the countries adjacent to its northern and western borders; of their commerce, and of other interesting circumstances respecting them.

In order to render the statement as complete as may be, of the Indians inhabiting the country west of the Mississippi, I add doctor Sibley's account of those residing in and adjacent to the territory of Orleans.

I communicate also, from the same person, an account of the Red river, according to the best information he had been able to collect.

Having been disappointed, after considerable preparation, in the purpose of sending an exploring party up that river, in the summer of 1804, it was thought best to employ the autumn of that year in procuring a knowledge of an interesting branch of the river called the Washita. This was undertaken under the direction of Mr. Dunbar, of Natchez, a citizen of distinguished science, who had aided, and continues to aid us, with his disinterested and valuable services in the prosecution of these enterprises. He ascended the river to the remarkable hot springs near it, in latitude 34 deg. 31 min. 4 sec. 16, longitude 92. deg. 50 min. 45 sec. west from Greenwich, taking its courses and distances, and correcting them by frequent celestial observations. Extracts from his observations, and copies of his map of the river, from its

the hot springs, make part of our communications. The mouth of the Red river itself, is commencing.

TH: JEFFERSON.
19, 1806.

a letter from Captain Meriwether Lewis to the President of the United States, dated

MANDAN, April 17th, 1805.

THE enclosed you will receive in lieu of certain articles, which have been forwarded to you from

Among other articles you will find, by reference to the inclosed specimens of earths, salts, and 60 specimens of shells, which are accompanied by descriptive labels, expressing the place in which obtained, places and also their virtues, when known. By these labels, reference may be made to the chart of the Missouri, to the secretary of war, on the encampment of each day, and are carefully marked: thus the which these specimens have been found, may be easily pointed out, should any of them be valuable to the communication.

I also receive herewith an extract of capt. Clark's private journal, in other part you will find in a separate tin box. This I serve to give you the daily progress and transac-

tion. I shall send you my journal, by one or two of the best men kept by my men. I have a journal kept by one of the serjeants, in order as much as possible to multiply the chances of nothing. We have our men to keep journals, if they do, to whom in this I give every assistance in

I have transmitted to the secretary of war, every information relative to the geography of the country which we possess, together with a view of the Indian nations, containing information relative to them, on those points with which I conceived it important that the government should be informed.

By reference to the muster rolls forwarded to the war department, you will see the state of the party; in addition to which we have two interpreters, one negro man, servant to capt. Clarke; one Indian woman, wife to one of the interpreters, and a Mandan man, whom we take with a view to restore peace between the Snake Indians, and those in this neighbourhood, amounting in total with ourselves to 33 persons. By means of the interpreters and Indians, we shall be enabled to converse with all the Indians that we shall probably meet with on the Missouri.

I have forwarded to the secretary of war my public accounts, rendered up to the present day. They have been much longer delayed than I had any idea they would have been, when we departed from the Illinois; but this delay, under the circumstances in which I was compelled to act, has been unavoidable. The provision perouque and her crew, could not have been dismissed in time to have returned to St. Louis last fall, without evidently, in my opinion, hazarding the fate of the enterprize in which I am engaged; and I therefore did not hesitate to prefer the censure that I may have incurred by the detention of these papers, to that of risking in any degree the success of the expedition. To me the detention of these papers has formed a serious source of disquiet and anxiety; and the recollection of your particular charge to me on this subject, has made it still more poignant. I am fully aware of the inconvenience which must have arisen to the war department, from the want of these vouchers, previous to the last session of Congress, but how to avert it was out of my power to devise.

From this place we shall send the barge and crew early to-morrow morning, with orders to proceed as expeditiously as possible to St. Louis; by her we send our dispatches,

which I trust will get safe to hand. Her crew consists of ten able-bodied men, well armed and provided with a sufficient stock of provision to last them to St. Louis. I have but little doubt but they will be fired on by the Sioux; but they have pledged themselves to us that they will not yield while there is a man of them living. Our baggage is all embarked on board six small canoes, and two perouques; we shall set out at the same moment that we dispatch the barge. One, or perhaps both of these perouques, we shall leave at the falls of the Missouri, from whence we intend continuing our voyage in the canoes, and a peroque of skins, the frame of which was prepared at Harper's ferry. This peroque is now in a situation which will enable us to prepare it in the course of a few hours. As our vessels are now small, and the current of the river much more moderate, we calculate upon travelling at the rate of 20 or 25 miles per day, as far as the falls of the Missouri. Beyond this point or the first range of rocky mountains, situated about 100 miles further, any calculation with respect to our daily progress, can be little more than bare conjecture. The circumstance of the Snake Indians possessing large quantities of horses, is much in our favour, as by means of horses the transportation of our baggage will be rendered easy and expeditious over land, from the Missouri to the Columbia river. Should this river not prove navigable where we first meet with it, our present intention is to continue our march by land down the river, until it becomes so, or to the Pacific ocean. The map, which has been forwarded to the secretary of war, will give you the idea we entertain of the connexion of these rivers, which has been formed from the corresponding testimony of a number of Indians, who have visited that country, and who have been separately and carefully examined on that subject, and we therefore think it entitled to some degree of confidence. Since our arrival at this place, we have subsisted principally on meat, with which our guns have supplied us amply, and have thus been enabled to reserve the parched meal, portable soup, and a considerable proportion of pork and flour, which

we had intended for the more difficult parts of our voyage. If Indian information can be credited, the vast quantity of game with which the country abounds through which we are to pass, leaves us but little to apprehend from the want of food.

We do not calculate on completing our voyage within the present year, but expect to reach the Pacific ocean, and return as far as the head of the Missouri, or perhaps to this place, before winter. You may therefore expect me to meet you at Monticello in September, 1806. On our return we shall probably pass down the Yellow Stone river, which, from Indian information, waters one of the fairest portions of this continent.

I can see no material or probable obstruction to our progress, and entertain, therefore, the most sanguine hopes of complete success. As to myself, individually, I never enjoyed a more perfect state of good health than I have since we commenced our voyage. My inestimable friend and companion, captain Clarke, has also enjoyed good health generally. At this moment every individual of the party is in good health and excellent spirits, zealously attached to the enterprise, and anxious to proceed; not a whisper of discontent or murmur is to be heard among them; but all in unison act with the most perfect harmony. With such men I have every thing to hope, and but little to fear.

Be so good as to present my most affectionate regard to all my friends, and be assured of the sincere and unalterable attachment of

Your most obedient servant,
 MERIWETHER LEWIS,
 Captain of 1st U. S. regiment of infantry.
 TH: JEFFERSON,
 President of the United States.

Messrs. Poyntell and Co. from their Classical Press in Philadelphia, have just issued, in their neat and correct style, the first American edition of *Xenophon's Cyropædia*, in eight books. The American editors copied from Hutchinson's London edition, and announce that under the critical inspection of Mr. John Watts, they have corrected many errors of the London edition. It is highly honourary to our country that the Greek and Latin classics are

lished among us in as neat and a style, to say the least, as in Britain, and at a price considerable. We hope, for the enjoyment of enterprize so complete, that in all our seminaries, American editions of the will ever be preferred. And of type, goodness of paper, correctness and elegance of execution we can with pleasure recommend editions of Messrs. Poynter.

GREAT BRITAIN.

LONDON INSTITUTION.

very numerous and respectable at the London Tavern, 1805, Sir F. Baring, Bart. M. e chair, it was resolved to establish an Institution, on a liberal and a scale, in some central situation in the city of London; to be denominated the "London Institution, for the advancement of literature, and the diffusion of useful knowledge." This Institution will be similar, in its leading features, to the Royal Institution.

Its object, like that of the Royal Institution, will be to provide a Library of the most valuable works of intrinsic value; to afford facilities for the diffusion of useful knowledge; and reading rooms, for the perusal of papers, periodical publications, interesting pamphlets, and formal reports. The qualification of a member was fixed for the present at five guineas, and the subscription for life at twenty-five guineas. A second meeting, held May 1805, resolved to close the subscription for proprietors, which had been opened with unexpected rapidity; and to obtain a list of nine hundred names having been obtained, whose subscription amounted to about 70,000*l.* a sum quite adequate to effect the various objects of the institution, and to secure permanent funds for its support. A committee was appointed to draw up a plan to be laid before his Majesty's secretary of state, for the purpose of soliciting a charter for the institution.

Mr. Dr. Lettice proposes to publish a one vol. 8vo. price 14*s.* the plan of which is said to be the assisting the Memory; being a comment on Grey's Memorials, the plan of which is said to be recommended, by its application to the objects of various arts and sci-

ences, and even to conversation and the transactions of business.

A quarterly periodical work commenced last month, at 3*s.* 6*d.* each number, entitled, A Retrospect of Philosophical, Mechanical, Chemical, and Agricultural Discoveries; being an abridgment of the periodical and other publications, English and Foreign, relative to arts, chemistry, manufactures, agriculture, and natural philosophy; accompanied occasionally with remarks, pointing out the merits and defects of the various papers; and, in some cases, shewing to what other useful purposes the researches of individuals may be applied, beyond the original views of the author. It is intended to exhibit the substance of every interesting memoir, paper, &c. on the subjects above mentioned, which shall be published either at home or abroad.

Some papers left for publication by the late Professor Robinson, of Edinburgh, will shortly be brought forward under the care of his executors.

The Literary Club has set on foot a subscription for erecting a Monument in St. Paul's Cathedral, to the memory of Sir Joshua Reynolds, the founder of that Society.

In the 255th number of Mr. Arthur Young's Annals of Agriculture, a sketch is given of a new Farming Society, established in East Kent, near Hythe. It consists of twelve of the most intelligent farmers and graziers in the county of Kent, who meet monthly at one another's houses in succession, a severe fine being fixed for non-attendance. The first business of the day is to take a minute survey of the practice pursued on the farms at which the meeting is appointed; their host shewing them the contents of his farmyard, the arable and pasture land, implements, &c. in his possession. Wherever merit or blame attaches, it is to be candidly assigned. After this inspection, accompanied by a critical discussion with a view to improvement, they return at a late hour to dinner at the president's house: after which a lecture is delivered by him, on a subject appointed at the preceding meeting. This subject is regularly debated; and the secretary enters each member's opinion, all being bound to deliver an opinion in a journal, for the use of the society.

List of New Publications.

MONTHLY Magazine, containing Ecclesiastical history, Morality, Religion, and other useful and interesting matter. Published by John C. Gray and Co. Danbury, (Con.) 32 pages. \$1.50 a year. The first No. appeared Jan. 1, 1806.

The use and importance of preaching the distinguishing doctrines of the gospel, illustrated in a sermon at the ordination of the Rev. John Keep, to the pastoral charge of the Congregational Church in Blandford, Oct. 30, 1805. By Asahel Hooker, A. M. Pastor of the Church in Goshen, Conn. Wm. Butler, Northampton.

The immoral tendency of error, illustrated in a sermon delivered at the ordination of Rev. James Beach, to the pastoral care of the Church in Winstead, Jan. 11, 1805. By Asahel Hooker, A. M. Pastor of the Church in Goshen. Hartford, Lincoln and Gleason. 1806.

Christianity the friend of Man. By James George Durham, A. B. Corpus Christi College, Cambridge, Hugh Maxwell, and W. P. Farrand, Philadelphia.

A discourse delivered in the south church in Portsmouth, at the interment of the Rev. Samuel Haven, D. D. who departed this life March 3, 1806, in the 79th year of his age, and 54th of his ministry. And of his wife, Mrs. Margaret Haven, who survived her husband about thirty six hours. By Joseph Buckminster, D. D. Also a Monody on their death, by Rev. James A. Neal. W. & D. Treadwell, Portsmouth, N. H.

The safety of appearing at the day of judgment in the righteousness of Christ. By Solomon Stoddard, formerly pastor of the church in Northampton. 12mo. Price, 1 dol. Northampton, Mass. E. & S. Butler. 1805.

A sermon delivered at Stockbridge, Sept. 17th, 1804; at the interment of Mrs. Elizabeth West, aged 74, consort of Rev. Stephen West, D. D. And her nephew, Henry W. Dwight, Esq. who died the same day, in the 48th year of his age. By Rev. Alvan Hyde. Stockbridge. Willard.

Thoughts on the Trinity. By George Isaac Huntingford, D. D. F. R. S. Warden of Winchester College and Bishop of Gloucester. Boston. E. Lincoln.

The first Number of the Poem of Madoc. By Robert Southey. Boston. Munroe and Francis.

IN THE PRESS.

Letters to a young lady on a course of English education. By J. Aikin, M. D. Boston. Munroe and Francis.

Village Sermons; or plain and short discourses on the principal doctrines of the gospel; intended for the use of families, Sunday schools, or companies assembled for religious instruction in country villages. By George Burder. 3 vols. Boston. E. Lincoln.

Samuel H. Parker, of this town, proposes to publish, by subscription, The Sacred Mirror; or a compendious view of scripture history. Containing a faithful narration of all the principal events recorded in the Old and New Testaments, from the creation of the world to the death of St. Paul. With a continuation from that period to the final destruction of Jerusalem by the Romans. Designed for the mental improvement of youth, and particularly adapted to the use of schools. By the Rev. Thomas Smith, Author of the Universal Atlas, &c. To which is added a copious Index, not contained in the English edition 1 vol. 12mo.

Obituary.

Died, April, 1806, at New Haven, (Con.) in the 27th year of her age, Mrs. MARTHA DAY, wife of Mr.

Professor DAY, of Yale College, and daughter of the late Hon. ROGER SHERMAN. Her death was a severe

affliction to her relations and intimate acquaintance ; to her husband it was one of the most poignant trials, which men in this world are called to endure. She left an infant son, not capable of feeling the irreparable loss it has sustained. She was a blameless woman, possessed of modesty, kindness, cultivated understanding,

charity, and all the delicate and amiable virtues of her sex. In a time of youth and health, she had dedicated herself by a public and solemn covenant, to the service of the blessed God ; and, in his presence, as her friends have reason to believe, her unembodied spirit now adores, and is happy.

Poetry.

MESSRS. EDITORS,

The subsequent Elegy, published at Boston immediately after the death of the renowned WHITEFIELD, A. D. 1770, and displaying in truly poetic numbers the fire and devotion of the muse, appears worthy of re-publication in your excellent work.

WHITEFIELD, thy shade ten thousand groans await,
Whilst through the village moves thy sacred bier ;
The weeping peasant sickens at thy fate,
And pays the generous tribute of a tear.

Ah me ! how soon the phantom life decays !
How quick the visionary charm is o'er !
Wisdom, nor worth, nor awful virtue saves,
Nor kindly shelter from the destin'd hour.

How did he charm with wondrous art the soul,
And ev'ry boist'rous sentiment assuage ;
In many a pleasing tract did fancy roll,
And melt the youth, and thaw the snow of age.

How did thy beauties, virtue, gently beam,
And tempt the straying wanton to thy road ?
Till chang'd like thee, he views the mighty scene,
And wonders at the mercy of a God.

Oft would thy top, O Golgotha, arise,
A bleeding God, and Rome's fierce bloody throng ;
Whilst many a tear disluc'd the hearer's eyes,
Nor pain'd the mind, nor thought the service long.

But death, stern monarch, warns the saint away,
And heavy pains the trembling flesh consume,
See rigid fate its ebon wand display,
And point the gloomy mansions of the tomb.

Whilst the great soul with smiling youth enrob'd,
By angels convoy'd, soars to fields above ;
Where kindred spirits join him on the road,
And hail him welcome to the realms of love.

There will he meet the plaudit of his King,
Happy in bliss and ever springing joy,
Where death no more shall dart its venom'd sting,
Nor sickness, pain, nor lurking sin annoy.

Mean while soft slumbers to thy dust below,
 Whilst many a sigh shall consecrate the gloom,
 Whilst many a tear from grateful hearts shall flow,
 And many a bay shall shade thy hallow'd urn.

And ye, who oft aspers'd the saint below,
 Though late, this friendly counsel weigh with care,
 Go, bid, at last, grief's generous current flow,
 Go, wash th' unworthy action with a tear.

TO CORRESPONDENTS.

THE "*Comment on some parts of the fifth chapter of Romans,*" by ZWISGLIUS, is able, judicious and useful, and shall be inserted in the next number.

C. Y. A.'s communications on "*the state of literature in New-England,*" and his discussion of the question, "*Whether it be wrong to transgress a mere municipal law, if the transgressor submit to the penalty?*" Also H. on "*the duties of the rising generation,*" and J. C. "*on the doctrine of the saints' perseverance,*" with several other approved pieces, are on file for publication, as fast as our pages, allotted for communications of the kind, will admit.

We are obliged to the subscriber, who transmitted to us the pastoral letter of the Right Rev. Bishop Clagget of Maryland, and shall cheerfully comply with his request.

Reviews of Mr. Webster's "*Compendious Dictionary of the English Language,*" "*Memoirs of Pious Women,*" and Mr. Dow's "*Letters to Mr. Sherman,*" shall appear in the next number.

The ingenious refutation of the atheistical notion of an eternal succession of men, communicated by C. Y. A. is received. We think it well deserves a place in the Panoplist.

The Dissertation of THEOPHILUS on "*John's sixth vial,*" is gratefully received, and the views and wishes of the author shall be faithfully regarded.

Correspondents are requested to forward their communications early in the month.

Authors and Booksellers, who wish to have their publications announced in the Panoplist, will please to transmit copies of them, or their titles, directed to the Editors, to the care of E. Cotton, bookseller, Boston.

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THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

2.]

MAY, 1806.

[VOL. I.

Biography.

LIFE OF LUTHER.

[From the *Religious Monitor.*]

(Continued from p. 478.)

INTO the publications of
and respected the power
Church in spiritual matters
in July, 1520, he address-
ed in German, to the Em-
peror, the nobility of the Empire,
he endeavoured to sub-
vert the triple wall with which
the papal throne had surrounded
itself against the assaults
of the Reformers, by establishing the
three positions: 1. That the
authority which the clergy exer-
cise over the laity, is unscriptural
and that it consists solely
in the office of preaching, which
in cases of necessity, be-
longed even by laymen. 2.
The Pope being himself fallible
cannot give an infallible au-
thority of any particular inter-
pretation of scripture; and 3.
The right of assembling
belongs to princes, not
to the Pope. This treatise, how-
ever papal, could not greatly
offend the Elector and princes of
Germany, as it was a defence

No. 12.

of their interests; though it
might fail in completely opening
their eyes to the unjustifiable
domination of Rome, over the au-
thority of governors, and the
rights of nations.* In the fol-
lowing month he published a
book, entitled, *The Babylonish
Captivity of the Church*, treating
principally of the number, na-
ture, and use of sacraments. He
reduced them to three, baptism,
the supper, and penance; defend-
ed the use of the communion un-
der both kinds; rejected the
doctrine of transubstantiation;
but adopted a modification of it,
which removes one difficulty
only, the existence of accidents
without a substance; and con-
demned the sacrifice of mass, as
the foundation of the most abom-
inable superstitions, and the chief
idol of popery.† He thus re-

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* Seckend. lib. i. p. 112.

† Beausobre, p. 310—320. Luth.
Oper. tom. ii. p. 273, et seq.

T T t

iterated his attacks on the papacy, and laboured to attain his object by two different methods : by combating the authority of the Pope, he thrust at the prevailing superstitions, which had their foundation in that authority ; and by attacking the superstitions, he gave a blow to the papal power, which, by means of them, riveted its chains about the consciences of men.

His name, as the champion of ecclesiastical reformation and religious liberty, had not only reached the Pontiff, but alarmed him ; and spoke the language of threatening to him and his conclave. The secret and incessant instigations of Cajetan, eager to be revenged for his theological defeat at Augsburg, and of Eckius, equally ambitious to follow out the imagined glory which he had acquired by his ambiguous victory at Leipsic, aided by the fear of losing his influence in Germany, quickened the tardy and voluptuous exertions of Leo ; convinced him that his former temporising plans would now be altogether inefficacious, and determined him to launch at the reformer that portentous thunderbolt of excommunication, the fear of which had for so many ages overawed the princes and enslaved the people of the western world. The college of cardinals was assembled ; and after considerable discussion as to the most eligible and decisive measures, on the 15th of June, 1520, the bull, so long expected and finally so hostile to the intentions of its framers, was solemnly issued from the sacred college. It condemned 41 propositions selected from Luther's works, as heretical, scandalous, or

dangerous in their tendency ; denounced the severest punishment against all who continued to peruse them ; commanded every person, in whose possession they were, to burn them ; ordered Luther himself to appear at Rome, or send a letter of recantation thither within sixty days, under pain of being excommunicated as a heretic ; and threatened all who should protect or countenance him with a similar punishment.*

Eckius was commissioned to carry this bull into Germany, with letters to the university of Wittemberg, and the Duke of Saxony, requiring their co-operation in publishing it. They received these letters with coolness and fear. The university refused to give their sanction to the publication of the bull ; and the Duke wished to have an order from the bishop of Merzburg ; but it arrived too late, for the people prejudiced in favour of the reformation, immediately tore it in pieces, and trampled it under foot.†

This sentence neither surprised nor disconcerted Luther ; but roused him to display his contemptuous abhorrence of the iniquitous procedure, and unchristian character of the court, by which it was issued. On the 17th of Nov. he renewed his appeal from the Pope to a general council ; censured the vices and hypocrisy of Eckius ; represented the Pope as a tyrant, and the predicted man of sin ; and conjured the Emperor and the states to listen to his appeal, and to suspend the execution of the bull

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* Seckend. p. 114, 115.

† Beausobre, tom. ii. p. 22.

doctrines were examined by the council of God. But the thunder of his resentment was re-echoed by the bull itself, which he set forth in two treatises with increased vehemence and acrimony. The one, a criticism on its style and which appeared to him so terrible and furious, so innate in its prescription was true, as well as of a false in his writings, of which he acknowledged by the council to be scriptural, no less tenets which it rejected, he declared himself disposed to believe that it was an impious doctrine of Eckius. The other, a defence of the 41 propositions condemned by the bull; in the following passage, he quotes as a statement of the cause of Luther's opposition the popish hierarchy, in its final errors, which it supported and refused to renounce. He says the Popes taught that we are justified by grace only, inventing the doctrine of merit, and exposing heaven and earth to the church would never be restored to its present splendor if it had risen, it could not stand for a single hour. He says the doctrine of the cross is what the Pope opposes and is the only doctrine which can give courage for martyrdom. Hence, after the example of the martyrs, the church demands every thing that was necessary for merit and glory. The church has exchanged for its own weakness, poverty for opulence, ignominy for honour, nakedness for body, which we call the church, has become more worldly than the world, more carnal than carnality.

In fine, I know not a more invincible argument against the dominion of the Pope, than that he reigns independent of the cross; he labours to have all and a bound; and he is not disappointed; for he has only to wish, and it is accomplished. The faithful city is become a harlot! Verily, the reign of the true antichrist is come!"*

Nor were words his only expressions of contempt and indignation. On being informed that his writings had, according to the direction of the bull, been burnt at Rome, and in several cities of Germany, he assembled the professors, students, and principal citizens of Wittemberg, and conducting them to a place of public resort without the walls, with their assistance erected a pile of wood, on which he laid the bull of excommunication, and the decretals and canons respecting the supreme jurisdiction of the Pope, and consumed them in the flames, saying in an elevated tone, "Because thou hast troubled God's holy one, let everlasting fire destroy thee." This act, which took place on the 10th of Dec. was a solemn and public renunciation of his allegiance to the Roman see, and rendered the sentence of excommunication with which he was threatened, if he persisted in his heresy, wholly nugatory; for the man who burns the laws of his sovereign, shews that he rejects his authority; and the man who voluntarily separates himself from any society, can no longer be subject to forcible exclusion from it. Still, however, he withdrew only from the church that ascribed

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* Seckendorf, p. 119.

bed infallibility to the Pope, not from the church as lawfully met in a general council, to the decision of which he continued to profess submission. This distinction satisfactorily accounts for the approbation with which this bold procedure was spoken of by many, who were strenuous advocates for the Roman Catholic religion. Different cities imitated the example of Wittemberg; and even at Leipsic, the Duke, though hostile to Luther, durst not interpose his authority to prevent it. The manner in which Luther justified himself, was, if possible, still more obnoxious, and aggravated rather than extenuated his former offences. He published a collection of the most indefensible tenets of the popish party, and reduced the sum of their law to this proposition. "The Pope is God upon earth, supreme in all things, heavenly, terrestrial, spiritual, and secular. All things are his, and there is none who can say to him, What dost thou?"*

Such was the state of Luther's opinions, and such the temper of the Romish church, when the diet of the Empire met at Worms in the beginning of 1521. Charles, who, during his absence in Spain, and immediately on his return to Germany, had been besieged by the nuncios of Rome, who urged him to condemn Luther as the Pope had done, would have followed their advice, had he not promised to hear him personally, before he came to a final decision on the cause. Frederic, the Elector of Saxony, at his request, sounded Luther as to his willingness to appear at Worms,

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* Mosheim. Cent. xvi. §i. 14. Seckend. Sect. 32. and §79, p. 121.

if the Emperor should call him thither. The heroic reformer did not hesitate a single moment, but replied that he would regard the Emperor's orders as the call of heaven, which he would cheerfully obey; but if violence was offered him, as was not improbable, he would commend himself and his cause to that God who preserved the three children in the fiery furnace.** But the number and respectability of his friends made his enemies anxious to have him condemned unheard, lest his eloquence and interest should make a too favourable impression on the diet. Jerome Alexander, one of the nuncios, accordingly used every mean to prevent his citation; wrote to Rome, requesting the Pope to threaten some and flatter others, and to furnish him with money for the same purpose; and addressed the diet in a long and laboured speech, in which he exaggerated Luther's faults, denied his virtues, deprecated his citation as disrespectful to the Pope, and promising no satisfactory result, and demanded that his writings should be burned in compliance with the bull.† When the violence of this orator defeated his object, conferences took place between the Elector through Pontanus his chancellor, and the Emperor through Glapnio his confessor, but with as little effect. In these, as well as by the advice of several men of talents and prudence, it was proposed, that several persons of acknowledged discernment, impartiality, and integrity, should have the whole subject referred to

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* Seckend. p. 142, 147.

† *Ib.* p. 149.

l that after hearing Lu-
ivate, and candidly ex-
is books, their decision
: final. Frederic was,
determined against this
he knew it would not
h Luther's approbation
t.*

these unfruitful con-
the Emperor was daily
more attached to the
Rome, who incessantly
1 to take some decisive
nst Luther, and by all
prevent, if possible. his
e at the diet. With
he went so far as to en-
o prevail on the Elec-
atisfied with giving his
conduct to the reformi-
leric was not, however,
this artifice ; but per-
posing the fluctuating
of the Emperor, till he
the imperial safe con-
Luther, and assurances
ion for him, from all
s through whose states
pass. Besides the safe
a letter was sent from
ror by Gasper Sturm,
himself more than half
n, requiring him to be
s within 21 days.‡

left Wittemberg as
: had received the Em-
rder, and preached on
at Erfert, Gotha, and

Till now the popish
had hoped that the dan-
hich he was exposed
ter him from appear-
when they understood
is actually on the road,
d have moved heaven
to stop him. Reports

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1. p. 74—88. Seeckend.

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d. Sect. 38. § 92.

of his destruction being determin-
ed on, and of his being already
condemned, were so artfully
spread, that his best friends were
deceived, and wrote him, if he
valued his life, to return. But
none of these things moved him ;
and though weak and languish-
ing, he said, in a letter to Spala-
tin from Francfort, "Christ
lives. This is enough. I shall
enter Worms, though all the
gates of hell and the powers of
the air were against me ; for I
am resolved not only to despise,
but to terrify the prince of dark-
ness." When within three
leagues of Worms, Spalatin,
more and more alarmed for his
safety, sent again, conjuring him
not to proceed ; but he then de-
clared, that "though there were
as many devils at Worms as
there were tiles on the houses,
he would enter it without fear." Escaping all these snares, he
arrived at Worms in safety, with
the fear of the Lord as his strength
and hope.*

His entry resembled the pro-
cession of a conqueror, rather
than of a man cited as a heretic.
The imperial herald, in his offi-
cial dress, marched before ; a
troop of noblemen, who went out
to meet him, were his attendants ;
and a greater number of citizens
than had welcomed the Emperor
himself, guarded him to the ho-
tel of the knights of Rhodes,
where the Elector's ministers
lodged ; and where he was im-
mediately visited by persons of
the highest rank in the city and
Empire.† Next day, he was
conducted to the diet by Count
Pappenheim, hereditary marshal

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* Seeckend. p. 152.

† *Ib.* p. 152, 156.

of the Empire, through such an immense crowd, that they found it necessary to go through some gardens, in order to arrive at the place of audience. On entering it, he was asked, in the name of the Emperor, "If he was the author of certain books, the names of which were read to him?" and, "If he meant to retract or to defend them?" In reply to the first question, he owned the books which were mentioned; but conscious of the important consequences both to himself, and to the cause of the reformation, which might result from the answer given to the second, he requested time for serious deliberation. On the 18th he appeared again before the diet. As he passed through the crowd, he was animated by the address of George Fronsberg, a man of great respectability, both as to rank and talents, who said to him, "My poor brother, you are now on a march scarcely less dangerous than any which I and my fellow-soldiers have made; but if you are in the right, and certain of the goodness of your cause, go in the name of the Lord; be courageous; God will not desert you." The question for which he had asked time for reflection was again put to him. His reply was modest and respectful, yet firm and decided. He declared that his sole motive in writing as he had done, was to promote the glory of God, and the good of his brethren; and plead, that as some of his publications, which treated of Christian faith and morals, were praised even by his adversaries; as others of them attacked only those corruptions in the

doctrine and practice of the church, many of which were universally acknowledged; and as a third class was directed only against individuals who had attacked and defamed him, it was impossible for him to recant, without denying and condemning truth and piety, authorizing and strengthening tyranny and superstition, and giving countenance to the most dangerous, because unsuspected enemies of religion. He acknowledged that he had written with too much acrimony; but contended, that the truth of opinions is independent of the dress or spirit in which they appear: and declared, that as a man, he was conscious he was fallible, and if any one should convince him of error, by the testimony of Scripture, he would immediately retract, and be the first to burn the writings in which it might be contained. When the official indignantly told him, that he had not spoken to the point, and insisted on a simple and direct answer whether he would retract or not, Luther immediately replied, "that unless he should be tried by scripture and reason, and by them convinced of heresy, as he had no faith in the infallibility of popes, or councils, whose errors and contradictions were notorious, he neither could nor would retract; because it was neither safe nor honourable for a man to act against his conscience." Eckius said, that he had revived the heresies condemned by the council of Constance; and the Emperor openly proposed to proceed against him as an enemy to the church, by denouncing the heaviest punishments against

all who should support
ough he refused to vio-
safe conduct which he
n him. The Electors
r members of the diet
urse to private negocia-
but Luther continued
his adherence to scrip-
the only test by which
I allow his tenets to be
d ; and after being press-
ulous arguments address-
love of peace, his regard
urch, his worldly inter-
his fear of danger, and
ked himself to propose
ans of accommodation,
none," said he, "but
amaliel ; if this work be
it will come to nought ;
be of God, *you* cannot
it."*

these negotiations were
without success, Luther
orders to leave Worms
ely, under a safe con-
twenty-one days, and a
n from inflaming the
the people, either by
g or writing during the

But though he was
d to depart in safety, he
sooner gone, than the
ity of the Emperor,
.....

Wormatiz habita. Luth.
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which had been, with difficulty,
so long restrained, broke out in a
most violent sentence, which
declared Luther to be a member
cut off from the church, a schis-
matic, a notorious and obstinate
heretic ; acknowledged the Pope
to be supreme judge in the con-
troversy ; and threatened all
who countenanced the heretic of
Wittemberg, by hospitality, in-
tercourse, friendship, or even
correspondence, with a similar
condemnation. The effect ex-
pected from this imperial edict,
was greatly diminished by the
manner in which Luther was
treated in being simply ordered
to retract, without the very ap-
pearance of an attempt to dis-
prove his doctrines ; by the ab-
sence of a considerable number
of the princes when the sentence
was passed, which deprived it of
authority in their territories ;
and by the subsequent occupation
of Charles in matters more im-
mediately connected with the
temporal security of his exten-
sive and envied power.

☞ *The Life of Luther, with
which is necessarily connected in-
teresting views of the Reforma-
tion, will be concluded in the two
first numbers of the Panoplist,
vol. II.*

Religious Communications.

TO THE RISING GENER-
ATION.

A generation of men en-
the stage of life deeply
to the preceding gen-

It is a debt which they
ve full opportunity to

discharge, until, by Divine Provi-
dence, they are brought into the
place which their fathers filled,
and, like them, are called to
stand as the guardians and in-
structors of another generation.
Then, they are taught, by expo-

rience, what was done for them in their younger age. Then, they have opportunity to discharge an immense debt.

Important is the place which all parents are called to fill, and innumerable are the cares which have devolved upon them.— These cares, innumerable and weighty as they are, come upon each generation, in consequence of the appointment of God. Although men are made capable of being taught, yet they possess no innate ideas. They are not born into the world with a store of knowledge ; but they commence their existence, in a state of as great ignorance as the brutes commence theirs. They have every thing to learn respecting this world and the future. Surely they need much instruction. They need faithful guides and counsellors. According to the appointment of God, they ordinarily first fall into the hands of those who were instrumental of their existence. From them they receive their first and strongest impressions. Under the care of their parents, and in view of their example, they form characters for eternity. Who, that stand in the place of parents, can think of these things, without seeing the importance of faithfulness to their offspring !

One branch of the duty of parents is to teach their rising offspring how to live in this world, and to fit them to be good and reputable members of society. To be useful to them in this respect, as they may be, and as they are under obligations to be, requires great attention and persevering diligence. With the risen generation are entrusted the experience and improvements of

pastages, to be, by them, faithfully transmitted to the generation to come. But, to teach posterity how to live in *this* world is only a small part of their duty. They possess, or have the means of possessing, knowledge which is infinitely more important. That instruction, which, above every thing else, they are to communicate to the rising generation, is derived from the volume of inspiration, and relates to eternal things. Entrusted, as parents are in this highly favoured land, with the oracles of God, which are the fountain of light, they are under obligation to teach their offspring all the distinguishing doctrines contained in them. They are to teach them the character of God, the purity, extent and immutability of his law, the entire moral corruption of the human race, the necessity of regeneration by the agency of the Holy Spirit, the distinguishing grace of God, by which sinners are brought to the saving knowledge of the truth, the inexcusableness of men in sinning, the real divinity and all-sufficiency of the Saviour, the necessity of that faith which unites the soul to Christ, and which leads the subject of it to purity of life, the necessity of mourning for sin after a godly sort, and the certainty of future rewards and punishments. These are some of the plain and distinguishing doctrines revealed in the word of God ; and being found there, we are bound to receive them as eternal truths, and faithfully to teach them to the rising generation. In faithfulness to their trust, parents are to make known to their children all those *duties* enjoined in the scriptures, the

nance of which is necessary to prepare them for heaven ; in public, family and secret , forgiving enemies, and mingling evil with good, addressing to the wants of the and distressed, and making per exertions for the sup- id spread of the gospel. re also to acquaint them l the *institutions* of God ; the holy Sabbath, baptism e Lord's supper, which re to teach them to ob- as tokens of their obedi- o Him, who commands to be his people. They make known the wonder- vidences of God ; not on- as are recorded in scrip- it, such as their own eyes itnessed, or their fathers ld them.

is only a general view of struction, which we are o communicate to the ris- eration. To teach them hings is infinitely more ant than to teach them how and be reputable in this

These things are inter- to them as creatures of id as creatures, who are to . eternity, and particularly ing, considering their fal- lorable condition, by na-

obligation to communi- ch instruction may be from the consideration, : who hath said, " all souls e," hath committed to pa- e particular care of their ffspring.

re no more to expect that y will acquire knowledge, instruction, than that ll reap their fields, which ave never cultivated and l. No. 18. U v u

sown. The knowledge of God is not handed down, in this day, by any miraculous interposition ; but, by a careful and persevering attention to certain means, which God hath appointed for that purpose. It is to be done by *diligent teaching*. God hath made pa- rents, as it were, a depository of his word and ordinances. To them he hath committed divine instruction to be faithfully trans- mitted to their posterity. As instruction is respected, they are to be God's mouth to their off- spring, and to all the souls en- trusted to their care. How great and solemn is the charge of pa- rents !

The diligent teaching, now urged on parents, may be enforced by calling their attention to the positive *command* of God. This command may be found in many parts of his word. Inspired by the Holy Spirit, Moses addressed the people of God in the following impressive language ; " Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. 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 thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates." With the importance of this divine

command, the mind of Asaph was deeply impressed when he penned the following words ; " For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children ; that the generation to come might know them, even the children which should be born, who should arise, and declare them to their children, that they might set their hope in God, and not forget the works of God ; but keep his commandments." The inspired Psalmist evidently reasoned on this ground, that as the generations before him were commanded to stand in their lot, and transmit the laws and institutions of God to their posterity ; so it was the incumbent duty of the generation, in which he lived, to stand in *their* lot, in defence of the same divine laws and institutions, and communicate the same invaluable blessings to *their* posterity. Every succeeding generation, from that time to the present, has been under the same obligation ; and the obligation has increased in proportion to the increase of light and privileges.

The duty of communicating divine instruction to children may be urged on the score of *gratitude*. Parents and guardians must be careful not to hide from the generation to come what their fathers have told them respecting the interesting things of religion. Having themselves been taught these things, they must be chargeable with awful ingratitude not to communicate the knowledge of them to their children. Freely they have received, freely they must give.

How great would be the sin, in the present generation, of withholding or suppressing that instruction, in regard to the doctrines, duties and institutions of the gospel, which their fathers were at the pains of communicating to them ? Did their fathers put the Holy Scriptures into their hands ? They are bound, from this consideration, to commit that precious treasure into the hands of their children. Did their fathers labour to make them acquainted with the character of God, and with the great and interesting truths of his holy word ? They are bound, from this consideration, to labour as much, *at least*, to teach the same things to their children. Do they call to mind, that when they were under the care and instruction of their fathers, they were taught by example and precept, to remember the Sabbath day to keep it holy ? It will be the basest ingratitude, for them to be silent on this subject, or to exhibit before their children a careless observance of holy time. Did their fathers teach them the importance of honouring God in the house of prayer, by constantly attending themselves, and by providing for their attendance ? This may be urged as a reason, why they should be assiduous to impress on the minds of their children the importance of regular public worship. Were their parents constant in pleading for them in family prayer ? They ought also to plead for *their* children, and by their example to teach them to plead for theirs. Do they recollect, that their parents, in many ways, expressed a concern for their immortal souls ? The sin of ingratitude

lie at their door, if their children do not see, in them, a concern for *their* souls. Did their parents publicly dedicate them to God, and obligate themselves, in the most solemn manner, to bring them up in his nurture and discipline? They will, then, be guilty of great ingratitude, to withhold from God their own children. These things are not mentioned, as involving all in equal obligations; for they who are filled the place of parents are not been equally faithful to their trust. But, although our fathers, who are gone, were chargeable, in the sight of God, with unfaithfulness to us; yet, through them, generally speaking, we have enjoyed such privi-
leges, as have brought upon us a great debt, which we can never discharge unless we do it to the rising generation. It will be the basest ingratitude, not to discharge as well, *at least*, by our children, as our fathers did by us. Will the knowledge of God's word and ordinances, communicated to us by the generation from which we have descended, be laid aside as useless, like the ark, which the wicked and faithless servant hid in the earth? Will we, by our unfaithfulness, shut out all the light, which has been transmitted to us from our fathers, and leave our children to grow up as heathen? Our consciences, unless seared as with a hot iron, will be prompt in demanding these questions. The only way for this generation to keep themselves pure from the blood of their children, is to be diligent in communicating divine instruction to them. We are taught in the word of God, that the connexion between parents

and children is of vast importance. All children have souls which are liable to be lost. Great indeed must be such a loss. Committed by God to the care of their parents, they are liable to be lost, through *their unfaithfulness*. God hath constituted parents the guides of their offspring. And what if they guide them wrong? The effect will certainly be seen in their children. If they give wrong instruction, it is to be expected that wrong instruction will be received. When received, how is it to be rooted out? If they give *no* instruction, it is to be expected that their children will grow up in ignorance. Means and ends, under the government of God, are connected. He who neglects to sow, may not expect to reap; and he who sows tares, may expect to reap tares. In like manner, he, who is unfaithful in his house, who neglects to give divine instruction, and whose example is bad, has no reason to expect that his children will be seen walking in the truth. How can those children love and honour their Maker, who have never been taught his character? Trained up in ignorance of divine things, their stupidity is not a matter of surprise. It is the natural fruit of their education. What ground is there to indulge a hope that they will have any concern for themselves, as sinful, undone creatures, if their parents neglect to acquaint them with their character and condition? What is called conviction always takes place in view of *truth*. Instruction, or light, is necessary to conviction. Not that mere instruction is the *cause* of convic-

tion ; but it is essential to it. That person, who is duly concerned for his soul, is brought into that situation by having some just views of truth ; for we cannot conceive of an exercise of mind, whether painful or pleasant, without an object. Hence we see the importance of gospel instruction. Those parents, who withhold it from their children, will find themselves, in the great day, guilty of the blood of their souls. In consequence of their unfaithfulness, they may go down to destruction, and draw after them their children and their children's children.

To all parents this subject must be interesting, especially to those, who have lately entered into the family state. For those, who are in this case, it was more especially designed.

Such parents, as have been unfaithful in their houses, until the characters of their children are formed, and their influence over them nearly or quite at an end, are in a most unhappy case. The opportunities they once enjoyed are past, and can never be recalled. Their children will no more be young. They are gone, or are going, from under their care ; and perhaps many of them are in their graves. The parents, if their feelings are in any measure awake, must carry their burdens all their days ; knowing that it must be forever said of them, that they have been unkind and unfaithful parents. They may ardently wish they had opportunity to call their children around them, and make them acquainted with their Maker ; but, alas, it is too late. Their case is similar to that of a person, who has robbed a fellow-

creature, and who has no opportunity to make restitution, because it has been neglected, until the injured person is no more among the living.

But, those who have but lately entered into the family state, have opportunity to save themselves from the distressing pain of having been *unfaithful*. Their children are yet under their care, and they are looking to them, as their instructors and guides. How important that they improve the price which is put into their hands ; that they begin early to instruct their children, and to make them acquainted with eternal things. If they know the things, which belong to their own peace, and to that of their children, they will suffer no time to be lost. H.

A COMMENT ON SOME PARTS
OF ROMANS V.

[The reader will take the trouble to look over the chapter.]

HAVING noted the blessings, which come to believers through Jesus Christ ; free justification, peace with God, a standing in the grace of the everlasting covenant, and joy in the hope of glory, with several important concomitants ; the apostle, from the 12th verse, remarks a resemblance between the manner in which sin and death pass upon the world of mankind, and the manner in which the justification of life, with all its benefits, passes upon all, who are in Christ. " Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all

inned?" [So righteousness and life, through Christ pass upon all the heirs of]
 some such manner as this, being to the connexion, the in ver. 12 ought to be supposed as may be seen by looking forward to ver. 15.

two intervening verses to form a parenthesis, by the apostle explains, as he does, what he had just "Sin," he observes, "is imputed where there is no

But, in fact, sin was in the world, and was imputed to Adam to the time of Moses there was not a written charge it, there was a law there. And there was the first command Adam was given and which he transgressed and death reigned all that time over them, who had committed overt acts of sin. In respect, as in others, the sinner was a figure of the righteous, through the gift of life is conveyed by whom no act of sin had been performed.

return then to verse 12. How can man come into the world by sin, and death by sin, will be understood, if we can explain judgment unto condemnation as intended in ver. 16. What is the ground, but a judgment concluding the whole race under sin ; and then passing sentence of death upon that ground, i. e. a sentence to mortality, to the loss of communion with God, and to which else was included in the first threatening? I say upon that ground, passing sentence ; and this is the language of the first verse, in the last part of which so death passed upon all

men, for that all have sinned." Calvin's interpretation agrees with that of our translators:—*Forasmuch* as all have sinned.

But if, with others, we choose to read, so death passed upon all men, unto which all have sinned ; the same ground of condemnation is implied ; and all having sinned unto death, in one sense or other, is the declared reason why death passes upon all.

Still the exact sense in which all are adjudicated sinners, by means of the first man's offence, is variously explained. Whether that judgment implicates them by *imputation*, in virtue of their father's offence, and because he acted as their federal head ; and on that ground consigns them to a contaminating influence of the original sin, as part of the death incurred ; Or whether the judgment, in the first instance, brings them in sinners, upon the ground of contamination and inherent depravity, and so dooms them to the reward of sin : Or whether there be an explanation more perfect than either, and which more clearly "vindicates the ways of God to man," I wish rather to leave with Him whose ways are surely unimpeachable, than with any human expositor ; and much rather than decide myself in a preemphatic manner.

In the mean time, how interesting in the most general view, is the parallel here introduced? "As by one man's disobedience many were made sinners ;" say generally, *involved in depravity and guilt*, as the natural consequence of such rebellion of their father, under a wise and holy constitution of God ; so by perfect obedience of another Father,

the offence of one Adam, all who were *in his loins* were involved in condemnation; so by the sole obedience of the second Adam, the justification of life comes upon all who are *in him by spiritual union*, i. e. by living faith.

In verse 20, the apostle tells us that "the law entered that the offence might abound." That is, that men might be sensible how their sins of heart and life, of commission and omission, are multiplied; and what a mass of guilt they make up. How necessary this was, and is, to make way for a due reception of the gospel, and to hide pride from man, is very obvious.

But, says the apostle, "Where sin abounded, grace did much more abound." The illustration of this is found in the abundant pardon and exaltation to favour, which blesses every penitent sinner, and the chief of sinners among the rest, whenever he returns to God. And it is found in the enlargement of the system of love to man, from what the primitive constitution exhibited; and the occasion taken from the fall, and multiplied sins of mankind, to open a constitution, by which grace should far more than countervail the wretchedness and ruin introduced by sin; and by which the human nature, in all the heirs of mercy, should, by virtue of its union to Christ the second Adam, through living faith, be exalted far above the height from which it fell by transgression. And thus, as sin hath reigned unto death, so grace *shall* reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

"O the depth of the riches

both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen."

ZUINGLIUS.

THE DOCTRINE OF THE TRINITY UNIVERSAL.

NO. 3.

(Concluded from p. 493.)

Who by searching can find out the Almighty to perfection? Secret things belong not to us; but things *revealed* belong to us and our children. As the knowledge of God is the foundation of all religion; as ignorance of God is the source of fatal error and delusion, it becomes us not only to contemplate the works of creation, and to trace the footsteps of divine Providence; but to search the pages of inspiration, that we may learn, who *HE* is, that giveth life, and reason, and immortality to man. The unity of God is so established in the public mind, that we now say nothing to confirm *this doctrine*, but inquire whether the scriptures of the Jews and Christians do not explicitly declare a *plurality* of persons in the Godhead, and whether the Persons are not *three*.

Our first inquiry is whether the scriptures teach a *plurality* of persons in God.

In the following passages in the original, the name of God is plural, and connected with nouns, pronouns, and verbs plural.*

Gen. i. 26. "And the *Gods* said,

.....

* See Parkhurst's Hebrew Lexicon.

e man in our image, ur likeness." Here is plural, connected ins in the plural. be inferred the plu- rsons in Deity. In apter, verse 27, it is the Gods created is agrees with anoht- it passage of scrip- siastes xii. 1. "Re- y CREATORS in the youth." Do these literally translated, ubs whether a plural- ts accomplished the ation? Similar pas- umerous. See Gen. s," said Jehovah, "go there confound their

This passage in our lation is conclusive of our doctrine. i. xxxi. 53 exactly it would read thus. s of Abraham, and the hor, and the Gods of judge betwixt us." r other phraseology ality of persons more oshua xxiv. 19 may ndered, "Ye cannot ord, for he is the ho- is the jealous Gods." ld the following pas- ch may thus be trans- xxxv. 10. "But none re is God my Mak- l Isaiah liv. 5. "Thy thy husbands."

xts we hope render it certain that God the hat JEHOVAH, who ched out the heavens, f in the plural number. s show that this style culiar to one remark- ge, or to one writer, ommon to different various parts of the No. 12. W w w

Old Testament. If necessary it would be easy to multiply quotations of this kind. The words *Elohim* or *Aloim*, and *Adonai*, which signify *Gods*, the Lord thy *Gods*, are used thirty times in Genesis, one hundred times in the Law, and five hundred times in the Old Testament.*

Whatever may be said concerning the idiom of the Hebrew language, these texts will shew that the sacred style of inspired truth permits us to speak of Deity in the plural number.

We are secondly to show that the persons of God are *Three*. The first proof of this, which we mention, is the appearance of Jehovah to Abraham. "He lifted up his eyes, and looked, and lo *three* men stood by him." According to Witsius, who was of the same opinion, the pious ancients considered these the adorable Trinity. That *God* himself appeared to Abram is certain, for he calls him Jehovah; he addresses him in importunate and reverential prayers. St. Ambrose says, "Abraham saw *three* and adored *one*, because there is one Lord, one God, and one Spirit. There was a unity of honour, because a unity of power." Musculus says, "this passage was usually quoted in the church when the mystery of the sacred Trinity and unity was discussed." Munster says, "this is certain that Abraham saw *three*, and addressed himself to *one*." "Oh my Lord, if I have found favour in thine eyes." Had not Abraham acknowledged the mystery of the Trinity, he would have said, "Oh my *Lords*, if I

.....

* See Dr. Boudinot's excellent work, "The Age of Revelation."

have found favour in *your* eyes." The ancient Latin and Greek fathers produced this passage in proof of the Trinity. Why should Abraham speak in the *singular* number when addressing *Three*? To account for this by saying that one appeared in a more august form than the other two is to *speak without book*, without any kind of evidence, without any shadow of proof. The name *Jehovah* Abraham constantly addressed to these persons, and when two of them arrived in Sodom, Lot addressed them with religious honours.

A remarkable passage in Isaiah very plainly represents the divine Trinity. The seraphs cried one to another and said, "Holy, Holy, Holy, is the Lord of hosts. Also I heard the voice of the Lord, saying, whom shall I send, and who will go for US?" A plurality is certain from the plural pronoun *us*; the Trinity may be expressed by the triple address of holy, holy, holy. "Who will go for us," *us three*, whom the seraphs have individually addressed? That this is *certainly* the meaning of the text may be inferred from John xii. 41, where the evangelist applies this very passage to Jesus Christ. "These things said Esaias, when he saw *his* glory and spake of him;" and from Acts xxviii. 25, where the apostle applies this passage of Isaiah to the Holy Ghost; "Well spake the Holy Ghost by Esaias the prophet unto the fathers." Thus what Isaiah declares that Jehovah said to him, John ascribes to Christ, and St. Paul to the Holy Ghost. This is all the evidence we need; the divinity of the Son and Holy Spirit are directly as-

serted, and that of the Father is not denied. This is not the gloss or opinion of a writer untaught; but the comment and assertion of an apostle and evangelist, inspired by God himself.

Some learned critics in the Hebrew language have supposed, that the prophets employ a style, or mode of address, which implies, the doctrine was well known and believed among the people whom they instructed. Without giving any notice or explanation, they often use expressions, which have little propriety or meaning, unless the doctrine of the Trinity be understood. Of this description are the following passages. Isaiah xli. 4. "I the Lord, the first and with the last, I, He." In this literal translation *three persons* speak, while Jehovah speaks in his own name; "I, I, He." The same mode of expression is found Isaiah xliii. 11. "I, I, the Lord, and beside me there is no Saviour." Ver. 25. I, I, He, that blotteth out thy transgressions." Here *three persons* constitute the "Saviour," and are united in blotting out transgressions. Finally, chap. li. 12. "I, I, He, that comforteth you." These are more literal translations of those passages. They are very strange and unaccountable phrases, unless we suppose the Trinity a doctrine of the Bible; but adopting this doctrine, they are intelligible, proper, and forcible.

In John, chap. i. we read, "The *Word* was made flesh and dwelt among us; and the *Word* was God." Perhaps it would not be easy to arrange words, more explicitly to declare the divinity of Jesus Christ. In di-

rect terms the divinity of the Holy Spirit is asserted, Acts v. 34, "Why hath Satan filled thine heart to lie unto the Holy Ghost? Thou hast not lied unto men, but unto God." They had "lied to the Holy Ghost;" they had "lied unto God." In what language could the proper deity of the Holy Spirit be more explicitly declared?

At the baptism of Jesus Christ was an astonishing display of all the persons in the Trinity. The Son comes up from Jordan; the Holy Spirit descends from heaven in the form of a dove; a voice from the Father proclaims, "This is my beloved Son."

The formula of Christian baptism is thought conclusive evidence of the divine Trinity. "Go," saith Christ, "disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The *three* are put on terms of perfect equality. To unite God the Father with two creatures, on equal terms; to honour them as we honour him, is an outrage on all the laws of propriety, decency, and piety. Would it not shock all our serious feelings to baptize in the name of God, and Peter, and Paul? Would it not be a species of idolatry so to honour Peter and Paul as we honour God himself? Would it not be a kind of blasphemy?

The beloved disciple saw four living creatures in heaven, who rest not day nor night; saying, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come." Here *three* persons are addressed in the same language, heard by Isaiah hundreds of years before, from the same throne of glory. To this

we may add the constant and familiar introduction of the Father, the Son, and the Holy Spirit in every part of the New Testament, and the constant ascription of divinity to all *three*. These evidences, displayed by "the pen of a ready writer or the tongue of the learned," would most certainly confirm the wavering, silence gainsayers, and convince the most obdurate. These arrows, in the hands of the mighty, would subdue all opposition. It is hoped, however, that the sacred truths of this feeble sketch may give comfort and satisfaction to candid and serious inquirers, concerning this infinitely important doctrine, the TRINITY.

REFLECTIONS.

We see the importance of searching the sacred scriptures. The Trinity is a doctrine of scripture, a doctrine known and proved no where else. The scriptures are the field where is found this pearl of great price. Some other doctrines are confirmed by other evidence, this depends entirely on the word of God. Tho' traditions of this doctrine have extended to all countries and ages of the world, as we have shown in former numbers; yet these traditions must have had their origin in divine Revelation. No wonder, therefore, if those, who attend to business or pleasure, more than to religion, should reject the doctrine; no wonder if those, who read books of amusement or science more than they do the oracles of God, should oppose the doctrine of the Trinity.

2. From the doctrine of the Trinity we infer, that Deity

might enjoy the noblest felicity in himself before creation. All our feelings, all our observations, all our reasonings, teach us, that society is necessary to the felicity of rational beings. Admitting the simple unity of God, no possible society existed for all eternity before creation. The universe was an infinite solitude. No thought was communicated; no affection was exercised; love and goodness were names unknown. Even now, unless a Trinity exist, Deity enjoys society with none, but worms of the dust, or creatures chargeable with "folly" in his sight. But *three* persons of the same rank, the same designs, the same characters, may know the most elevated joys of rational society, of various powers, of united designs, of benignity and wisdom.

3. Those, who deny the doctrine of the Trinity, do, in fact, reject the gospel. The Trinity are the three agents in the work of redemption. On these golden pillars rests the whole gospel church. *The Father elects to eternal life, the Son redeems, the Spirit sanctifies.* All the blessings of the gospel are promised "in the name and by the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost."

4. From the doctrine of the Trinity, we infer, that those, who deny the divinity of Jesus Christ, do not worship the true God. Jesus Christ is evidently *one* of the three, who constitute the eternal Jehovah. He himself says, he is *one* with the Father. In view of his hearers, he made himself "equal" with God. He knew this, and did not attempt to remove the impression.

This was claiming equality with God. So would not Paul, nor Silas, nor any honest *man* have done. Therefore, he was God. The Father also saith unto the Son, "Thy throne, O God, is forever and ever." He is also in the scriptures of truth, explicitly, declared to be "the only wise God, our Saviour." Therefore we are required in another scripture "to honour the Son, even as we honour the Father." Were he not the Almighty God, this would be idolatry; but the scriptures never command idolatry, therefore Jesus Christ is the Almighty God; those, therefore, who deny his divinity, do not worship the true God. *They* are idolaters.

5. Those, who deny the doctrine of the Trinity, merely because it is *incomprehensible*, show they have no confidence, no faith in God.

Because the doctrine is mysterious and incomprehensible, some persons erase it from the articles of their belief. This proves they have little humility and less faith. It requires no faith to believe what is probable, plain, and evident. In such circumstances we should believe our greatest enemy, the most notorious for falsehood. But we show our confidence in our friends, when we believe them, while they assert things improbable, hard to be understood, and incomprehensible. If we believe God, when he declares his existence, this argues no faith in God; we probably believe this on *other* evidence. The things *seen*, every bird, and flower, and tree, declare the eternal power and godhead. But when God teaches us that he exists in three

ns, this being hard to be stood, tries our confidence our faith in the truth of

Those, who have faith in will believe him, though he things surprising, mysteri- id incomprehensible. They, on this ground, reject this ne, would, like Pharaoh, lenied that the judgments of t were wrought by the fin- f God; like the Jews they l have denied the miracles sus Christ to be effected by ower, because they were in- rehensible. It is not strange any reject the doctrine of rinity, for all men have ith.

How unto him, who is able ep us from falling, and to nt us faultless before the nce of his glory with ex- ng joy; to the only wise our Saviour, be glory, and ty, and dominion, and pow- oth now and forever." n. PHILO.

—
VEY OF THE CHURCHES IN MASSACHUSETTS.

If I forget thee, O Jerusalem, y right hand forget her cun-

If I do not remember thee, y tongue cleave to the roof y mouth."

THE cause of the Christian ch is, of all causes, the most rtant. It involves the glo- God our Saviour, and the est interests of mankind. rdingly good men esteem cause above every personal every worldly advantage. prefer it above their chief

For Zion's welfare they piously concerned. They ce in its prosperity and glo-

ry; they labour and pray for its enlargement, and tenderly inourn over its desolations.

The affection, which good men have entertained for Zion, has led them frequently to survey its moral state, to observe its disorders, and to adopt suitable measures to remove them. All this is only a distant imitation of Zion's King. What a gracious affection did he manifest to the churches in Asia. What a faith- ful care did he exercise over them. Those seven churches were planted by his own right hand, and for some time enjoyed his favourable presence. But when John received his revela- tion in the Isle of Patmos, most of them had lost their first love, had fallen from their primitive sanctity, and forfeited all their privileges. In the excellent epistles, which Jesus conde- scended to address to them by the hand of John, he noticed with approbation, what was commend- able in them, reprov'd what was blameworthy, and gave them the encouragement and admonition, which their circumstances re- quired. Should it please the ex- alted Redeemer to address the churches in New England, es- pecially in this Commonwealth, we have reason to conclude, that his language would not be whol- ly unlike that, which he address- ed to the Asiatic churches. He would certainly find as little to approve, and as much to con- demn, as he found there. Not a single erroneous opinion or practice existed among them, which does not, in substance, ex- ist among us. Not a single re- proof or warning was given them, which might not with pro- priety be given to us. They

had no kind of criminality, from which we are free, and were subjected to no evil, of which we are not in danger.

Agreeably to an intimation in the last number of the *Panoplist*, the writer intends, through the medium of that publication, to address the Christian community on this important subject. He proposes to take a careful, though it must be a very imperfect survey of the general state of our churches, to remark on the most hurtful evils, which prevail in them, and to suggest what things are necessary in order to the prosperity of Zion in this part of the land.

Such a design cannot be duly executed without much attention and labour; nor can it be of any general advantage, without the practical concurrence of ministers and churches. Let us, Christian brethren, seriously weigh this subject, and hear the exhortation of him, who reigns in Zion; *be zealous, therefore, and repent; be watchful and strengthen the things which remain, which are ready to die.* PASTOR.

NOTE.

We are very happy to find, that a subject of vast importance to the prosperity of our churches, and the preservation among us of "pure and undefiled religion," is to be discussed in the future numbers of the *Panoplist*. We have full confidence in the talents of the writer who has engaged to execute this business, and earnestly invite the attention of our Christian readers, both of the clergy and laity, to a subject, which the aspect of the times renders deeply interesting to all who are concerned for the welfare of Zion. Communications from our Christian brethren, residing in different parts of New England, and particularly in this Commonwealth,

which may enable the writer to give a particular and accurate view of the present state of our Congregational churches, and hints concerning the best mode of effecting a reformation, will be gratefully received by

THE EDITORS.

EXTRACT OF A LETTER,

Dated March 5th, 1806, from a Foreign Correspondent, to one of the Editors of the *Panoplist*.

"IN every period of the Christian church, the first step toward licentiousness and irreligion has been the denial of some one of those peculiar doctrines of revelation, which cannot be discovered by the light of nature. As soon as these great and important barriers to human pride and wickedness are removed, every species of scepticism is introduced, and mankind are left to believe whatever they please, and are no longer confined to that faith which our blessed Saviour has made essential to salvation.

"In pursuance of this plan, that illustrious and eminently peculiar doctrine of Christianity, THE DIVINITY OF OUR BLESSED LORD, has been the first attacked. As soon as this corner stone of our holy religion is removed, the whole beautiful fabric falls at once. So intimately are all the doctrines of Christ connected, that they must stand or fall together. And what GOD hath joined, who shall dare to put asunder?"

THE IDEA OF AN ETERNAL SUCCESSION OF MEN REFUTED.

It is an imagination that frequently enters the minds of men, especially of the young,

that this world may have been eternal, and had an eternal succession of men upon it. As this supposition is inimitably refuted by Dr. Bently, a man who has with much dexterity brushed away all the cobweb subterfuges of atheism, I am induced to copy a paragraph from his valuable work, and send it for insertion in your useful Miscellany.

“The opinion of those Atheists, that will have mankind and other animals to have subsisted eternally in infinite generations already past, will be found to be flat nonsense and contradiction to itself; and repugnant also to matter of fact. First, it is contradiction to itself. Infinite generations of men (they say) are already past and gone. But whatsoever is now past, was once actually present; so that each of those infinite generations was once in its turn actually present: therefore all except one generation were once future and not in being, which destroys the very supposition: for either that one generation must itself have been infinite, which is nonsense: or it was the finite beginning of infinite generations between itself and us, that is infinitely terminated at both ends, which is nonsense as before. Again, infinite past generations of men have been once actually present. There may be some one man suppose then, that was at an infinite distance from us now; therefore that man’s son likewise, forty years younger suppose than his father, was either at infinite distance from us, or at finite. If that son too was at infinite distance from us, then one infinite is longer by forty years

than another; which is absurd: if at finite, then forty years added to finite makes it infinite, which is as absurd as the other. And again, the number of men that are already dead and gone is infinite as they say. But the number of the eyes of those men must necessarily be twice as much as that of the men themselves, and that of the fingers ten times as much, and that of the hairs of their heads thousands of times. So that we have here one infinite number twice, ten times, and thousands of times as great as another, which is contradiction again. Thus we see it is impossible in itself that any successive duration should be actually and positively infinite, or have infinite successions already gone and past. Neither can these difficulties be applied to the eternal duration of God Almighty. For, though we cannot comprehend eternity and infinity, yet we understand what they are not. And something, we are sure, must have existed from all eternity; because all things could not emerge and start out of nothing. So that if this pre-existent eternity is not compatible with a successive duration, as we clearly and distinctly perceive that it is not; then it remains, that some being, though infinitely above our finite comprehensions, must have an identical, invariable continuance from all eternity; which being is no other than God. For, as his nature is perfect and immutable without the *least shadow of change*, so his eternal duration is permanent and indivisible, not measurable by time and motion, nor to be computed by number of succes-

sive moments : *One day with the Lord, is as a thousand years, and a thousand years as one day.*"*

* Vol. I. page 27, of a collection of Sermons preached at the Hon. R. Boyle's Lecture.

Let the reader peruse the foregoing extract, and pause at each link in the chain of argument, and if all is sound and irrefragable, let him never admit for a moment the absurd hypothesis of an eternal succession.

C. Y. A.

Selections.

(From the London Evangelical Magazine.)

REMARKABLE CONVERSION OF A FAMILY.

ABOUT the year 1712, a worthy and industrious family, of the name of ———, was settled at C. a village nearly in the centre of ———shire. In the parents, a moral character, without reproach, was blended with a strict, and perhaps superstitious, regard to the forms of devotion ; but they were totally strangers to the religion of the heart. Their confessions were destitute of penitential sorrow, for they knew not the evil of sin ; their petitions were mingled with no ardent desires, for they knew not the need nor the value of divine mercy ; their praises were not enlivened by grateful love, for they had never learned to "account all things but loss for the excellency of the knowledge of Christ." To be honest and sober, and to keep to their church, was all the religion they knew ; and they were resolutely determined that they and their house would know no other : but God, who is rich in mercy, had determined otherwise.

In a few years the family became numerous ; and, though several died in infancy, the parents, by the fruits of their indus-

try, trained up six sons and four daughters. It became necessary to provide situations for the sons ; and the second of them, about the year 1730, received a proposal to reside at C ———, a market-town in the same county, with a person of considerable respectability, a member and a deacon of a Dissenting church. The religion of the proposed master formed the only objection to his service : this was over-ruled by other advantages, and the offer was accepted. At the youth's departure to his new situation, his father said to him, "Son, you must now faithfully promise me never to enter the meeting-house at ——— : on this condition, you go to your place." The son, without hesitation, accepted the condition, and made the required engagement. Fixed in his new residence, he soon reaped, in the confidence of his master, the just reward of his own diligence. The attachment was mutual ; and the youth was surprised to find in a man, whose religion he had been taught to reprobate, virtues which commanded his esteem. In the family too, domestic peace and good order were sustained, and crowned by daily devotion : at which

the youth was expected to be present. He was not, however, once asked to attend at meeting ; but regularly took his place in the parish church. At this time he was wholly destitute of any concern respecting his eternal safety : he had no idea at all of his native depravity : such was his spiritual blindness, that he could repeat the ten commandments every Sabbath, without once suspecting that he had broken any of them, even in the thoughts or wishes of his heart ; and, by a necessary consequence, atonement by the blood of the great Sin-offering, and regeneration of heart by the divine Spirit, appeared to him as doctrines of no value : he had, however, good natural sense, and could perceive that the righteous is, in many instances, " more excellent than his neighbour."

The name of *Methodist* was then hardly known ; and *Presbyterian* was the general term with which an ignorant multitude thought fit to reproach almost all persons of serious godliness. Amongst these, the master of the youth was well known ; and he shared largely the scourge of the persecutor's tongue. His servant, who had often, in other instances, united in similar revilings, was now convinced that his master, at least, merited better treatment : he saw him upright, gentle, temperate, benevolent, and devout ; and the youth said to himself, " Surely, a bad religion could not make so good a man." This conviction wrought so powerfully on the mind of the servant, that he exceedingly wished to know more perfectly what his master's religion was ; but

he had said to his father, and he held his promise sacred, " I will never enter the meeting-house at——." This engagement held him to his church ; but his desire to attend, for once, where his master worshipped, still increased ; and he believed he could, without a breach of promise, stand in the porch of the meeting-house. He did so. It was a summer's day, the doors were opened, the minister pleaded with earnestness, the youth's attention was caught, and the arrow of conviction reached the destined mark. He said, and it was the first time he had made the confession, " I am a lost sinner ;" but he soon added, " To me is the word of his salvation sent." The change in his character was sudden, but decisive. He had heard the voice of the good Shepherd, and could no longer be happy, whilst excluded from his fold. As became a son, both dutiful and pious, he wrote to his father, saying, " I faithfully regard my promise, not to enter the meeting-house at——, as the condition of my present residence ; but I cannot any longer remain here, unless you remove that condition, and allow me to attend where, I believe, my duty to God and my eternal interest direct me." On the receipt of this letter, the father, highly alarmed and enraged, commanded his son instantly to return home ; yet he was obliged, out of regard to his master's interest, to send, for the present, a younger son in his room ; from whom he exacted the same promise which he had received from his brother.

The converted youth, with

mingled joy and sorrow, now sought the paternal roof, and met an angry parent with submission, and ardent prayer to God for direction in his new and trying situation. The next Lord's day morning his father, seeing the son preparing to walk, inquired what was his design: the son replied, "Father, I revere your authority; you know I have ever obeyed you; and, in one instance, I fear I carried that obedience too far, by placing your authority above that of my Heavenly Judge: my promise extended only to one place, and I am going this morning to the meeting-house at B——: it is the nearest place in which I can unite with serious Christians, and hear the doctrine which I think necessary to my eternal salvation. In this instance, I hope you will allow me to act for myself: in all others I am still ready to obey your commands." To this address the enraged father replied, "If you go to *any meeting*, my house shall be no longer your home." "I hope it will," the son replied, and respectfully withdrew. He avoided that day to see his father again; and the next day he silently resumed his usual occupation. But religion was now the pleasure and business of every day to this pious youth. Often he would protract the evening walk with a brother or a sister on his arm, to whom he told, with heart-felt joy, the hope which glowed in his breast for another and a better world, where He dwells who bore the curse for guilty men. At home, the winter's evening was employed in religious converse; and Dr. Watts' psalms and hymns, which he had brought

with him, agreeably allured a family fond of music, and banished from their dwelling the vain and trifling village-song. This change, of course, became the wonder and the reproach of the whole village. Had the family become abandoned to every vice, the circumstance would probably have excited little surprise or regret; but to hear of religion on any day but Sunday, was a new thing to these poor villagers, and as disagreeable as it was strange; even the children at school learned to revile as they passed the door, the whole of the family where the heavenly stranger had taken up his constant abode.

The work was of God, and none could hinder it. In a few months the pious youth had the happiness to discover a decided change of character in a brother, and in two sisters; and they, determining to share the reproach of the cross, accompanied their brother to his usual place of worship. Frequently, on their return, they were all four of them shut out of doors by an offended father; and thus would have remained without shelter, had not their mother (a tender parent, and now beginning to be a pious one) often crept silently down the stairs, at dead of night, to re-admit her banished children. The father, poor unhappy man, would have felt far less sorrow in following his children to the grave, than in seeing them thus take their whole delight in prayer and praise, and holy converse; though it was evident to all impartial observers, that every moral virtue, and every tender attachment to himself, were, by their religion, abundantly heightened and enlarged. How dread-

the effects of a deep root-
 ejudice against evangelical

events increased the un-
 father's grief, and the joy
 pious children. The son,
 had replaced his elder broth-
 ow informed his father that
 ust, if he stayed at C****,
 liberty also to hear what he
 red to be the gospel of sal-
 1. The father replied with
 ; "you must use your own
 ure, for I have no other son
 I can trust to replace you."
 y perseverance gained on
 ther's opposition; he saw
 his children, though they
 dutiful to him, had learned,
 'to love father or mother
 than Christ, is to be un-
 y of him." The neigh-
 too became less violent in
 reproaches, when they per-
 l that they were patiently
 ed. Truth prevailed, and
 ition gave way. The elder
 ren carefully instructed the
 ger; all had liberty to attend
 is and godly preachers. De-
 and a godly life silenced
 objections of one parent,
 t the other, together with
 er ten children, evidently
 ok of that grace which
 eth salvation.

the writer of these lines saw
 ged mother about the year
 six weeks before her
 ; she was then eighty-
 venerable in form and
 enance; her dignity was
 if a saint just about to com-
 e the song, "Unto him
 ath loved me," &c. This
 sciple retraced, in the pre-
 g history, the dealings of
 o her and hers, in a man-
 hich fixed an indelible im-
 ion on the writer's mind,

though he was then but eleven
 years old. A few days after this
 interview, she was admitted into
 the joy of her Lord.

The father, who died some
 years before, had regularly attend-
 ed the means of grace with his
 family. One of the sons died in
 youth. The other five were es-
 teemed and highly useful Chris-
 tians in several of the midland
 counties. One of the daughters
 is still living in the county of
 Gloucester, and possesses, in ad-
 vanced life, all the ardent piety
 of her long deceased parent. An
 immediate descendant of one of
 the younger brothers is pastor of
 a Christian Society within a few
 miles of the village of C****,
 and sometimes preaches, he
 hopes with success, hard by the
 house of his ancestors, which he
 never views without saying,
 "Lord, I adore thy ways to
 bring me near to God." "Thy
 ways are in the great deep, and
 thy footsteps are not known."
 "Thy counsel shall stand, and
 thou wilt do all thy pleasure."

The preceding narrative may
 lead us to reflect, 1. On the in-
 justice of the charge so often
 urged against godly ministers
 and serious Christians, as dis-
 turbors of the peace of society.
 When the lamb is to be worried,
 the wolf wants not a pretext.
 Ever since our divine Master
 dwelt on the earth, his doctrine
 has excited violent opposition
 from the ignorant, the prejudi-
 ced, and the vicious; but shall
 we, on this account, censure
 Christianity? As well may we
 blame the innocent traveller for
 exciting the avarice and the cru-
 elty of the robber. In the reli-
 gion of Christ all is meek, peace-
 ful, and benevolent: its opposers

render it the *occasion* of reproach and bitter contention ; but the *cause* of these evils is in themselves ; and with them will finally rest both the blame and the punishment.

2. The pastor who, in his own residence, or during his own life, gathers but little fruit from his labours, has often by them enriched distant churches and succeeding generations. Let ministers recollect this in the hour of discouragement, nor ever decline from their Master's work, since a single discourse, addressed to an unexpected hearer, has often proved as a fountain opened to circulate the highest of all blessings through channels too numerous, complex, and extensive, to be traced with accuracy, till knowledge shall be rendered complete in a better world.

3. In the commencement of a religious course, how necessary is it to unite the meekness of wisdom with unbending fortitude ! Had the pious son been deficient in meekness, he might have fled his father's house, or have violently resented the harsh treatment which he received. On the other hand, without fortitude to sustain persecution, he would have resigned, to present interest and ease, all the unspeakable advantages and consolations of religion ; but combining these virtues, though the trial was hard, the result was happy.

4. Let it not be forgotten that the holy life and gentle manners of a pious master first silenced, in his servant, objections to religion, and then induced him to attend a gospel ministry. Too often, we fear, is this case reversed ; and thus the way of truth is

evil spoken of. God will establish the work of our hands upon us ; and religion will abundantly prosper, when those who avow its interests shall also display its excellencies in their habitual conduct, and thus become "living epistles of Jesus Christ, known and read of all men."

NEPOS.

EXTRACT OF A LETTER FROM
AN EMINENT CLERGYMAN IN
SWITZERLAND.

[From the Eclectic Review.]

Basle, 28th Nov. 1804.

IF the late revolution has produced no actual reformation, it has at least impressed on the minds, both of the government and the clergy, truths of which all had before been comparatively ignorant. The statesman could not remain insensible, that such a religion as Christianity was necessary to the maintenance of good order, and to the accomplishment of the most important purposes of civil society : and the clergy, if not deluded by the intoxication of licentious freedom, could not but discern that the prosperity of the church was most intimately connected with that of the civil government : and that the dissolution of the latter must be attended with the most dangerous consequences to the moral and religious character of the people. May the practice of these useful lessons demonstrate, that they have not been inculcated in vain !

The respectable clergy of the Canton of Zurich, at least, have afforded a profitable pattern to

those of the other Protestant Cantons. Their venerable superintendent (*Hez.*) equally celebrated for his doctrinal and practical compositions, his Christian character, and pastoral wisdom, has taken the lead in establishing new and admirable clerical regulations for the ministers of that Canton. They afford incontestable proof of his mature and profound judgment, in the duties of a minister of Christ toward his people, at the present crisis. A concise and just description of the dignity and high importance of his calling, of the comprehensive extent of his ministerial duties, of the essential qualifications for a conscientious discharge of his office, and of the expectations which his people may reasonably entertain of him, is given in the new clerical regulations. His relations to civil society, the duties founded upon them, and the privileges connected therewith, are also precisely and impressively marked. A few passages, selected from these regulations, will probably not be uninteresting to our readers. At the commencement, the following representation is given of the office of a minister of the gospel.

“The Christian ministry is of divine institution; and its grand object is the melioration and salvation of mankind, through faith in God and in Christ. The minister of the gospel goes forth, not in his own name, but in the name of Him who taught with divine authority. His calling, therefore, requires knowledge and abilities, which are not universally attained. Let no man presume to become a minister of our church, without first

examining himself before God, whether his mental and corporeal capacities, and his acquired talents, are adequate to such an occupation; and whether he is conscious of an inwrought determination to serve the church of Christ, with an undivided heart, and a faithful dedication of all his time and powers to this sole object. It is this consciousness alone, that, by the help of God, can inspire him with requisite confidence, to enter on a course, wherein he must encounter many difficulties, in order to do the most important good; and to persevere faithfully unto the end, that he may obtain an exceeding great reward.”

On the substance and manner of religious instruction, the following excellent rules are given.

“The first aim of a clergyman should be a luminous, regular, affectionate, and dignified mode of instruction. Not merely the text of his discourse, but its spirit and substance also, must be derived from the Sacred Scriptures. To establish their authority, especially to recommend the New Testament as the pure source of our holy religion, to urge in the most serious manner a diligent perusal of it, and a familiar acquaintance with its essential truths, should be kept in view throughout every sermon. A minister should be indefatigable in searching the scriptures for himself: he should study them very carefully in their original languages; and, in explaining them, should pay attention to the fundamental rules of doctrine and practice laid down by the reformers. In short, let him preach genuine primitive

Christianity; not the modern theology, which is unhappily so much in vogue: let him follow the example of our Lord's apostles and first disciples; making Emmanuel, God with us, as manifested in his word—Christ, who is of God made unto us wisdom, righteousness, sanctification and redemption—the central object of all his discourses." Many other beautiful passages might be selected from these regulations.

The clergy of the city, and canton of Zurich, consist, in a great measure, of truly respecta-

ble characters; and it is to be hoped, that they will do credit to their office, by a conscientious and steadfast adherence to these pastoral injunctions. May they thus inculcate on their congregations the noble spirit of Christianity, and extinguish the remaining sparks of party spirit and licentiousness! Incalculable good may be expected, in a country, where both civil magistrates and ministers of the gospel unite their efforts to promote the present and everlasting happiness of their fellow men, and fellow citizens,

Review of New Publications.

A Compendious Dictionary of the English Language, in which five thousand words are added to the number found in the best English compendia; the orthography is in some instances corrected, the pronunciation marked by an accent, or other suitable direction, and the definitions of many words amended and improved. To which are added, for the benefit of the merchant, the student and the traveller, 1. Tables of the Monies of most of the commercial nations in the world, with the value expressed in Sterling and Cents. 2. Tables of Weights and Measures, ancient and modern, with the proportion between the several weights used in the principal cities of Europe. 3. The Divisions of Time among the Jews, Greeks and Romans, with a Table exhibiting the Roman

manner of dating. 4. An official list of the Post Offices in the United States, with the States and Counties in which they are respectively situated, and the distance of each from the seat of government. 5. The number of Inhabitants in the United States, with the amount of Exports. 6. New and interesting chronological tables of remarkable events and discoveries. By NOAH WEBSTER, Esq. Hudson and Goodwin, Hartford, and Increase Cook and Co. New-Haven, 1805. pp. 408. 12mo. large. \$1 50 cts.

THE publications of Mr. WEBSTER, as a grammarian and philologist, have procured him much respect from the literary part of the American community. "The influence of this gentleman in promoting a taste for philologi-

nquiries and good writing
ing his countrymen; the
ral introduction of his *Institi-*
into the schools of America;
the extensive utility of his
ed labours, are well known,
are worthy of particular no-
n tracing the literary histo-
f our country."*

1 opening the volume, now
e us, it gives us pleasure
nd, that the radical change
ie orthography, which was
since proposed by the
ed bishop Wilkins, which
late Dr. Franklin was ze-
to have effected, and which
Webster himself, under
anklinian" influence and
nage, once thought ex-
nt and necessary, is not
attempted. The orthogra-
s, in some instances, cor-
d; but the innovations are
onsiderable to affect the
ital character of the work.
chief alteration, that we
noticed, is the omission of *e*
in words where that letter
o effect in lengthening the
ding vowel; as in *examin,*
min, *medicin,* &c.; and of *u*
ords where it is not sound-
as in *color,* *favor,* *honor,* &c.
ie author has examined his
ct with that assiduity, which
ispensably requires; and
ormed his judgment with-
rville regard to any author-

Where he differs from
lexicographers, he assigns

.....

Miller's Retrospect of the Eigh-
Century, vol. ii. p. 384. Mr.
ter is author of a Grammatical
ite of the English Language,
? Dissertations on the English
age, and of several other use-
lications. Early in 1801, more
million and a half of copies of
titus had been sold.

his reasons. Instead of trusting
to lexicons and glossaries, Mr.
Webster has pushed back his in-
quiries into the primitive Eng-
lish. By his knowledge of the
Saxon language, "the mother
tongue of the English," he has
had one important advantage
beyond the great JOHNSON
himself; who, though he cited
passages from the Saxon, was
either not acquainted with that
language, or made little use of it
in ascertaining the orthography
or etymology, much less the
construction, of the English lan-
guage. Johnson relied chiefly on
Skinner & Junius, who are some-
times not very accurate; while
he neglected to consult some
of the best authorities. Dr. Mil-
ler, while he pays a just tribute of
respect to that great lexicogra-
pher, has the independence to no-
tice his defects. "It must be
acknowledged, that the *Dictiona-*
ry of the English Language [Dr.
Johnson's] notwithstanding all
its splendid merits, is an imper-
fect work. Its illustrious com-
piler was, in a great measure, ig-
norant of the *philosophy of lan-*
guage, which at that period was
little understood by the most
profound grammarians. His *et-*
ymological investigations are too
often superficial and unsatisfac-
tory; and his numerous omis-
sions of words unquestionably
belonging to the language, indi-
cate either carelessness or haste
in the execution of his task."

Beside the advantage for ety-
mological discrimination, Mr.
Webster has more than twenty
years pursued such studies, as
"have occasionally had reference
to an ultimate accomplishment
of such a work," as that now un-
der consideration; "and for a

places, but especially their *natives*. Why should *Adam* be inserted, and not *Seth* and *Noah*? Why should *Brasil* be inserted, and not *Peru*? Why should derivatives be inserted, when their primitives can find place? The words *Adriatic*, *Albanian*, *Achcan*, *Alexandrian*, *Alpine*, *Alpine*, *American*, *American*, *Arcadian*, *Asiatic*, *Assyriothenean*, *Austrian*, &c. are not to the province of a lexicographer. All such words, or their primitives, we commonly more properly belong to a lexicographer. Many more examples of the same kind might be selected; but three will give a sufficient specimen: "Bostonian, *n.* [noun] inhabitant of Boston;" "Carolinian, *n.* a native of Carolina;" "Philadelphiaean, *n.* a citizen of Philadelphia;" "Franklinian, *a.* [adjective] pertaining to Dr. Franklin."

We think it fair, however, to let Mr. Webster assign his reasons for introducing these words.

Adjectives, formed from names of places and persons, I have ventured to insert, without the authority of precedent; for I see no good reason why they should be omitted. *New-England*, *Parisian*, &c. are words in common use; and even when the name is not, the adjective is formed according to English analogies, and is an English word. Besides, words of this sort really require explanation, as in cases where the original name is no longer used, but is generally known. Instances of this we have in *Adriatic*, *Belgic*, *Carolinian*, &c. In all cases the orthography and pronunciation require they should have place in dictionaries, for the use of those, who are learning the language." Pref. p. xxi. The accents and marks, so far as we have examined them, lead to the following.

1. I. No. 12.

Y r y

a pronunciation, founded neither on the court nor the stage, but on due regard to etymology, euphony, and good usage. This part of the work, therefore, (and indeed the great body of it) is entitled to much respect, and will probably receive it from correct speakers and critics. From writers, "whose criticisms would sink the literature of this country even lower than the distorted representations of foreign reviewers, whose veneration for transatlantic authors leads them to hold American writers in unmerited contempt," the author neither expects nor solicits favour; but he justly concludes, that the ultimate fate of this performance will not be decided by men, "who take pains to find and to exhibit to the world proofs of our national inferiority in talents and acquirements."

The words *sew*, *thread*, *instead*, Mr. Webster writes *soe*, *thged*, *insted*. We prefer the old orthography in these and some other words.

We regret, that the PREFACE, which would not discredit the learning of Vossius, repeatedly breaks the head of Priscian. The errors may seem inconsiderable; but lawgivers in language cannot plead the axiom of civilians, *De minimis non curat lex*. "To men who consider language as the instrument of common intercourse in society, and equally the property of every class of men, and who value uniformity and regular analogies as the prime excellencies of a language, will reprobate such reasons as false and dangerous." [Pref. p. xv.] The preposition *to* ought obviously to be expunged, as spoiling both the grammar and

the sense. The author, when he began the sentence, intended a different construction; but, introducing many circumstances before he came to the principal *verb*, he forgot, that no distinct *noun* preceded it. In page xvi. we are told, that "excessive *refinement* in language, like metaphysical subtilities in ethics and theology, *instead* of producing the desired uniformity of opinions, *tend* to awaken doubts, distract opinions," &c. The observation is just; but every philologist ought surely to aim at that refinement, which *tends* to keep the language free from inaccuracies and obscurity. If these precious *morceaux*, and a few others, should once get into the fangs of a critic of the *harsh* brood (which certainly grow to as *great size* in this country, as in any other), the author may prepare himself to have every atom of his flesh plucked off instantly to the bone, without mercy. Such errors, as the above mentioned, committed by so good a judge of composition, and so correct a writer, as Mr. Webster, must be classed with the errors, noticed by Horace, *quas incuria fudit*. But authors, when negligent, will find it hard to obtain absolution. We hope there will be an opportunity for several corrections in a second edition of this valuable work; and that the next impression will be on paper worthy of the neat type of "Sydney's Press."*

....

* In the *definitions* we perceive a few inaccuracies; though in general they appear to be given with precision. *Ex. gr. Presbyterian*, a. "suitable to Calvin's doctrine," is an inadequate definition: for the *doctrine* of the Church of England agrees with

On the whole, we are highly gratified in seeing a literary work, which bears such strong marks of deep research, extensive learning, and accurate discrimination, produced by one of our fellow-citizens; and, as lovers of philology and of our country, we wish it may find a place, not on the toilette merely, but in the printing office and counting house, for which the copious, accurate and useful tables annexed render it particularly adapted. We hope also that it will be introduced into our schools, academies, and even our colleges. In giving these opinions of the work before us, we speak as members of the Republic of Letters, without primary regard to the circumstances of *time*, *place*, or *authority*, by which alone some persons determine the value of books, as accurately, without doubt, as it could possibly be done by Gunter's scale.

Tros Tyriusve mihi nullo discrimine habetur.

We do not forget, that LONGINUS wrote his admirable Treatise on the Sublime more than two centuries after the Augustan age; and that PINDAR was born in Bœotia.



The Holy Bible, containing the Old and New Testaments, with original notes, practical observations, and copious marginal references. By THOMAS SCOTT, Rector of Aston Sandford,

....

that of Calvin. *Incapability*, "a legal qualification." This is sometimes true; but we hope it is not yet established as a *principle*. The error is probably typographical. The word, we suppose, was meant to be *disqualification*.

and chaplain to the hospital. Vol. I. The American from the second edition, improved and ed. William W. Wood-Philadelphia. 1804.

The whole Commentary four volumes, quarto.

the author of this admirable useful work published, entitled, THE FOUNDATION. In this narrative and ingenuous writer every instructive history to conscience and heart; in the following hints

Mr. Scott first sought into holy orders, he clinging to his own con- dition with the proud no- tor's dignity, particular- own profound under- stand moral worth; and, embraced a system of aited to the feelings of art. He was "nearly n." But perceiving ocian principles were le, and being conscious own experience, that : unfavourable to mo- , in a great measure, them. Being divine- ted, as a vessel of mer- n able and successful of the truth, it was so the course of provi- t he became doubtful ; his own sentiments, ; most attentive and se- dy of the holy scrip- nded with earnest and rayer for the teaching ine Spirit, he fully and embraced that scheme es, which he had view- horrence, and treated empt, By this gra-

scious change in his character he was prepared to serve God in the kingdom of his Son. He has now become an author of celebrity in England and in America. His usefulness has already been very extensive. The work now before us, which must have been the fruit of immense labour, will render his name beloved, and what is of infinitely greater importance, will honour the Redeemer's name, and promote his cause, in future ages.

Mr. Scott is now publishing in London a new edition of his Commentary, with many improvements and additions. The American edition will be taken wholly from the new and improved London edition.

The following recommenda- tion, which accompanied the proposals for the American edi- tion, is entitled to high respect.

"SCOTT'S FAMILY BIBLE is at once an instructive, pious, and popular Commentary of the holy scriptures. It has, as far perhaps as such a work can have, the merit of originality. The author, indeed, appears not only to have studied the sacred text with great care and diligence, but to have made himself well ac- quainted with the sentiments and opinions of other Commentators. But he had well digested his knowl- edge, had thought much for himself; and in writing he does not retail the labours of others, but gives the prop- er product of his own mind, in his own language and manner, some- times suggesting new ideas, and fre- quently presenting old ones in a new and striking light. The whole work is purely evangelical, and the practi- cal observations are generally very impressive, and often deeply interest- ing. The pious writer informs us, that he intended his book for the use of Christians in general; and happy, indeed, would it be, if every Chris- tian family could possess so rich a treasure of religious instruction and

entertainment. But though the modest author says in the preface that he is "incompetent to instruct the learned," yet those, who have long investigated the truths of revelation, will probably confess that they have not read this Commentary without sensible advantage. We cheerfully recommend the attempt to publish an American edition of this valuable book to the patronage of all the friends of Christian knowledge and piety.

ASHBEL GREEN, WILLIAM RODGERS, PHILIP MILLEDOLER, ROBERT ANNAN, JACOB J. JANEWAY, JOHN BLAIR LINN."

An extract of a letter from the Rev. Dr. Keith of Charleston, S. C. published in connexion with the preceding recommendation, may be added. He says, *that he finds Scott's Family Bible fully deserving the commendation, which has been given it; that the more he has examined it, the better he is pleased with it, and that he has no hesitation in pronouncing it the best exposition and improvement of the scriptures, for general use, that he has ever seen.*

But as it is our most earnest wish to recommend this work to general attention, it is necessary to be more particular in pointing out its excellencies. The following observations will, it is thought, be found just by all enlightened and impartial judges.

The work displays deep and extensive knowledge of the holy scriptures. The author must have been a most diligent, profound, and persevering student. Besides a large acquaintance with human writings, he has an abundance and correctness of scriptural knowledge, scarcely equalled once in an age. *The word of God dwells in him richly in all wisdom.*

His information, whether derived from scripture, or any other source, is advantageously used.

He has not only obtained extensive information, but arranged it in the best manner. He is so happy, as to possess a mind, which views divine subjects in their proper order, and in their own harmonious and powerful connexions. Some men of great abilities and acquirements employ their knowledge to very little purpose. They are in the unfortunate condition of a general at the head of a vast army, who, through his own unskilfulness and the want of discipline among his troops, can do nothing to weaken the enemy, or protect his country. But Mr. Scott's acquirements are under the direction of a judicious, regular mind. He is not more remarkable for the copiousness of his ideas, than for their due arrangement.

The Commentary is evangelical in point of sentiment. The author understandingly and thoroughly embraces *the doctrines of the reformation, or the Calvinistic doctrines, as the truths of God contained in the scriptures.* He receives that system, not as being taught by man, but on the authority of inspiration. In illustrating and defending the scheme of evangelical truth, he has this peculiar advantage, that he has been on the list of its most learned and active opposers. He knows the strength of their arguments. He can enter into their views. He understands their objections and their evasions.

The system, to which he finally acceded, and for which he earnestly contends, *as the faith*

once delivered to the saints, is the system, which reveres divine authority, which regards the Lord Jesus, as *all in all*, and allows to the word of God its obvious meaning and full energy. The commentator, who embraces the latitudinarian scheme, must unhappily find himself in a state of opposition against the spirit of inspiration; must acknowledge that a considerable portion of scripture is unwelcome to his feelings and contrary to his taste. Under his artful management, those things become trivial, which the inspired writers consider as most important; the plainest parts of the Bible are obscured, and the most impressive parts weakened, by distant and figurative constructions; the sacred warmth of evangelical fervour is chilled, the harmony of truth broken, and its majesty dwindles to nothing. But Mr. Scott, who embraces the pure doctrines of the gospel, is carried along by the current of scripture, falls in with its clear and solemn import, exhibits it in its own connexion and force, is raised by its sublimity, and humbly bows to its mysteries.

The work before us is *very practical*. The author appears deeply impressed with the idea, that all the doctrines of revelation, however mysterious, as well as the great variety of examples which it exhibits, are of a practical tendency. He aims to give them their proper influence on the affections and life. He represents their genuine fruit, as consisting in universal goodness.

The commentary is *highly devotional*. It happily corresponds with the scope of inspiration,

which is, to bring God constantly into view, to make his true character known, and to produce in mankind a rational, sublime, and fervent piety.

The work has, as far as any work of the kind can have, *the merit of originality*. The marginal references are in a considerable measure new. The notes show the author to be a man of extensive reading; yet they are at the greatest distance from a mere compilation. Though he has evidently taken sufficient pains to furnish himself with the best information, which can be obtained from authors on every subject; still he does not retail their labours, but brings out of his own treasure things new and old. We are supplied and enriched from the fulness of his own mind.

We must notice *the singular excellence of the marginal references*. In this part, our author observes, "he has availed himself of the pious labours of his predecessors; especially of the latter editors of the Oxford Bible in quarto, of Mr. Brown's Bible, and Mr. Cann's. Yet he has by no means taken their references as such. On the contrary he has omitted many, especially of the two latter, which did not appear to bear on the subject, or to elucidate it. On some parts *the references* are almost entirely original. Every reference in this work is again examined in the proof sheet.

"In the original references the author has sometimes proceeded by way of *contrast*, that the reader, by comparing the opposite characters, or conduct of the persons mentioned, may more clearly perceive the excel-

lency or evil of the case in question; or by comparing the different language of scripture used on the same subject, he may more readily see the true interpretation, especially on controverted subjects. The meaning of scripture phrases may also be often fixed by comparing the several places where they are used."

Mr. Scott observes, that "although he has for many years studied the scriptures, as *his one grand business*; he can truly aver, that the insight he has already obtained into many parts, which before he had not so carefully noted, is such as abundantly to repay his labour, and to convince him, that, along with other means, consulting marginal references forms one of the best helps for fixing *the word of God* in the memory, leading the mind to a just interpretation of it, and in many cases rendering it most affecting to the heart. It tends powerfully to counteract all sceptical doubts, when every part of scripture is found like the stones in an arch, to support and receive support from the rest, and to constitute one grand whole. It serves also to satisfy the mind as to the meaning of disputed passages, when one sense is found manifestly to accord with the rest of the sacred word, and other interpretations evidently run contrary to it."

To those who desire to study the scriptures accurately and deeply, especially to young men, either intended for the sacred ministry, or newly engaged in it, Mr. Scott earnestly recommends to set apart an hour, or half hour, every day, and regularly to go, through the scriptures, care-

fully consulting all the references.

This commentary is free from a very considerable inconvenience, to which the paraphrast is liable; *the inconvenience of expounding every passage*. Many parts of scripture need no explanation. Their meaning and their connexion are as plain, as they can be. Some parts admit no explanation. They have a sacred majesty, force, and beauty, which appear best, in the unadorned language of inspiration. To explain is to weaken. To alter, in any way, is to degrade. Even the pious and learned Doddridge, in his justly admired Family Expositor, sometimes obscures the glory of scripture. He took upon him a very needless and unnatural incumbrance by introducing into his paraphrase all the words of the original text. Under this incumbrance, together with the general one of a paraphrase, he not unfrequently injures the excellence of scripture. He expands, till he enervates. He takes away the animation and strength of inspired brevity. He sometimes sinks the sublime; brings down divinity to humanity, and heaven to earth. This fault, however, is not so directly chargeable upon the amiable and useful author, as upon the plan of his work. An attempt to paraphrase many parts of scripture is, from the nature of the thing, dangerous. For instance: Who can read, without painful disgust, a paraphrase of the direct words of Jehovah, or of such a story, as that of Joseph, or that of Jesus Christ? From the peculiar inconveniences attending a paraphrase, Scott's com-

mentary is free. On passages, which need no illustration, he makes no remarks. Thus time is saved to the writer and the reader, and the attention of both directed either to the pure, im-

pressive language of revelation, or to remarks, which tend to elucidate, to honour, and to impress the word of God.

(To be continued.)

Religious Intelligence.

We have received from the Secretary of the London Missionary Society, an "Abstract of the proceedings of their Directors, since their last Annual Meeting, to Feb. 20th, 1806; from which we have derived the following information.

OTAKEITE.

Letters had been received from the Missionaries at Otakeite, dated 12th of December, 1804, with eight Journals of their itinerant labours, in various parts of the Island, during two years preceding that date. These Journals are intended to form the 14th No. of Missionary Transactions.

SOUTH AFRICA.

The Mission in South Africa continues to flourish through the pious care and faithful and indefatigable labours of Dr. Vanderkemp, Mr. Read, and the other Missionaries associated with them. One of the natives, named *Krisimas*, has been baptized. He is a person of great zeal and activity; and hopes are entertained of his extensive usefulness among his countrymen. Gov. Janssen is very friendly to the Missionaries.

CHINA.

The Directors, in consequence of some valuable information received by them, contemplate a mission to China, and are educating Mr. Morrison for the purpose, who is now learning the Chinese language in London, from Yong Saam Tak, a native of China. He is transcribing a Harmony of the Gospels, and other parts of the New Testament, in that language, from a M. S. copy in the British Museum. It is proposed that Dr. Vanderkemp, if he will consent,

shall superintend this important mission. Accordingly a letter has been written to the Dr. informing him that the Society intend to send two or more Missionaries to the Prince of Wales' Island, with a view to the translation of the Holy Scriptures into the Chinese language, and to a Mission to the empire of China, and requesting him to take the charge of conducting it.

EAST INDIES.

GENTOO MISSION.

A Letter of a very pleasing and satisfactory nature has been lately received by the Directors of the Missionary Society, from the Brethren George Cran and Augustus Desgranges, dated Vizagapatnam, Oct. 16, 1805, together with their Journal, from March the 4th to September the 8th.

Their first residence in India was at Tranquebar, where they had opportunity to consult with the worthy Brethren of the Danish Mission, and to commence the study of the language of the country. In the beginning of March, 1805, Mr Cran and Mr. Desgranges judged it best to remove to Madras, where they arrived on the 6th of that month, and had a pleasant meeting with the Baptist Missionaries, who have since left that place for Serampore.

At Madras they met with very kind friends, some of whom occupy the most respectable stations, and who were of eminent service to them in forwarding their Missionary views. After consulting with gentlemen of the best information, earnestly seeking direction from above, and maturely weighing all the circumstances of

the case, they determined to leave Madras, and to proceed northward to the Gentoos. One inducement to this decision was, that they might not seem to interfere with any Missions already established in that neighbourhood. The good providence of God eminently favoured their views and sanctioned their decision; for they procured such excellent recommendations from persons high in office, that they were very cordially received by the principal Europeans at Vizagpatnam, where they arrived July the 18th. A worthy English gentleman (a magistrate) had been in the habit of performing divine service himself in the Court House, before the gentlemen of the settlement, the soldiers of the garrison, and a number of half-cast people: the Missionaries were immediately requested to undertake this office in his stead, which they willingly assented to; and have since been remunerated by a small salary.

The town of Vizagpatnam contains about 20,000 inhabitants, chiefly idolaters, and the neighbourhood is also very populous. Here, then, under the most favourable circumstances imaginable, our dear Missionary Brethren have sat down, and will commence their labours, in a country full of inhabitants, and with every recommendation that can be desired, as soon as they have made themselves masters of the Telinga, or Gentoo language, spoken in those parts. While at Madras, they had diligently studied the Tamulian language; which they had soon the mortification to find differed considerably from that spoken among the Gentoos, where they now are. There can be no doubt, however, that their pious industry will soon surmount every difficulty of this kind, and that they will shortly be able to preach among these poor, superstitious, idolatrous heathens "the unsearchable riches of Jesus Christ." Their study of the Gentoo language will be happily facilitated by a manuscript dictionary, providentially put into their hands by a gentleman who was about to return to England. In the mean time, they have the privilege of preaching every Lord's day to the white people in the fort, who amount to about sixty persons.

The conclusion of the Journal from the Missionaries is so animated and

encouraging, that we are persuaded it will be highly gratifying to our friends.

"We cannot close this Journal, dear Fathers and Brethren, without laying before you the importance of the situation in which we are placed, earnestly entreating you to send out more Missionaries to assist us. In the towns where we now reside, there are above 20,000 inhabitants, perishing for lack of knowledge. Within a few miles of us, on all sides, there are numbers of large villages, where thousands of the heathen live in the grossest idolatry, and who claim our pity and compassion. This place is nearly central, which makes it most favourable for branching out into any part of the Circars. We have hundreds of miles to the right and left of us, where we may labour with freedom, and where we shall have no Brethren to complain that we interfere with their mission. Its being on the coast, and continually cooled by the sea breezes, makes it advantageous for the health of the Missionaries on their first entrance into the country. An European going into the interior of India, immediately after his arrival, is likely to have his constitution impaired for life; by having the Missionary station on the coast, they will necessarily be detained there a year or more, while learning the language, which will tend to inure them to the climate, without endangering their health. While they are attaining the language, they may be very useful by preaching in English, teaching schools, and other Missionary employments, which will relieve those Missionaries who have attained the language, and enable them to itinerate through the whole of the Circars; also to Hydrabad, Golconda, and Bangalore, where the Telinga language is spoken. This spot is not less favourable for entering the Cattaek and Mahratta countries. We understand that there is but little difference in the languages. The Mahratta country appears to us an important field for Missionary exertions. On this account we rejoice that a mission is about to be established at Surat. Our opposite situation will afford an opportunity of Missionaries being sent from both these stations into the Mahratta country. These may meet each oth-

er in the centre, and bid "God speed." It is many days' journey from hence.

"Glorious things are spoken of the city of God." Zion shall break forth on the right hand and the left! When we read the animating prospects presented to us in the sacred Scriptures, of the whole world becoming subjects of Christ's kingdom, we are sure we are not straitened in God; and, therefore, think it would be sinful to be straitened in our own souls. We are aware that the conversion of the inhabitants of those extensive countries which we hope to traverse, will not be the work of a day, but of years. It was a *work of years* which the Missionary Society was founded to accomplish; and we doubt not, if present advantages be embraced with sufficient energy, that many of its Members will live to see the blessed day, when the Sun of Righteousness shall shine with such resplendent glory on the millions of India, as wholly to dispel the dark clouds of Idolatry, which at present overshadow them, and diffuse among them an unspeakable measure of the light of the glorious gospel!

But more Missionaries are wanted. Our number is small. While we are laying the foundation, we trust that our Friends in England will not delay to send out numbers to raise the superstructure of a work, in the accomplishment of which God, Christ, the Holy Spirit, and all who bear the divine image, are so deeply interested.

Would to God that all the ministers in our native country,—the students at the different Seminaries, and the Religious Public, could see what we see, and hear what we hear! Every man bowing to a stock of wood, or to a stone, would prove a new argument to "Come over and help us." The horrid noise of thousands of idolaters at the celebration of their festivals, would sound like thunder in their ears. "Haste! haste to the help of the Lord against the mighty!" And those who could not themselves come, would have the number and ardour of their addresses to the throne of grace increased an hundred fold.

Not doubting that your zeal for the glory of God will actuate you to take our situation into consideration, and to send out more labourers into this

promising field, we, with the greatest pleasure, dear Fathers and Brethren, subscribe ourselves your very sincere, very affectionate Brethren and Fellow-Labourers in Christ,

GEORGE CRAN,
AUGUSTUS DESGRANGES."

SURAT MISSION.

On the 25th June, 1805, when the Brethren Cran and Desgranges were preparing to leave Madras, they had the great but unexpected pleasure of meeting with Dr. Taylor and Mr. Loveless (appointed to the Surat Mission) who arrived safely and in health at Madras; and were introduced to them at the house of a friend, where they were invited to dine. These Missionaries were also kindly received. Dr. Taylor intended to proceed to Bengal, to confer with the Baptist Missionaries. In the mean time Mr. Loveless will stay at Madras; and proceed with Dr. Taylor, on his return to Surat.

MISCELLANEOUS PARTICULARS.

MR. FREY continues to preach a Weekly Lecture to the Jews, every Saturday Evening.

A Committee has been appointed to superintend Mr. Frey's services, to provide him with suitable books and accommodations, and to consider what measures can be adopted more effectually to engage the attention of the Jews to Christianity, and to excite the regard of the public more fully to this important object; and it appearing to be a matter of great consideration, that a Series of Essays, addressed to the Jews, on subjects at issue between them and Christians, should be prepared and published under the patronage of the Missionary Society, the unanimous and earnest request of the Directors has been communicated to the Rev. Greville Ewing, of Glasgow, that he would undertake this important work; and he has kindly acceded to their wishes.

Several pleasing instances have lately come to the knowledge of the Directors, of Jews, who appear to be under serious impressions; and of the conversion of some of them there is no reason to doubt.

In January, 1806, a Society was formed in London, by the name of "the HIBERNIAN SOCIETY for the diffusion of Religious Knowledge in Ireland. Their object is to extend divine knowledge in Ireland, by the ministry of the gospel, by the dispersion of the Holy Scriptures, and religious tracts, by the formation and support of schools, and by every other lawful and expedient measure calculated to promote pure religion, morality and loyalty.

FURTHER ACCOUNT OF THE
DISTRESS IN GERMANY.

(Continued from Panoplist, p. 467.)

LONDON, DEC. 23, 1805.

AT subsequent meetings of the committee, the following intelligence was received, which, agreeably to the intimation before given, they now communicate to the public. The first information is derived from the Rev. C. E. A. Schwabe, minister of the German St. George's church, Goodman's-fields, London.

"Ayliffe-Street, Dec. 17, 1805.

"During my stay on the continent in the months of July, August, and September last, I witnessed, particularly in Saxony, affecting scenes of distress. Bread had risen to three times the price at which it had been a twelvemonth before, and in several places could scarcely be obtained. The governments were obliged to have the houses searched, and to force those, who had a little store left, to bring it to market. An article of food, to which nothing but the danger of being starved could induce men to have recourse, was given to the poor for bread. The country people cut down the corn before it was ripe, and braved the prohibition of the government with the exclamation, "Give us bread for our families!" Distress led great numbers to commit various depredations. In one small town, Sondershausen, not less than sixty persons were, at the time when I passed through it, confined in dungeons for setting fire, in a state of despair, to several houses and villages. Contagious diseases were apprehended, and must, I fear,

be the final issue of these terrible calamities. Late accounts describe the present situation of the inhabitants of that country as infinitely worse than it was during the summer. A friend of mine wrote a few weeks ago from Erfurt, as follows:

"We flattered ourselves, that our situation would be a little more tolerable after the harvest; but, alas! the scarcity is far greater than it was, and an army of 50,000 men is collecting in our neighbourhood. Sometimes distress would tempt us to doubt of a Divine Providence. Yet it is our comfort that God still lives, and extraordinary evils lead often to extraordinary means of relief."

Another friend, of the same neighbourhood, writes;—"I assure you we are in a dreadful embarrassment, and I do not know what we are to do. The people are in despair. If things do not soon change, we shall have a general revolution, for the greater part have nothing to live on, and the little that is left, must be given to the military."

C. E. A. SCHWABE."

The committee felt great interest in the above communication, and ordered some relief without delay.

The following is translated from a printed paper, published and circulated by the mercantile body at Ulm, dated Nov. 19, 1805, some copies of which have been sent over to their correspondents in London.

"Since the end of September, our country has been overrun with soldiers—indeed, with whole armies, unprovided with any stores. Ulm itself was in the course of five weeks compelled to maintain 15,877 officers, 347,415 privates, and 41,739 horses. More than 20,000 men were quartered at a time in the city, which of itself contains only 13,000 inhabitants, and less than 1600 houses. The distress occasioned by it, is indescribable; the town seemed to be nothing but barracks and stables. Sick people were obliged to give up their warm rooms to the soldiers.

"By day and night watch-fires were kept burning, both within and without the walls of the city. Thus not only all the fuel in the city was consumed, but the soldiers also took

e-pailings, benches, and sum-
houses in the gardens, and also
ny parts of the town the doors,
w shutters, and even the very
ure of the houses to use as fire-

melancholy as is the picture, the
resented, yet misery seems in
more wretched form to have
l the surrounding villages. For
the inhabitants were still more
ed to the outrages and pillaging
soldiers, who were exasperat-
; the severity of the weather,
; the want of regular supplies of
ions. Clothes, beds, furniture
of every description, corn, wood,
oney of the poor inhabitants
destroyed, consumed, or taken

Provisions are in some places
tirely consumed, that there is
ven corn left for sowing, nor
; or implements of husbandry to
e ground. These unfortunate
ers must remain the prey of
y, unless some noble-minded,
ous Christians, who have not
enced the horrible disasters of
should hasten to their assist-

(To be continued.)

STATE OF RELIGION IN LIT- TLE COMPTON.

tender our thanks to the friend,
nt to one of the Editors the fol-
interesting letter, dated

CAMBRIDGE, May 16, 1806.

OWING that you feel deeply
sted in the cause of our Re-
r, and that any information
ting the prosperity of Zion
fford you the highest satisfac-
cannot but transmit to you a
account of a revival in Rhode

Island, which I received a few days
ago in a letter from Newport, dated
April 22, 1806.

"In Little Compton, Tiverton,
Westport, and Fall River towns, in the
southeastern part of this state, the
Lord is in a most remarkable manner
displaying his power and grace; es-
pecially in Little Compton, where
Mr. Shepard is minister. There
the attention has been much greater
than in the other places. There the
Lord appears to display his power
and goodness in a most wonderful
manner. Aged sinners, on the verge
of the grave, and who have appeared,
as to religion, like trees twice dead,
and plucked up by the roots, now
flourish in the courts of our God.
Children of 14, 10, and even 8 years
of age, cry hosanna to the Son of
David. Opposers to the doctrines of
distinguishing, electing, and uncon-
trollable grace, now rejoice in these
doctrines, as their only hope. The
enemies of all religion are silent, as
to opposition; and some are con-
strained to say, Verily this is the fin-
ger of God! Almost every family
contains a new-born soul, and some
two, three, and four. Not less than
one hundred appear to have tasted
and seen, that the Lord is gracious,
since the reformation commenced;
and almost all the rest are inquiring,
What must we do to be saved?
Their meetings, which are almost
daily, are thronged, and every coun-
tenance is solemn as the grave. The
first Sabbath in April more than
forty were admitted into the church.
The work appears to increase. It is
regular, still, and evidently genuine."

If this communication be of any
service for the next number of the
Panoplist, I shall feel happy that I
have given it.

I am, Sir, with the tenderest re-
gard for your welfare, yours, &c.

Literary Intelligence.

our last we inserted a letter
the President of the United
to Congress, and another from
Lewis to the President, rela-

tive to new discoveries in Louisiana.
We promised some interesting ex-
tracts from the pamphlet which con-
tained these letters. The accounts

here given of the local situation, strength, character, &c. of the Indian tribes in Louisiana, we hope will prepare the way for Missionaries in due time to carry the gospel of the crucified Redeemer among them. With this view we shall cheerfully extend the valuable information among our readers.

The following extracts are from "Historical Sketches of the several Indian tribes in Louisiana, south of the Arkansa river, and between the Mississippi and river Grand."

"CADDQUES, live about 35 miles west of the main branch of the Red river, on a bayou or creek, called by them Sodo, which is navigable for peroues only within about six miles of their village, and that only in the rainy season. They are distant from Natchitoches about 120 miles, the nearest route by land, and in nearly a north west direction. They have lived where they now do only five years. The first year they moved there the small pox got among them and destroyed nearly one half of them; it was in the winter season, and they practised plunging into the creek on the first appearance of the eruption, and died in a few hours. Two years ago they had the measles, of which several more of them died. They formerly lived on the south bank of the river, by the course of the river 375 miles higher up, at a beautiful prairie, which has a clear lake of good water in the middle of it, surrounded by a pleasant and fertile country, which had been the residence of their ancestors from time immemorial.

They have a traditionary tale, which not only the Caddos but half a dozen other smaller nations believe in, who claim the honour of being descendants of the same family; they say, *when all the world was drowned by a flood that inundated the whole country, the Great Spirit placed on an eminence near this lake, one family of Caddoques who alone were saved; from that family all the Indians originated.*

The French, for many years before Louisiana was transferred to Spain, had, at this place, a fort and some soldiers; several French families were likewise settled in the vicinity, where they had erected a good flour mill with burr stones brought from France. These French families con-

tinued there till about 25 years ago, when they moved down and settled at Campiti, on the Red river, about 20 miles above Natchitoches, where they now live; and the Indians left it about 14 years ago, on account of a dreadful sickness that visited them. They settled on the river nearly opposite where they now live, on a low place, but were driven thence on account of its overflowing, occasioned by a jam of timber choking the river at a point below them.

The whole number of what they call warriors of the ancient Caddo nation is now reduced to about 100, who are looked upon somewhat like knights of Malta, or some distinguished military order. They are brave, despise danger or death, and boast they have never shed white man's blood. Besides these, there are of old men and strangers who live amongst them, nearly the same number, but there are forty or fifty more women than men. This nation has great influence over the Yattases, Nandakoes, Nabadaches, Inies, or Yachies, Nagogdoches, Keychies, Adaize and Nachitoches; who all speak the Caddo language, look up to them as their fathers, visit and intermarry among them, and join them in all their wars.

The Caddoques complain of the Choctaws incroaching upon their country; call them lazy, thievish, &c. There has been a misunderstanding between them for several years, and small hunting parties kill one another when they meet.

The Caddos raise corn, beans, pumpkins, &c. but the land on which they now live is prairie, of a white clay soil, very flat: their crops are subject to injury either by too wet or too dry a season. They have horses, but few of any other domestic animals, except dogs; most of them have guns, and some of them have rifles; they and all other Indians, that we have any knowledge of, are at war with the Osages.

The country generally, round the Caddos, is hilly, not very rich; growth a mixture of oak, hickory and pine, interspersed with prairies, which are very rich generally, and fit for cultivation. There are creeks and springs of good water frequent.

(To be continued.)

Messrs. Samuel Stansbury, J. & T. Ronalds, J. Osborn, and George F. Hopkins, of New-York, have in the press an elegant and correct edition, in one volume, octavo, of Walker's Critical Pronouncing Dictionary, and Expositor of the English Language; from the third London Quarto edition; containing the last improvements and corrections of the author.

Proposals are issued by the Rev. William Fryce and Joseph Jones, of Wilmington, Delaware, for publishing, by a general subscription throughout the United States, an Exposition of the New Testament, both doctrinal and practical. In which is insert-

ed, 1. A correct copy of the sacred text, and the genuine sense thereof. 2. The truths of the Christian religion are set in a clear light. 3. Difficult places are explained. 4. Seeming contradictions reconciled; and 5. Whatever is material in the various readings, and the several oriental versions is observed. The whole illustrated and confirmed from the most ancient Jewish writings. By John Gill, D. D. 4 vols. quarto, 900 pages each. Price \$4 50 a volume, in boards; \$5 00 plain bound in sheep; \$5 50 elegantly bound in calf. An elegant likeness of the author will be presented as a frontispiece to the first volume.

Ordination.

ORDAINED, on Wednesday the 8th of January last, over the first religious congregational society in Marietta, (Ohio) the Rev. Samuel Prince Robbins. The public exercises of the occasion were performed in a solemn and impressive manner. The Rev. Jacob Lindaly of Waterford made the introductory prayer. The Rev. Thomas Robbins of Connecticut preached the sermon from Matt. xxvi. 14. Several circumstances, naturally coming into view on the occasion, rendered the usual addresses peculiarly solemn and affecting. The Rev. Lyman Potter of Steubenville, (formerly from New-England) made the consecrating prayer. The Rev. Joseph Badger,

of the county of Trumbull, gave the charge. The Rev. Stephen Lindsay of Marietta gave the right hand of fellowship. Mr. Badger made the concluding prayer. A silent and respectful attention was given from a very numerous audience. Vocal and instrumental music, performed with great softness and accuracy, contributed much to the joy and solemnity of the occasion. The happy union and harmony existing, afford pleasing prospects to the minister and society. This is the oldest society in the state of Ohio: and this the first ordination of a Congregational minister, that has been performed west of the Alleghany mountains.

Obituary.

DIED, Feb. 25, 1806, at Edinburgh, Rev. DAVID BLACK, one of the Ministers of that city, after a short illness of ten days, aged 43. Few men have ever lived more universally beloved, or died more sincerely lamented by his acquaintance. We expect shortly to be able to gratify our readers with a full account of this excellent man.

At Pelham, N. H. April 11, Mrs. THANKFUL CHURCH consort of Rev. J. H. CHURCH, aged 31.

Under the benign influence of a religious education, Mrs. CHURCH

seriously attended to the gospel from her youth. In 1798 she made a profession of religion, and was admitted a member of the church in Rutland. The doubts and anxieties, with which her mind was afterwards exercised, led her to attend more particularly to the distinguishing nature of experimental religion; in consequence of which, she obtained more satisfaction.

She firmly believed, and humbly admired the peculiar doctrines of the gospel; and by diligent hearing, meditation, and prayer, made

Like him, cross'd cheerfully tempestuous seas,
 Forsaking country, kindred, friends and ease ;
 Like him, he laboured, and, like him, content
 To bear it, suffer'd shame where'er he went.

Blush, calumny ! and write upon his tomb,
 (If honest eulogy can spare thee room)
 Thy deep repentance of thy thousand lies,
 Which, aim'd at him, have pierc'd th' offended skies ;
 And say, " Blot out my sin, confess'd, deplor'd,
 Against thine image in thy saint, O Lord !"

TO CORRESPONDENTS.

SALVIAN, to the author of the Letters signed CONSTANS, is received. While we are determined to avoid all angry controversy, we readily admit into our pages ingenious discussions of important subjects, when conducted with a *Christian spirit*. The remarks of *Salvian* will be duly noticed by Constans, in a manner consistent with the plan he adopted.

H. on "*Christian faithfulness exemplified in the conduct of Daniel*," has been handed to us, and placed on our files for publication.

The literary article from our Friend, relative to the celebrated LINDLEY MURRAY and his works, is highly acceptable, and shall have an early insertion in the *Panoplist*.

We are compelled to ask the continued patience of some of our Correspondents, whose communications have been for some time on our files. The reviews of Mr. Dow's Letters, and of the Memoirs of Pious Women, are necessarily postponed.

We are happy at the close of the year, to assure our readers that they may expect still to be entertained and instructed in the future numbers of the *Panoplist* by Zuinglius, Theophilus, Constans, Philo, Pastor, Z. H. C. Y. A. Philologos, &c.

The ships lately arrived from England have brought the Editors much late and very interesting religious and literary intelligence, which shall be detailed to our readers, as fast as our pages will admit.

We have pleasure in acknowledging the addition of a considerable number of new names to our subscription list, within a few weeks past, and the patronage of several respectable societies instituted for the advancement of Christian piety and morality.

AGENTS FOR THE PANOPLIST.

REV. MICHILL BLOOD, Buckstown;—MR. E. GOODALE, Hallowell;—THOMAS CLARK, bookseller, Portland;—THOMAS & WHIFFLE, do. Newburyport;—CUSHING & APPLETON, do. Salem;—ISAIAH THOMAS, do. Worcester;—WILLIAM BUTLER, do. Northampton;—WHITING, BACKUS & WHITING, do. Albany;—T. & J. SWORDS, do. New York;—WM. P. FARRAND, do. Philadelphia;—I. BEERS & Co. New Haven;—O. D. COOK, do. Hartford;—MR. BENJAMIN CUMMINGS, Windsor, Ver.;—MR. LEE, Bath, Me.—W. WILKINSON, Providence.

APPENDIX.

THOUGHTS ON THE TRINITY.

BY GEORGE ISAAC HUNTINGFORD, D.D. F.R.S.
Warden of Winchester College, and Bishop of Gloucester.

PREFACE.

THOUGHTS are here given in preference to *Dissertations*, for the sake of brevity and compression.

The several clauses appear detached: there is however a connexion between them. The Subject is begun on principles of abstract reasoning; continued, with reference to Heathen and Jewish opinions; pursued, with consideration of the Baptismal Form delivered by our LORD, and as taught by Evangelists, Apostles, Fathers. Of the question there is then taken a retrospect; which leads to the Conclusion.

The mind of the Writer has long been much impressed with the force of this solemn charge: "When thou art converted, strengthen thy brethren." He is anxious to obey it. On examination and reflection being himself convinced, he employs his efforts to assist others, and support them in the Ancient Faith.

I. WHEN we mean to speak of a circumstance as difficult to be understood, or as altogether inexplicable, we call it a "Mystery." In these acceptations of the word "Mystery," the existence of the universe; the production of the several substances in the mineral, vegetable, and animal kingdoms; the combination of instinct with brute forms, and the union of rational faculties with the human body, are each of them respectively a mystery. They are however all matters of fact: from which consideration we are led to conclude, it is not consistent with true philosophy to deny the reality of a thing, merely because it is mysterious.

II. It has been often said, "Where mystery begins, religion ends." The assertion is erroneous. For, nothing can be so mysterious as the existence of God. Yet to believe that God exists, is the foundation of all religion. Mystery then and religion are inseparably connected, and must inevitably proceed with each other.

III. When Simonides was asked his opinion concerning the nature of God, he required a day to be given him for deliberating on the

question. On the morrow he was asked a second time. He required two days for deliberation. The question was frequently repeated: and on every repetition he doubled the number of days. Hiero was surprised at this hesitation and delay, and demanded the reason of it. He replied, "The longer I think on this subject, the more obscure it appears." Here then we have, from a man of learning and wisdom, an ingenuous acknowledgment, that the nature of God is incomprehensible to the human mind. And the same confession must every one make, who hath duly considered the limits prescribed to our finite understanding, and who is not afraid to own, that of many things he must be ignorant, till his intellectual powers shall be enlarged by the renovation of his nature.

IV. If at this time we ourselves were asked, "What is God?" we should answer, "A Spirit." "And what is a Spirit?" "Some-what which is not corporeal." "Of what subsistence?" "Here we are lost. We can say what God is not; but are utterly unable to say what He is, with respect to Essential Subsistence.

V. When we contemplate the extensive scale of existence, and the various degrees which appear in that scale, by reasoning on analogy we are led to suppose, there are as many orders of intelligent Beings above Man, as there are classes of irrational creatures below him. The modes of existence and spiritual qualities may be as much diversified in the several orders of intelligent Beings, as the vital state and animal properties are of infinite variety in the subordinate classes of living creatures extending downwards from Man to the Zoophyte. That in the order superlatively exalted above all others in its mode of existence and in its spiritual qualities, Deity should be an inherent attribute, it is by no means unreasonable to imagine.

VI. By Deity, or Divinity, or Godhead, we mean an essential Nature and a Mode of Existence the most exalted and perfect that can possibly be; and also we mean Power, Wisdom, Goodness, and Holiness, more than human, more than angelic, greater than any words of Mortals can describe, or thoughts conceive. That Deity, thus considered, cannot reside in Three Spiritual Intelligences, on principles of reason no man can prove.

VII. From the inability of the human mind to comprehend Deity, has arisen imperfection of language, with which to discourse on that subject. For want of other terms, we use Person; Subsistence or Substance; and "Consubstantial," corresponding with *Πρόσωπον*; *Υπόστασις* or *Ουσία*; *Ὁμοουσιος*; expressions frequent among the Christian Greek Writers. By "Person," we mean "one that has actual being." By "Subsistence or Substance," we mean "essential nature." By "Consubstantial," we mean "having the same essential nature." By "sameness of essential nature," we mean such identity of nature, as when we say, the essential nature of a fountain and of a river is the same; the essential nature of the sun and of a sun-beam is the same. This acceptation of *ὁμοουσιος* "Consubstantial," and this mode of illustration, are of very high antiquity and most allowed authority among Christian Writers; as in that satisfactory Work, the "Defensio Fidei Nicænæ," has been copiously and ably proved.

VIII. The word "Man" sometimes implies all Mankind; and sometimes "that which possesses the properties of Mankind." The word "God" sometimes comprehends all Deity; and sometimes it means to express "that which has attributes characteristic of Deity." ΟυσΙΑΣ ΤΟ ΘΕΟΣ ΔΗΛΩΣΙΚΟΙ, "The word GOD indicates the essential nature," says Justin Martyr, or rather, "The Exposition of Faith," which goes under his name.

IX. The Works of Creation demonstrate the existence of Deity exerting itself with Unity of Design. But they do not demonstrate that Deity and Unity of Design must therefore necessarily be attributes inherent in one Intelligence only. A human instance will illustrate. A piece of mechanism curiously constructed to carry on regular motion shews unity of design: but it does not shew that therefore it was the work of one mind only. The design indeed will be one; but the work may have been produced by more minds, all co-operating in the same design.

X. That which has all the properties of a human Being, is Man. That which has all the qualities of a Spiritual Being, is Spirit. That which has the essential nature, the mode of existence, the power, the wisdom, the goodness, the holiness attributed to Godhead, must be God. The consequence seems to be inevitable.

XI. The Peripatetics and later Platonists maintained that the World was eternal. It is not then offering violence to the human apprehension, to say that Three Spiritual Intelligences, Divine in Essential Nature and Attributes, have existed from Eternity.

Whether one, or both, of these suppositions may be erroneous, is not here the question. The only point at present maintained, is, that according to the natural apprehensions of man in the first instance, one of these ideas can be received by the mind with as much facility as the other.

XII. The Eternity of the World we prove to be a doctrine erroneous, from what we know concerning the properties of Matter. The Eternity of Three Spiritual Intelligences in quality of one Godhead, we cannot prove to be a doctrine erroneous; because we have no sufficient knowledge of Spirituality and Essentially Divine Nature. We have therefore in this case no ground on which to reason. If we talk of our own conceptions, and make them the standard of what may be correct, and what may be erroneous, we must confess, if after the deepest examination we would speak ingenuously, we can no more form an adequate conception how One should exist from Eternity, than how Three should exist from Eternity. We can adequately conceive neither case. And, supposing the Generic Unity of Divine Essence asserted, then there is no argument, which will tend to disprove the eternal existence of Three in that essence, which will not go to disprove the eternal existence of One. So that without great care, Metaphysical Reasoners against a Trinity in the one Godhead will prove too much, unless they mean to prove there can be no such thing as eternal existence either in any Quality, or in any Being.

XIII. It would be Tritheism, if we should maintain a Triplicity of Divine Intelligences, each diversified in different and opposite

essential natures, different and opposite powers, different and opposite wills, different and opposite counsels, different and opposite energies. But it is not Tritheism when we maintain that Three Divine Intelligences exist, being all of the same essential nature, the same power, the same will, the same counsel, the same energies: for, by maintaining the Sameness of Quality, we preserve the Unity of Divine Attributes, and thus also preserve the Unity of Godhead.

XIV. To say that Three Intelligences are one Intelligence, would be contradiction. But to say that three Divine Intelligences are one God is not contradiction. They are One God, by possessing the attributes, and acting with the energies of one Godhead.

XV. As all human conceptions of Deity must be imperfect, all illustrations of the doctrine in question must be inadequate. Let it however be observed, that in human cases, Unity and Multiplicity may be combined. Thus we read; "All the rest also of Israel were of One heart to make David king." 1 Chr. xii. 38. "Also in Judah, the hand of God was to give them One heart to do the commandments of the king, and of the princes." 2 Chron. xxx. 12. "And the multitude of them that believed were of One heart, and of One soul." Acts iv. 32. If, without contradiction, Unity of Mental Attribute may be ascribed to many Human Beings, it will follow, that without contradiction, Unity of Divine Attribute may be ascribed to Three Divine Intelligences.

XVI. However much through fanciful additions they may have deviated from their primitive correctness, yet it is reasonable to suppose that opinions, of high antiquity and general universality, must have been founded originally in truth. For, had the case been otherwise, they probably would long ago have been entirely rejected from the human mind. The idea and doctrine of a triad, have indeed undergone very strange modifications: but, as the histories of Ancient Egypt and of modern India demonstrate, that idea and that doctrine have existed for ages in Oriental nations. The fact is extraordinary; and the most obvious method, by which we can account for it, is this; to conclude, that the doctrine originated with the Progenitor of Mankind; by him was communicated, as a notice, which he had received from his Maker, and therefore of importance to be preserved among his immediate descendants; and from them it was delivered down through succeeding generations, from the first to that which is now in being. Taken then by itself, and divested of mythology, the doctrine of a Trinity is entitled to our regard and veneration, because so ancient and so universal.

XVII. By Revelation we mean that knowledge, which is imparted to us by divine communication. The doctrines imparted to Moses, and the doctrines taught by Christ, are respectively doctrines of Revelation.

XVIII. The divine Legation of Moses is demonstrated by the certainty of the Miracles, which God empowered him to work; and by the fulfilment of the predictions, which God enabled him to deliver. But of Moses, in the scriptures it was never said, that he pre-existed before he appeared on earth; that he was supernatural-

ly born into this world ; that after death he did not experience corruption, but previously to any such corruption rose from the grave. Moses gave not laws either promulgated in his own name, or intended for all mankind, or applicable to all conditions, situations, places, times. Moses never was represented as impeccable ; nor as knowing the most secret thoughts, words, and actions, of Man ; nor as possessing inherent efficacy for giving agility to the lame, hearing to the deaf, speech to the dumb, sight to the blind, life to the dead, and this spontaneously and on all occasions, which to himself might seem proper. Moses never on his own authority pronounced pardon and forgiveness of sin. He never asserts of himself, that he should lay down his life for his true disciples ; that his true disciples should not perish, but have everlasting life ; that he had power to lay down and then to resume life ; that he was the author of resurrection and life ; that he would call forth the dead from their graves ; that he should judge all mankind, and assign to every one his just and final retribution ; that he was to be honoured even as God the Father is honoured ; that he was in divine glory with God the Father before he came upon earth ; that to such glory he should return ; that God was his Father, and himself was the Son of God, in the most lofty and adorable sense, which those terms could bear according to the apprehension of the Jews. Moses never spoke explicitly of heavenly things ; promised not future rewards ; sent not apostles to teach all nations, and admit disciples by a form of words, which profess the worship of himself no less than that of the Father ; and of the Holy Spirit. Moses received no testimony by voice from heaven that he was the Son of God ; is no where styled the Saviour of mankind ; the Lord ; the Lord whom ye seek ; the express image of the invisible God, in which image the fulness of Godhead dwells ; that Eternal Life, which was with the Father ; Emmanuel or God amongst men in the exercise of his divine powers ; nor the Sun of Righteousness ; nor Jehovah our Righteousness ; nor the Word of God ; nor Creator of all things that have been created ; nor in a direct and unqualified manner is he styled God. It is however fact, that every proposition here denied with respect to Moses, may, on the grounds of Scripture, be positively affirmed with regard to Christ. The inference is obvious : Moses was human ; Christ was divine.

XIX. The design of Revelation is first to re-establish the primeval Laws of Morality, and the primeval Doctrines of Religion, which were originally imparted from God to Man, at the time of Creation : and then, to superadd more explicit communications of knowledge on both these subjects.

XX. Nothing introductory is so full and clear as the complete Work, to which it is intended as an introduction. The First or Mosaic Covenant was introductory to the Second or Christian ; it is not therefore so full and clear as the Christian. What the Old Testament intimates obscurely, the New Testament illustrates with brighter light.

XXI. Revelation speaks to us, as to Beings endued with Reason, and expected to exercise our reasoning faculties. It does not

therefore always teach us by methodical System ; but often leaves us, from certain Facts and given Premises, to draw our own conclusions ; conclusions however so obvious, that they cannot well be mistaken. This is remarkably the case in the Christian Revelation.

XXII. The Laws and Ordinances established among the Jews were designed to guard that people from heathen idolatry. On the recollection of this circumstance it appears extraordinary, that Moses, when he is describing the creation of the Universe, should, in order to express his conceptions of the Deity, introduce a term, which implies Plurality ; and, frequently connecting it with verbs and persons singular, should use that term thirty times. Extraordinary also it is, that as in the Decalogue, when first delivered, so also on a subsequent repetition of their Laws, after a solemn address, demanding their attention, he should speak of the Deity in any words, which could possibly convey an idea of Plurality. Yet such an idea has been conveyed, in the very declaration, which is intended to assert the Unity of Godhead.

XXIII. It will not surely be presuming too much, if we suppose Joshua and Solomon to be more deeply instructed in the Jewish Religion, than to be capable of using improper language respecting the Deity. Yet the former says, "Ye cannot serve the Lord, for he is the Holy Gods ;" (Josh. xxiv. 19.) and the latter gives this weighty instruction, "Remember thy Creators in the days of thy youth." (Eccles. xii. 1.) In the book of Proverbs there is also this passage ; "The fear of Jehovah is the beginning of wisdom ; and knowledge of the Holies is understanding." (Prov. ix. 10.)

XXIV. When we put together these several considerations ; That the doctrine of a Triad is very ancient and general : that Moses applies to the Deity a term of Plurality ; that Joshua and Solomon do the same ; there is reason for concluding that among the Jews, as among other People, there was an idea of a Trinity : with this difference however between them and the Heathens ; the Jews admitted nothing into their opinion, which could contradict Unity of Divine attributes.

XXV. The Mosaic History does not so entirely differ from Heathen, as that there should be no kind of similarity between them. The former is indeed more correct and pure ; the latter imperfect and blended with fiction. Still however in many instances there may be traced a resemblance between them. Why may we not reason after this manner, with regard to the Doctrines of Religion ? and why not say, the Mosaic and Jewish conceptions of Unity in the attributes of the Divine Triad were indeed most perfectly correct and pure : but as to the doctrine of a Triad in itself, between Jewish and Heathen opinions there was some faint resemblance ; such resemblance as might lead us to imagine both Jews and Gentiles originally derived the doctrine from true communication ; but whilst the former preserved, the latter grossly corrupted the truth.

XXVI. If Moses and the Jews held the doctrine of a Trinity, and the word "Elohim" imports Plurality, it is natural to ask, How

comes it to pass, that the Septuagint Version renders the first verse of Genesis in this manner, *Εν αρχη εκεινοι ο Θεος τον υμειν?* The learned and excellent Ridley, after Allix, has answered this question: "The Talmudists own, that the LXXII Interpreters did purposely change the notion of Plurality implied in the Hebrew "Elohim" into a Greek Singular, lest Ptolemy Philadelphus should conclude that the Jews, as well as himself, had a belief of Polytheism." According to the *Ονομαστικον*, "the Greek appellations of divinity were *Θεος, Θεοι, Δαιμονες*: Plato calls the Deity *τε Πατρος Κυβερητην, μωυσει Δαιμονα: το Θεοι and Δαιμονιοι* are in signification the same." The expression *το Κρυπτοι* might also have been added. Of all these, *Θεος* was the only simple and direct term which they could adopt, to counteract idolatrous mis-conceptions.

XXVII. The opening of St. John's Gospel expounds the opening of the Mosaic History. The words of Moses are, "In the beginning Bara Elohim created the heaven and the earth." (Gen. i. 1.) St. John tells us the particular person of the Triune Godhead, by whom the Work of Creation was carried into effect. It was, by the *Λογος*, who was *προς τον Θεοι*, and who was himself *Θεος*. "By Him all things were made; and without Him was not made any one thing, which was made." By Him, "the World was made." He became "flesh and dwelt among us." He was not "God the Father," but the *Μωυσει παρα Πατρος*, by whom "God the Father" created the Universe, and from time to time revealed himself to Mankind. The *Λογος* and *Μωυσει* mean the same person, "God the Son," the second of the Mosaic Trinity. So true it is that the Old Testament intimated in general terms, what the New was afterwards to explain in a manner more particular: and that between both there is the closest connexion, the one being the interpreter of the other.

XXVIII. Grotius denies that the imputation of Tritheism can be charged on Christian, with more justice than on Jewish worship. "Philo," he observes, "styles the Reason, or Word of God, the Maker of the World; and with the Rabbi Nachman, calls him the Angel, or the delegated Person who takes care of the Universe. The Cabbalists distinguish God into three Lights, and some of them by the very names which the Christians use, the names of Father, Son, and Holy Spirit. The Hebrews allow, that the Spirit, by whom the Prophets were inspired, was not any thing created, and yet was distinct from him that sent it. Many of them also have a tradition that the divine power, which they call "Wisdom," should dwell in Messiah; whence by the Chaldee Paraphrast Messiah is called "The Word of God;" as by David, Isaiah, and others, to the same Messiah is given the awful appellation of "God and Lord." This is the substance of what is remarked by Grotius, a writer not to be disregarded on such a subject.

XXIX. For the certainty of their having been respectively wrought and spoken, the works of Christ and the words of Christ rest precisely on the same authority, the authority of historical testimony by the self-same witnesses.

XXX. The credibility, or in other words, the reason why we think the works recorded, and the doctrines taught have a claim to our belief, is founded on conviction of Veracity and Competency, both in the Sacred Historians and in the divine Instructor. The Evangelists and Apostles have proof that they were true, in what they related concerning circumstances they were competent to ascertain : and Christ demonstrated the reality of his divine character ; consistently with which, he could not but speak the words of truth, when he delivered doctrines which in his superlative knowledge of heavenly things he was enabled to communicate.

XXXI. It has been said the expression "Trinity in the Godhead," *Τρις ἰς Θεότητα*, does not occur in Scripture. True. Nor does "Unity in the Godhead" *Ἐνας ἰς Θεότητα*. Nor the term "Sacrament." But the subject matter, which those expressions are designed to indicate, does occur : so that the objection has in it no substantial validity.

XXXII. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," are the words in which our Lord delivered to his Apostles their final commission. (St. Matth. xxviii. 19.) They may be thus paraphrased : "Go and make disciples in all nations, admitting them by baptism into the acknowledgment and religious service of the Father, the Son, and of the Holy Spirit."

XXXIII. On the clause, "In the name of the Father, and of the Son, and of the Holy Ghost," we may observe, there are pointed out three distinct objects, each of which has reference to one and the same act of mind implied in the expression "into the name," i. e. into the religious service or worship : and the expression "into the name," though but once written, is in sense and force applied to each of the three objects. Considering then this parity of reference and application, considering also there is not introduced a single word by which to give us an idea that in the acceptance of either term is intended a change from substance to quality, we have the strongest ground for maintaining that if Subsistence belongs to the first object, Subsistence belongs also to the second, and to the third. And if there be any such thing as propriety in writing, and analogy in rendering, consistently with such propriety and such analogy we cannot say, that the terms Father, and Son, imply each of them Subsistence, and then by an abrupt transition unsupported by any word which can indicate mutation, pass at once from real Subsistence to attributable quality. As then by the term "Father" we understand real Subsistence, so in the term "Son" and in the term "Holy Ghost," we must respectively understand Subsistence.

XXXIV. If the regular, natural, and unforced construction of our Lord's final command will lead us to conclude, that by the expression "Holy Spirit" is meant real Subsistence ; consideration of the solemn occasion when that command was given ; of the importance which must necessarily be attached to it ; and of the improbability that it should be so delivered as to be ambiguous, will furnish a strong reason for adhering to that conclusion.

XXXV. The argument drawn from his final command would certainly be less forcible, if it did not appear that previously to giving that command our Lord himself had spoken of the Holy Spirit as a real Subsistence. He does however so speak. 'Ο δε Παρακλητος, το Πνευμα αγιον, ο παρηνι ο Πατηρ εν τω ονοματι μου, σεις υμας διδαξει παντα, και υπομνησει υμας παντα α ειπον υμιν. (St. John xiv. 25, 26.) In whatever sense we take Παρακλητος, whether as "Comforter," or "Advocate," or "Intercessor," it implies real Being: for, "teaching and reminding" are properties belonging to real Being. But the "Holy Spirit" is that Παρακλητος; has the properties of teaching and reminding: He has therefore real Being. In this passage it is also to be noticed, that the Father, Son, and Holy Spirit, are distinctly marked out. Again: "When He, the Spirit of truth, is come, He will guide you into all truth: for, He shall not speak of himself; but whatsoever He shall hear, that shall he speak." (St. John xvi. 13.) In this passage, "Hearing" is ascribed to the Holy Spirit: but "Hearing" is a property belonging to real Being. The consequence is obvious. The same Spirit is to speak from another, and not from himself only: of course, by the Spirit here mentioned, we cannot understand the Father, but some One who should speak what he heard delivered from the Father.

XXXVI. It is observable, that when our Lord has occasion to speak of the Resurrection, or of the Holy Spirit, his disciples express no wonder, his enemies shew no displeasure at the doctrines. The reason might be this. The doctrine of a Resurrection was certainly holden by the Pharisees, and therefore was not novel, nor would appear strange. Probably also some ideas respecting a Holy Spirit were entertained by them; though in both instances there was need of that more full illustration and decisive confirmation, which they received from our Lord's express declaration and positive assurance. Indeed, the more we consider how frequently our Lord speaks of a Divine Spirit, and how familiar the expression appears to have been among his hearers, the more we shall be persuaded, that however much of this must be ascribed to the idiom of Scripture Language, yet in the time of our Lord the Jews certainly retained, what they had received from their Ancestors, traditional notices, which impressed their minds with an opinion that there was an uncreated Spirit really subsisting. This opinion, with all their hatred towards Christianity, the Jews continued to hold for some ages after the commencement of the Christian era.

XXXVII. If we are required to prove the completion of Christ's promise that the Holy Spirit should "teach and guide," we shall here use the same kind of proof, which we adopt when we demonstrate the real exertion of divine Providence: we shall refer to the actual effects, which the Holy Spirit has produced, and still produces. The effects were extraordinary in the Apostles and first Converts; they are also powerful in their influence on the hearts and lives of Thousands at this moment.

XXXVIII. To effects we refer, when we would demonstrate the divinity of the Holy Spirit. We add also the circumstance of our

Lord's command, that we should at our baptism be admitted into the religious service and worship of the Holy Spirit. Religious service and worship, in the opinion both of Jews and Christians, must be offered to nothing created, whether man or angel. The Holy Spirit therefore, which is to receive our religious service and worship, must be more than man, more than angel; must be divine.

XXXIX. It does not appear that the Jews objected to the mere expression "Son of God" abstractedly taken: the cause of their rage and the ground of their accusation was, that Christ applied this exalted title to himself; which they deemed blasphemy. We may hence draw these two inferences; the Jews had an idea there did exist one, whom they eminently styled the "Son of God;" and the "Son of God" in their apprehension was essentially possessed of divine attributes.

XL. Comparison of text and context, common sense and the reason of the thing, will in most cases tell us when a word is to be taken in its usual and primary, and when in a figurative and secondary acceptation. Speaking of himself, our Lord says, "Before Abraham was, I am."—"I came forth from the Father and am come into the world: again I leave the world and go to the Father."—"O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."—"I speak that which I have seen with my Father."—"All power is given unto me in heaven and in earth." To the high priest, who said with great earnestness, "I adjure thee, by the living God, that thou tell us whether thou be the Christ the Son of God," our Lord answered, "Thou hast said;" words which the Jews immediately understood to be directly and unequivocally affirmative. St. Mark's account is, "The high priest asked him, Art thou the Son of the Blessed?" and Jesus said, "I am." St. Luke's relation corresponds with St. Matthew's in phraseology; and both agree in sense with St. Mark. If on occasions where the context leads us not to expect parabolical illustration or metaphorical allusion, language thus explicit is not sufficiently clear and precise to prove the pre-existing glory and the present divinity of our Lord, words can have no meaning, and all language must be inadequate for conveying ideas.

XLI. It was expedient and necessary that at the close of his mission our Lord should assert himself to be "The Son of God." He makes the assertion in terms direct. We do not however find that in the course of his Ministry he is continually making mention of his divine character at all times and at all seasons indiscriminately, as though he rather wished the name of his divinity should be obtruded by repetition, than that the substance which that name imports should be collected by inference. He proceeds in a different manner, a manner more consonant with truth and more satisfactory to a candid mind. He performs extraordinary works: to those works he makes his appeal: to the same, as to visible and palpable proofs, he refers us: then on the fair ground of argumentative reasoning that extraordinary effects must proceed from adequate causes, he leaves us to form our own opinions. This is dealing with us as with rational Beings; free indeed to exercise the powers of judgment, but assur-

ably accountable for the wilful neglect, or misapplication, or perversion of those powers.

XLII. The Evangelists undeniably describe our Lord as a Man. But did they mean nothing more than to describe him as a man only? If so, whence these expressions? "What manner of Man is this, that even the winds and the sea obey him?" (St. Matt. viii. 27.) "Thou art the Christ, the Son of the living God." (St. Matt. xvi. 16.) "Truly this was the Son of God." (Matt. xxvii. 54.) "I saw and bear record that this is the Son of God." (St. John i. 34.) "We believe and are sure that thou art the Christ, the Son of the living God." (St. John vi. 69.) "My Lord! and my God!" (St. John xx. 28.) No one, who understands the language of Scripture, will say the term "Son," as used in these passages, has no further import than what it usually implies in common acceptation. The Jews perfectly understood our Lord to intimate divinity of character by that appellation: and hence their anger that he should assume to himself a title so exalted. The Evangelists then designed to represent his nature as also more than human. For this purpose they introduced the confessions made on several occasions, as testimonies to the divinity of his nature. The same divinity they proved also by recording a series of Facts, the result of constantly inherent powers, such as never resided in mere man.

Undeniably also Christ often styles himself "the Son of Man." But wherefore? In allusion to Dan. vii. 14, and with intimation that he was himself the character described by the prophet. What then is the representation of Christ's person and glory delineated by Daniel? Is it that of a mere Man? The plainest reader can answer, when he has considered these words; "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him; And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

XLIII. To Christ, at the very opening of their respective Gospels, St. Matthew applies Isaiah's term "Emmanuel;" St. Mark the expression "Son of God;" St. John the appellation, which corresponds with the "Word of the Lord, the Word of Jehovah" in the Old Testament, but which "Word" he affirms "was made flesh and dwelt among us," the appellation of *Λόγος* who "was with God, and was God." From such introductions to the narratives they proposed giving, they may be understood as professing that they believed Christ to be divine, and that they engaged to prove his divinity. These exordial declarations intimate what is to be expected in the sequel of the histories: and conformably with them the subject is so pursued by a plain statement of extraordinary Facts, that the divine nature of our Lord is by far more strongly characterised than the human. There is nothing like elaborate composition, or studied period, in their Gospels; but from beginning to end in each there is one design. St. John tells you expressly, "These things are

written that ye might believe that Jesus is the Christ the Son of God."

XLIV. The zeal of the Jews for the name of God is well known. How then can we account for St. Thomas's addressing himself on a most remarkable occasion in these words to Christ, "My Lord, and my God!" (St. John xx. 28.) We cannot sufficiently account for it otherwise, than by saying, that even to this Apostle, who was far from being credulous, the Resurrection appeared to be, as it certainly was, an incontestable proof that our Lord was, what he had asserted himself to be, in nature Divine. But if Divine in nature, then God.

XLV. To what extent the meaning of any word, or clause, is to be restricted, must be determined by the consideration of parallel passages and collateral circumstances. When our Lord replied, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve;" (St. Matt. iv. 10.) he had in view the command in Deuteronomy. But the command in Deuteronomy, and many other similar injunctions throughout the sacred Books of the Old Testament, import this; "Thou shalt worship the Lord thy God, and him only, in exclusion of all heathen gods represented by molten and carved images, the works of human hands." That our Lord did not mean to exclude the worship of himself is clear from the sequel. For, he admitted religious worship to be paid him: he bade us honour himself as we honour the Father. And for this reason; Honour to him redounds to the glory of God the Father, because their divinity is one.

XLVI. The acceptation of *προσκύνησις* must be determined by the context. On some occasions it is used to express the act of prostration, as a mark by which Orientals paid outward respect: on others, it is applied to express the same act accompanied with an inward sense of devotion, and therefore intended as a token of religious worship. When according to the Septuagint, Moses says in Exodus ii. 8. "All these thy servants shall come unto me and *προσκύνησουσι μοι*, the word is to be understood and rendered, as our English versions have understood and rendered it, "shall bow themselves down to me:" not in token of religious worship; but as a mark of respect. For neither could Moses mean to intimate, nor in itself was the circumstance such as might in any degree be expected to happen, that the Egyptian servants of Pharaoh, who were gross idolaters, and who detested the Israelites, should ever mean to worship Moses, though they prostrated themselves before him. "Bow themselves down" to him, as to a man whom they feared, they naturally might, in the hope of softening his resentment and prevailing on him to interpose for averting evil: but that they should intend to worship him as a God is inconceivable, because irreconcilable with Egyptian ideas. But, when, after our Lord had exercised command over the Elements, which at his word obeyed him, his disciples *προσκύνησαν αὐτῷ* (St. Matt. xiv. 33.) and accompanied their external act with this confession, "Of a truth thou art the Son of God!" when, after they had seen

an open manifestation of our Lord's divine glory at his ascension, the disciples were *προσκύνησαν αὐτῷ*, before they returned to Jerusalem (St. Luke xxiv. 52.) there can be no more doubt that they meant religious worship, than that St. Stephen meant actually to pray unto Christ, when in his dying moments he called on his Saviour, "Lord Jesus receive my spirit!" (Acts vii. 59.)

XLVII. Never after their return from captivity in Babylon, did the Jews relapse into idolatry. They held it in abhorrence. When therefore they offered to our Lord religious service, his disciples must have been convinced his nature was divine, on account of which it could not be idolatrous to adore him.

XLVIII. Some of the writings contained in the New Testament were denied to be genuine in the first instance; but were allowed to be such on subsequent consideration. Two conclusions may be drawn from this fact: "The primitive Christians scrupulously examined before they admitted Writings to be of authority;" and, "When once Writings had been admitted to be of authority, all doubts of their pretensions and characters must have been completely removed."

XLIX. The Books of the New Testament, as now received, were cited as Canonical by writers in the first four Centuries of the Christian era. The several writers, who from time to time cited them, lived much nearer the periods at which the respective Books were composed, and thence had means of obtaining more accurate information with regard to circumstances of external testimony, which established the authenticity of every Book, than can have been possessed by later inquirers. Devoutly therefore it is to be prayed, that the Canonical Scriptures, which have stood so many centuries unaltered, may never be sacrificed to any specious reasoning, or fanciful conjecture, or bold assertion of modern criticism; because in this particular branch modern criticism does not rest on ground so sure and strong as ancient Christian knowledge.

L. The Epistles contain the doctrines of the Apostles. Their doctrines we believe to be true, on account of the power with which they were endued to work miracles. The certainty of their miracles is demonstrated, not only by historical testimony, but by the effects produced in making converts from heathenism.

LI. Missionaries of modern times are deficient neither in ability, nor zeal, nor piety: yet the converts they make bear no proportion to the numbers whom the Apostles converted. The reason is this, Missionaries cannot produce immediate effect by working miracles. The Apostles did produce such effect by working miracles; and by thus giving visible proof of their divine mission to preach the Gospel, they converted Thousands, who yet through the influence of the word only preached, and unaccompanied with any extraordinary demonstrations of more than usual power, would probably never have renounced heathenism.

LII. Reflection on any subject presents to the mind certain ideas on that subject. Repetition and continuance of such reflection

fix those Ideas. Ideas thus formed and fixed are often indelible, and they often so predominate as to shew themselves prominent on all suitable occasions. Consistency of sentiment produces consistency of language: the words perhaps may vary, but the general meaning of the expression will in effect be the same, when we deliver our thoughts on the same subject. The "*καλεσθησιν*" of Socrates continually recurred to the good Xenophon. The *θεος* of our Lord was ever present to the mind of the sublime St. Paul, and impressed it so forcibly, that he labours for words sufficiently strong to convey adequately the conceptions he had formed. Hence these passages; "Who is over all, God blessed forever." (Rom. ix. 5.) "The Lord of Glory." (1 Cor. ii. 8.) "Who being in the form of God." (Phil. ii. 6.) "In him dwelleth all the fulness of the Godhead bodily." (Col. ii. 9.) "God was manifest in the flesh." (1 Tim. iii. 16.) "The brightness of his (God's) glory, and express image of his person." (Heb. i. 3.) All which passages are by the Apostle used in reference to our Lord.

LIII. Our common Version of the New Testament renders the words of Rom. ix. 5, in terms corresponding with the Original, as they were read in Manuscripts received by the interpreters, and since defended by Mill. In this, as on many other occasions, our Translators gave proof of their fidelity, and shewed they had a right sense of the manner in which they were to give an interpretation of Scripture for Public Use. They were bound to give a Literal Translation. "Literal Translations (says Michaelis) are those, in which it is proposed to express the original text verbatim, notwithstanding the obscurity of many Phrases, and the inelegance of many Constructions, in the language into which the book is translated. It is expedient that the Translations, which are intended for the public use of the whole Church, should be of this kind. For in these the Translator should presume as little as possible to obtrude his Interpretation, if it be in the least exceptionable, upon a whole Church; for he is a man, and subject to error. If he doth not render verbatim certain Phrases, which admit of more than one Sense, he delivers, instead of the word of God, an arbitrary Interpretation of his own, which may chance to be false. The same consideration obliges the Translator to render all Ambiguities in the Original Text, if possible, by words equally ambiguous, in order to leave to his reader the Choice of that Sense which appears to him most probable. It is folly in Translations of this kind to study elegance of style, and so incur the hazard of laying before the Church a doubtful exposition instead of the pure word of God. For as public Translations of this kind must be kept in use for some centuries, without an alteration, and as the taste of a language varies with almost every generation of men, those beauties of style are soon decayed." Michaelis's *Introduct. Lectures to H. Script. sect. 73.* Translated by Butler in 1761.

These remarks are just, and should be observed by those, who at any time hereafter may be employed to revise our Translation of the Scripture. With all deference, let another hint be suggested. Such

persons would do well to take our Common Translation as their standard, and make very little farther alteration, than merely substituting words more modern, for some that in the course of Centuries have changed their meaning.

LIV. The commonly received reading of Rom. ix. 5, is this *ὅτι ὁ Χριστὸς τοῦ κατὰ σαρκά, ὁ ἐν ἡμῖν παύσει Θεὸς υἱολογῆται ἕως τῆς αἰῶνος.* Not to know the efforts which have been made, sometimes to transpose, sometimes to new punctuate, and sometimes to alter, the words in this passage, would betray great ignorance. Not to acknowledge the fact would be a degree of dissimulation. But to change the reading on the ground of any one argument hitherto adduced from the days of Erasmus, or Crellius, down to the present moment, would be an act of weak concession. The passage in question corresponds with St. Paul's ideas expressed in his Epistles to the Colossians, to Timothy, to the Hebrews; to the Philippians ii. 9, to the Corinthians, 1 Cor. xv. 27. And it is difficult to conceive what point would be gained with respect to Doctrine and St. Paul's ideas of Christ's divinity, even if this passage were totally expunged, when there are so many other explicit declarations of the Apostle's sentiments on that important subject.

LV. When he applied to our Lord the appellation Θεός, St. Paul in that term undoubtedly comprised the several attributes which Θεός usually imports. Of course he ascribed to our Lord Divine Wisdom. How then is it, that, when speaking of the "Everlasting God," in Rom. xvi. 27, 28, where he confessedly means "the Father," he should say, "To God only wise?" and in his Epistle to Timothy, "the only wise God?" (1 Tim. i. 17.)

Two explanations may be given of this. From the context of the passages just cited, St. Paul seems to have had in view a particular instance of divine wisdom: and that was, "the salvation of mankind by Christ crucified;" a doctrine, offensive indeed to the Jews, and ridiculed by the Greeks, but to all Christians, "the power of God and the wisdom of God." (1 Cor. i. 24.) The Apostle's mind was ever full of astonishment and of gratitude, at the mercy thus vouchsafed to all Mankind, and to himself more especially. On various occasions he speaks of it as a stupendous demonstration of such Wisdom, as neither Jews nor Greeks, with all their pretensions, in the smallest degree or at the greatest possible distance were enabled to parallel. They must stand confounded, and acknowledge that all their learning and all their philosophy were but mere folly, when compared with this dispensation; a dispensation which shewed that not Man, but God only was its author. So that St. Paul in these places appears to have called "God only Wise," in opposition to ignorant and inefficient Man.

But farther; neither "μόνος," nor "solus," nor "only," is always taken in a sense so absolute and limited, as to admit not, under modification, any other than the single object to which it is applied. We say "God only is to be feared; God only to be praised; God only to be honoured;" yet we dread Men with fear; we commend Men with praise; we respect Men with honour.

2. On these and similar occasions, "Only" means "Primarily." So in the passage *Μονος Θεος*, the Apostle is speaking in strictness of speech, and with a view to primary and abstract meaning. The Annotators in Poole give this explanation: "He is said to be *the Only Wise*, because He is Originally Wise; his Wisdom is of Himself." But it does not thence follow that Divine Wisdom may not also be an attribute of the Son, and of the Holy Spirit, communicated by Him who is "Originally Wise." Accordingly St. Paul, when he would shew the high superiority of Christ to Angels, and point out Godhead to be the attribute of Christ, but not of Angels, says to the Colossians, "In whom (q. d. and not in Angels) are hid all the treasures of Wisdom and Knowledge." (Col. ii. 3.)

The acceptation in which we are to take *μονος*, as used by St. Paul, will explain the words of our Lord himself in his solemn prayer; "This is life eternal, that they may know Thee the only true God." (St. John xvii. 3.) It is always to be recollected, that neither by himself, nor by the Evangelists, nor by the Apostles, is our Lord styled, "The Father;" but "The Son." The appellation "Father" is applied to Him who (in the words of the Annotators in Poole, 1 Cor. viii. 6.) "is the foundation of the Deity, communicating his divine nature to the other two persons, and of whom are all things;" and who therefore is emphatically called the "Father," that being "a term which signifies the primary cause and author of all things." With Him and from Him the author of all things, "God the Father," existed from eternity "God the Son." The correlative terms "Father" and "Son" convey an idea of Paternity and Filiation. Paternity and Filiation imply identity of nature, but distinction in origin. To this distinction does our Lord refer, when he calls the Father "The only true God." The Father is "The only God," in strictness of speech, because he is the author of Godhead, by whom, says Pearson, p. 323, ed. 1704, "Godhead was communicated to the Son." And he is "The True God," either abstractedly in the same point of view, or relatively in opposition to heathen idolatrous gods.

The explanation of one passage leads to the exposition of another. St. Luke calls Barnabas "a good man." (Acts xi. 24.) And nothing is more common than to say of a person "he is a good man;" if we mean to commend his excellent virtues. Yet, when the Ruler applied that appellation to our Lord, he received this answer; "Why callest thou me Good?" There is none Good but one, that is God." (St. Matt. xix. 17.) The words of our Lord imply either of these meanings: "All Goodness proceeds originally from God the Father, and therefore in strictness of speech He only is absolutely Good." Or, "Perfect Goodness is the attribute of a Divine Being, and as such you do not acknowledge me."

LVI. The Scriptures tell us David was a keeper of flocks: shall we therefore deny he was a king? They tell us he was a king: shall we therefore deny he was a keeper of flocks? In either case we should decide partially, because we considered not both statements together. Let us apply this illustration. St. Paul, to con-

vince the Athenians a resurrection was possible, assures them a Man had actually risen from the dead; and he asserts this fact to be a ground of confident expectation, that the World would hereafter be judged "by that Man whom God hath ordained," the very Man who had risen. (Acts xvii. 31.) He intimates to Timothy, and through him to the Ephesians, that salvation is intended for Gentiles, equally as for Jews. To confirm them in this persuasion, he points out the relation in which all Men indiscriminately stand to the One Mediator, from the circumstance of his having assumed the nature common to all Men. Therefore the Apostle not only insists on there being but One Mediator for all the race of Mankind, but specifies also the human character of that Mediator, calling him "the Man Christ Jesus," (1 Tim. ii. 5.) to shew the intimate connexion between the Mediator and the whole race of Mankind. On the Philippians he inculcates humility, by proposing for their imitation the example of Christ, when he "took upon him the form of a servant, was made in the likeness of men; was found in fashion as a man." (Phil. ii. 7, 8.) If we consider this and the two passages above quoted, we shall find they were used on particular occasions, which made the mention of Christ's human nature particularly apposite. But shall we hence conclude, our Lord's nature was therefore merely human? This would be either to forget, or to neglect, the several expressions, in which the same Apostle asserts our Lord's divinity: it would consequently be to conclude on a partial and limited view of the subject. Let us look again at Phil. ii. 7, 8. The very place which speaks of Christ's human character, speaks also of his divine glory antecedent to his human character, and of his divine nature during the assumption of the human character. The closest reasoner among English Writers has proved this point. "The person here spoken of, (says Sherlock) Jesus Christ, was in the form of God.—Being in the form of God, he laid aside the glories proper to the form of God, and took upon him the form of a servant, in the likeness of man. Whatever he was as to Nature and Essence, when he was in the form of God, that he continued to be still, when he became Man: but the *σχημα Θεου*, the glories of the form of God, he laid down: and although he continued to be the same, yet, as to the *σχημα*, as to outward dignity and appearance, he was mere man, being found, as the Apostle says, "in fashion" as a man. Had the Apostle conceived him, whilst here on earth, to have been mere Man only, in what tolerable sense could he say of him, "being found in fashion as a man?" for, in what fashion should a man be found but in the fashion of a man? What need was there of this limitation, that he was found a Man as to his fashion, if in reality he was not something more than a Man? But if you consider the man Jesus Christ to be the same person who was in the form of God, and who, according to that dignity of nature, had a right to appear in the majesty and glory of God, it is proper to ask, How did he appear on earth? And the Apostle's words are a proper answer to the question, "He was found in fashion as a man."

There is yet another passage in which St. Paul by his subject is led to point out that Christ was man. He is drawing a contrast between Adam the natural Man, and Christ the Spiritual Man : between Adam the federal representative of mankind as subject to death, and Christ the federal representative of mankind as redeemed unto life. "The first man is of the earth, earthy : the second man is," what ? a mere human being ? infinitely above every thing human, or angelic ; "The Lord from heaven." (1 Cor. xv. 47.) No words can more expressly shew that union of divine with human nature in our Lord, which the Scriptures uniformly assert.

St. Peter speaks of Christ as a man. (Acts ii. 22.) But does he ascribe to our Lord no other properties than those which had belonged either to men in general, or even to signal prophets, who had lived and died before him ! The sequel will shew. "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which you now see and hear"—i. e. the power of speaking in divers languages. (Acts ii. 32, 33.) "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (36.) Could St. Peter mean to say that a mere man was thus incorruptible, thus exalted, thus denominated with divine appellation ? Impossible, because irreconcilable with the confessions he had made of our Lord's being "the Son of the living God, and having the words of Eternal Life," (St. John vi. 68, 69.) and with his declarations in 1 Ep. i. 19, 20. iii. 22. However then this Apostle may be understood as asserting the human nature of Christ, he must in this passage be understood as equally asserting the divine nature of our Lord.

LVI. Connect these circumstances ; namely, The Rabbinical manner of briefly alluding to passages in the Old Testament, and slightly quoting them ; the mystical interpretations of figurative types by real completions ; the method of softening down reproof before given ; the very striking instances of the *συναγωγαι* in that animated and finely written eleventh chapter ; all which peculiarities occur in the Epistle to the Hebrews, and all which are characteristics of St. Paul's writings ; consider the similarity of doctrines maintained, and duties inculcated in this Epistle, with doctrines and duties elsewhere delivered by St. Paul : recollect also, the certainty of its being composed while Jerusalem was standing ; the coincidence of allusions in ch. x. 34, and ch. xiii. 23, with events recorded in the history of St. Paul's life ; and the general opinion of the Greek Fathers in its favour : put together all this, and you will have the strongest ground of internal evidence, and very powerful support of external testimony, on which to rest your persuasion, that the deep, interesting, and very valuable Epistle to the Hebrews was written by St. Paul. Witsius and Wolfius, Owen and Pierce, well considered the question. They decided in the affirmative. More than that. The Church admitted it into the Canon of Scripture. But Epistles were not admitted into the Canon till their genuineness had been proved.

It must be observed ; that even were the Epistle not written by St. Paul, it would still carry with it great weight : for it would be an early document by which to prove, what were the opinions of primitive Jewish Converts respecting our Lord's divinity.

LVIII. A single act often implies a great variety of circumstances. When a heathen threw but a grain of salt on an idolatrous altar, by that act he acknowledged himself devoted to idolatrous worship in all its points of persuasion, duties, and consequences. When a Mahomedan swears by the Koran, he intimates his belief in the contents of that volume, and his sense of obligation to receive every thing taught, and to comply with every thing commanded in its several books. With a single Word, or a single Clause, are often combined many concomitant ideas. When Faith is said to be the condition of Salvation, it implies also Obedience corresponding with that Faith. When Obedience is said to be the condition of Salvation, it implies also Faith as the source from which such Obedience should spring. We pray that the " Name" of God may be hallowed. In that term we include all the attributes of God, and every consideration relative to the glory of God. It is said, " Let every one that nameth the name of Christ depart from iniquity." (2 Tim. ii. 19.) The import is, that every one, who calleth himself a Christian, thereby acknowledges himself bound to believe all the doctrines, and obey all the precepts, delivered by Christ, should avoid wickedness of every description. When the multitude, and when Cornelius by St. Peter (Acts ii. 41. x. 48 ;) the Ethiopian, by St. Philip (Acts viii. 38 ;) and the Keeper of the Prison at Philippi, by St. Paul (Acts xvi. 31 ;) were baptized in the name of the Lord Jesus, they were admitted into the profession of all that the Lord Jesus had commanded his Apostles to " go and teach ;" the very article connected with which command is, the acknowledgment of " the Father, the Son, and the Holy Spirit." Upon a construction of the above mentioned passages even in a limited sense, and supposing the converts were required only to acknowledge that Christ is the Messiah, even then, on the principle that the " Greater contains the Lesser," such acknowledgment would lead to an obligation of professing all consequent points of faith and practice. For, if Christ was Messiah, he was authorised to teach ; and what he taught, his disciples were bound to observe. From a confession that Christ was Messiah, that is, as appears from St. Peter's declaration (St. Matth. xvi. 16.) and as it was well understood in those days, " the Son of God" eminently and emphatically, the duties of receiving and observing his doctrines necessarily followed.

LIX. " I thank God that I baptized none of you," says St. Paul to the Corinthians (1 Cor. i. 14.) Why should the Apostle manifest so great earnestness, and why express himself so very strongly on this occasion ? Because, he thought it would be dishonouring Christ, if he had admitted disciples in his own name. And wherefore should he be anxious on that account, if he had believed Christ to have been merely human, and to have been still sleeping in the grave ? He could have incurred no evil present or future, had Christ

been merely human, and still sleeping in the grave. It is clear then he believed Christ to be more than human ; to be raised from the grave ; to be the witness, the judge, the rewarder of his actions.

LX. The phrases "baptized in the name of Paul," and "baptized unto Moses," occur in the First Epistle to the Corinthians (i. 13. x. 2). It is to be observed, that the sense of the self-same expression often varies, as the subject with which it is connected varies. The word "Cultus" applied to "Deorum" will signify "worship:" applied to "Arvorum," it will signify "Cultivation." "Pietas in Deos" means what we understand by religious "piety:" "Pietas in Parentes," or "in Fratres," will mean "Filial," or "Fraternal affection." *Θεωπία* (as used by Xenophon) from Men to Gods signifies "worship:" the same word implied in *θεωπία* (used by the same author, Mem. i. 4, 10) from Gods to Men, signifies providential care:" *Πίστις* in Acts (xvii. 31) is "an assurance given" that an event will happen: in Rom. (xiv. 23.) "confident persuasion" that a thing is right: in Rom. (xii. 3.) "a thing entrusted;" in Rom. (i. 17.) "faith in God's promises." "To be baptized in the name of Paul," means "to be admitted by baptism as the disciples of a religion instituted by Paul." "To be baptized unto Moses," is a figurative expression, and, when applied to the Israelites, means "to profess themselves followers of Moses, and engaged in the Mosaic Covenant." But "to be baptized into the name of the Father, Son, and Holy Spirit," means, "to be admitted by baptism into a religion professing belief that there is a Father, Son, and Holy Spirit;" and then, through that relation in which man stands to each of those divine Persons in the work of Redemption, and through the moral obligation thence resulting, the same expression means by inference, "being admitted into a religion, which professes such belief, and also the worship of the Father, Son, and Holy Ghost." Being "baptized unto Moses," could never mean "the worshipping of Moses," because the idea of worshipping Moses is in itself blasphemous. But not blasphemous is the idea of worshipping the Father, because worship is due to the Father. Therefore, we may interpret "being baptized into the name of the Father," as signifying "into the worship of the Father," without impropriety. But if we can so take the words as implying religious duty towards the Father, we may take them as implying the same duty towards the Son, and towards the Holy Spirit. For, the same act of our mind, which either by direct sense, or by necessary and obvious deduction, can be understood in the expression *ως οραμα* as extending to the Father, must be understood as extending to the Son, and to the Holy Spirit. And as the words *Υιου* and *Πνευματος* refer each to *ως οραμα*, each object has reference to the same act of our mind.

LXI. In his zeal for true religion, St. Paul was much disturbed, when he beheld Athens full of idols. (Acts xvii. 16.) In the same spirit, on one occasion he denies the entity of those imaginary gods, which idols were formed to represent (1 Cor. viii. 4.); on another, he calls them "dumb idols." (1 Cor. xii. 2.) With earnestness he proposes this question; What agreement hath the temple of

God with idols? (2 Cor. vi. 16.) He tells the Thessalonians it is to their praise, that they "turned to God from idols." (1 Thess. i. 9.) Still farther. In his Epistle to the Colossians, he cautions them against being seduced to the worship of angels, as mediators between God and Man, lest by such worship they should lose their Christian reward. (Col. ii. 18.) It is however worthy of notice and consideration, that this same Apostle, who had thus expressed himself respecting idolatry and respecting angel-worship, nevertheless says to the Corinthians, "I besought the Lord," i. e. Christ, intimating thereby an act of prayer (2 Cor. xii. 8.) ; and to Timothy, "I thank Christ Jesus our Lord;" implying the power of Christ to hear those thanks. (1 Tim. i. 12.) He exhorts the Ephesians to give thanks for all things unto God the Father, "in the name of our Lord Jesus Christ." (Eph. v. 20.) He animates the Roman Converts by an assurance, "that Christ is risen again, is even at the right hand of God, and makes intercession for us ; (Rom. viii. 34.) by which exhortation and by which assurance St. Paul must be understood as telling them, that when prayers were offered on the ground of Christ's perfect righteousness and all-sufficient atonement, our Lord heard them, and makes them accepted of the Father, in whose glory he is most highly exalted. And now let us ask ; Is it probable, that an Apostle thus zealous against idolatry, and thus strenuous against angel-worship, should yet himself adore and admonish others to adore Christ with religious service, if he had not been actually convinced that Christ was really existing in that region where God's glory is particularly manifested, and that he was endued with attributes more than angelic ? The adoration paid by himself, and the direction given to others for similar practice, must, consistently with St. Paul's sentiments, language, and actions, be considered as proofs that he believed the existence and the divinity of Christ. He forbids worshipping idols ; he forbids worshipping angels ; yet he himself worships and bids others worship Christ ; Christ therefore must be more than angel ; and if more than angel, God.

LXII. When St. Peter styled our Lord *τον Αρχηγον ζωης*, "the Leader, who would conduct us to eternal life ;" Acts iii. 15. when of our Lord he boldly affirmed before the Jewish Rulers, "Him hath God exalted to be *Αρχηγος και Σωτηρας*, a Leader to eternal life and a Saviour;" Acts v. 31. when he shewed the completion of Daniel's prophecy, ii. 44, concerning Christ's eternal kingdom, and called him "Lord of All;" Acts x. 36. when St. John denominated him to be our "Advocate with the Father," interceding in behalf of penitent sinners ; 1 St. John ii. 1. did these Apostles then speak of Christ, as of a man still sleeping in the grave ? as of a person distinguished by no characteristics peculiar to himself and himself alone, in contradistinction to all that ever existed in this world ? No candid interpreter, who knows the force of words, will answer in the affirmative.

LXIII. Remarkable is that passage in St. Peter's first Epistle, where the Apostle teaches us, that Christ by his Spirit signified to

the prophets, the sufferings he should first endure, and the glories to which he should afterwards be exalted; events these, which though by Christ they were clearly discerned, were yet to Angels obscure. 1 St. Peter i. 11, 12. This pre-eminence of fore-knowledge shews also pre-eminence of character in Christ. Consistently with which distinction the Apostle again says of Christ, "who is gone into heaven, and is at the right hand of God, Angels, and Authorities, and Powers, being made subject unto him." 1 St. Peter iii. 22. Divine prescience, divine dignity, divine superiority, are thus attributed to Christ, whom the Evangelists and Apostles considered as Divine; and if Divine, God.

LXIV. "There are diversities of gifts, but the same Spirit: there are differences of administrations, but the same Lord: there are diversities of operations, but it is the same God," says St. Paul to the Corinthians. 1 Cor. xii. 5. 6. Why this express and distinct mention of Spirit; Lord; God? The same Apostle pronounces on the Corinthians this final and solemn benediction: "The grace of the Lord Jesus Christ; and the love of God; and the communion of the Holy Ghost, be with you all." 2 Cor. xiii. 14. Whence again this threefold distinction? Both passages clearly allude to the baptismal form of words, "In the name of the Father, and of the Son, and of the Holy Ghost:" therefore, whatever of personality and of divinity in each of those sacred Three that form implies, the same do these passages of the Apostle imply. In Poole's "Synopsis Criticorum," we have the following remarks on the Benediction. "Sunt hic, ut in Baptismo, aperte nomina τῆς Τριάδος ejus, quam Christiani colunt." (Grotius.) "Plainly here, as in the Baptismal Form, are the names of that Trinity, which Christians worship." "Hinc constat, Spiritum S. ejusdem esse naturæ cum Patre et Filio." [Erasmus ex Chrysostomo.] "Hence it is evident, that the Holy Spirit is of the same nature with the Father and the Son."

LXV. That a solemn invocation to the Father, the Son, and the Holy Spirit, was used at the administering of Baptism in the Second Century, is an allowed Fact. This invocation, which probably had prevailed from the time of our Lord, shews evidently that the sense, in which the early Christians understood the baptismal words delivered by our Lord, was the sense commonly now affixed to them by Trinitarians. For, it is not to be conceived, they would invoke solemnly any thing, which they did not believe to have existence: nor, that they would solemnly invoke with God, any thing, which they did not think might be named with God without dishonour to his holy attributes. On this ground we may conclude, they believed the Son and the Holy Spirit to have real existence, and such existence they believed to be divine.

LXVI. These two assertions will scarcely be controverted; That on Questions of Christian Religion we should appeal to the Scriptures; and, That in order to interpret the Scriptures justly and properly, we must compare together several different passages, and explain one by another. Through want of attention to these

rules, the Docetæ and the Cerinthians, Sectaries of the Second Century, fell into opposite extremes in their opinions respecting Jesus Christ. Truth is commonly found to be placed between extremes. It was so in their case. From their contrary opinions, however, Macknight has justly inferred, it is "probable that the Apostles taught, and that the first Christians believed Christ to be both God and Man. For, if the Docetæ had not been taught the divinity of Christ, they had no temptation to deny his humanity. And if the Cerinthians had not been taught the humanity of Christ, they would have been under no necessity of denying his divinity.

LXVII. If an author attests a Fact, the reality of that Fact will in no degree be affected by any opinion which the author may have formed respecting the Fact itself. Be his opinion what it may, his testimony is the same. Or rather perhaps, if although he condemns a Fact, he nevertheless attests it, his testimony in that case is of greater weight; for he speaks, not from partiality, but from mere veracity. Pliny, in his Epistle to Trajan, asserts "that the Christians were accustomed on a stated day to assemble before it was light, and to sing a hymn to Christ as to a God." Thus even an enemy to Christianity proves that in the time of Trajan, a time long antecedent to Constantine the Great, the divinity of our Lord was acknowledged and adored by Christians.

LXVIII. The Writings of Homer were not therefore less excellent because Matron perverted and misapplied them in parody. Quite the contrary. The best things are most easily made subjects of burlesque, because the outlines of their character are most strongly marked, and thence most readily traced and imitated. The doctrine of the Trinity was not therefore less true, because Lucian in his *Philopatris* thought proper to ridicule that, with other Christian doctrines. The levity both of Matron and of Lucian has furnished us with ground for ascertaining two circumstances. They are these. From the parodies of the one, we know that the Writings of Homer existed in the days of Matron. From the dialogue of the other, we know that the doctrine of the Trinity was holden by Christians contemporaries with Lucian. But Lucian lived under the Emperors Trajan, Adrian, Antoninus Pius, and Marcus Aurelius: he proves therefore the doctrine of the Trinity to have been holden long before the reign of Constantine the Great.

LXIX. The prejudiced Jew disliked the very name "Galilean," and "Samaritan." The prejudiced Greek disliked the very name "Carian;" "Theban;" "Macedonian." So much in actual life are we carried away by mere names. In religious opinions the case is similar. Many reject the Athanasian and Nicene Creeds, merely because they are called "Athanasian," and "Nicene."

LXX. The rainbow seems as if it could be grasped: and the sun as if it set in the sea. The fact however is not so in either instance, however it may appear. Deciding therefore on appearance only, is unphilosophical, because it may be often in opposition to reality. Such judgment has that been, which on a slight and cursory view has at any time pronounced the Athanasian and Nicene

Creeds to be in contradiction one to the other. However they may appear at first sight, yet if examined, they will be found to contain this same doctrine ; namely, there is one *ἰπότης* of Godhead ; but there are three *πρόσωπα* in that *ἰπότης*. One Godhead ; Three Persons. And they both mean to guard against any idea, that the Son of God was of a nature created, and therefore they assert him to have the same essential nature as the Father ; i. e. divine nature : for the sameness is a sameness in quality.

LXXI. Neither he who begun the Reformation of our Religion, nor he who effected the Restoration of our Constitution, was among the best of men. Good however were the doctrines of the Reformed Religion ; and good the doctrines of the Restored Constitution. It does not then follow, that because the maintainers of a doctrine are bad men, the doctrine itself cannot be right. In common life we learn from sad experience, that teaching is one thing, practice another. The doctrine of the instructor may be sound ; his conduct, imprudent. And this remark is made, because some writers on ecclesiastical history have objected to the doctrine of the Trinity, through just disapprobation of Members in Councils, who were corrupt men, but maintained that doctrine.

LXXII. Some have denied the existence of God : some, the superintending care of Divine Providence : some, the truth of Jewish and of Christian Revelation. But it does not follow from the objections of such persons, that either of these doctrines is unsupported by Argument and Fact. The error then, or the propriety of a Doctrine, does not rest either on the reluctance with which it is received on the one hand, or on the readiness with which it is adopted on the other.

LXXIII. Formularies of Faith give general propositions, rather than particular explanations. Such explanations they leave for those, whose province it is to expound. The Creed, which contains the opinions of Athanasius, may be thus elucidated.

1. The Second, Twenty-eighth, and Forty-second Verses are to be taken in the same acceptation as the passage of St. Mark's Gospel, xvi. 16, on which they are grounded. The implied qualifications, which are admitted in the interpretation of the Gospel declarations, are to be admitted in the exposition of those clauses in the Creed. Do you ask, what those qualifications are ? Weigh well these expressions ; " Shall not the Judge of all the earth do right ? " Gen. xviii. 25. " Unto whomsoever much is given, of him shall be much required." St. Luke xii. 48. And then, if you have right ideas of equity and mercy, and recollect Man, as a rational Being, is responsible to God for the wilful neglect and wilful perversion of his intellectual talents, you will yourself answer that question.

2. The Tenth and Seven following Verses contain the Attributes of Deity : and they mean to say, that although such Attributes belong to each Person individually, nevertheless from the identity of their nature, the identity of authority on which they act, the identity of design and end with which they exert those Attributes in the works of creation, providence, moral government, and redemp-

tion, by whatever denomination each may be called, as expressive of divinity, yet they are, to all intents and purposes, of uniform quality and uniform effect, but one God.

The object of these clauses is to guard against the idea, that Christians maintain the doctrine of three Principles contrary and opposite to each other, as the Manichæans conceived of their Two Principles.

3. That things equal to the same thing are equal to one another, is the fundamental axiom on which mathematical demonstration and logical reasoning proceed. It cannot be denied, that in whatever circumstances various things agree, so far they are equal. It cannot be denied, that such equality, so far as it extends, excludes comparison of greater or lesser. Apply this to ver. 25, 26. Time and Power are the circumstances, to which those verses allude. With a view to these circumstances they affirm, that as the Three have existed from Eternity, there can in their existence be no priority with regard to time. And, as the Three act in one and the same power, there can in the authority of their acting be no relative superiority with regard to the nature of that power. Unity admits not disparity.

It is true, our Lord did indeed say, "My Father is greater than all." (St. John x. 29.) But it is also true that he said immediately after, "I and my Father are one." (x. 30.) How are we to interpret this? By referring to the context. Our Lord had intimated, that eternal life and salvation should be given to his disciples. Their enemies might indeed here persecute them; yet notwithstanding such malice, of their final reward they should not hereafter be deprived; for his Father, who "is greater than all," i. e. than all their enemies (as the context shews) would by his Power secure to them that ultimate recompense. He instantly subjoins, "I and my Father are one." In what respect? What was the subject on which our Lord was at that moment discoursing? On the Power of the Father. Our Lord meant then to say, "I and my Father are One" in Power. And so the Jews understood him. For they prepared to stone him, because he had "made himself God." (x. 33.) Not God "the Father," for he had marked out that distinction most clearly; but God "the Son," acting in the power of the "Father," and in that respect equal. To this equality of Power the Creed refers, when it asserts, "none is greater or less than another."

It cannot be forgotten that our Lord said, "My Father is greater than I." (St. John xiv. 28.) But the occasion, on which he spoke these words, must be recollected. It was a season of sorrow and fear to his disciples, who were perplexed in their thoughts and dismayed in their apprehensions of losing their Master. He consoled and encouraged them by suggesting, that however much they might despond at his predictions of the sufferings he was soon to endure, yet they should have confidence in his "Father," who could not suffer: however much they might doubt of his own future power to help them, because of his present humiliation, yet they should not distrust the "Father," who could not be so humbled. With refer-

ence then to himself as a suffering and humbled Man, our Lord, at the time to which we allude, used the expression "My Father is greater than I:" not intending thereby to weaken the force either of his exhortation previously given; "Ye believe in God; believe in me also" (St. John xiv. 1.) as the Messiah; or of the declaration before made; "I and my Father are One;" a declaration which intimated that unity of Power asserted by the Creed.

4. No position is to be so strained, as by forced construction to be made bear a meaning, which was never intended. The words "None is above or after other, but the Three are Co-eternal," were meant, with respect to that eternity from which each has existed. The words "None is greater or less than another, but the Three are Co-equal," were meant, with respect to exertion of that same Power by which they each act. As to the origin of that Power, it is entirely another question not in the contemplation of these two Verses, 25, 26. It is a question, which being totally distinct, had been distinctly explained in Verses 22, 23. In those Verses, the "Father," is asserted to be the fountain and origin of divinity, and of course the fountain and origin of all divine Power. The Nicene Creed, which corresponds with the creed under consideration, intimates the same, when it styles our Lord Θεὸν ἐκ Θεοῦ, Φῶς ἐκ Φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, "God of i. e. from God, Light of Light, very God of very God." And the most learned writer on this subject has shewn, that the Primitive Christians before the Council of Nice as well as after that Council, held this doctrine. "Uno ore docuerunt" (are his words), "they taught it with one voice," so unanimous were they in this opinion. Perfectly consistent therefore with each other are Verses 25, 26, and Verses 22, 23, for they are considering the subject in a different point of view. On the one hand they assert that the Time of Existence, and the nature of Power, is the same to all: on the other, that nevertheless the origin of such existence and of such Power is with the "Father." And these were the general tenets of the ancient and most early Christians, in consonance with which are the sentiments of the Established Church, as delivered by Pearson in the most approved manner. "The Godhead was communicated from the Father to the Son, not from the Son unto the Father. Though therefore this were done from all eternity, and so there can be no priority of Time, yet there must be acknowledged a priority of Order by which the Father, not the Son, is first; and the Son, not the Father, is second. Again; the same Godhead was communicated by the Father, and the Son, unto the Holy Ghost; not by the Holy Ghost to the Father, or the Son. Though therefore this was also done from all eternity, and therefore can admit of no priority in reference to Time; yet that of Order must be preserved." (Pearson on the Creed, p. 322. ed. 1704.) It is needless to prove, that if the Father communicated Godhead, he must be the origin of Godhead.

5. It has been frequently said by others, and may be said again in this place, that, in Ver. 28 and 42, the expressions "must thus think," and "this is the Catholic Faith," apply only to the general

Doctrine of the Trinity, and not to the particular mode of explanation given in this Creed. To the general doctrine, considered apart from the explanation, every Christian is bound; because it is the very doctrine of his baptismal admission into the Christian Church: the very doctrine he professes in his Creed, called the Apostle's Creed. For although the word "Trinity" is not mentioned in that Creed, yet the "substantial meaning" of the word is implied.

6. The effects, which result from a certain combination of inherent qualities, we do know; but by what particular manner, except by the Will of God, such combination of those qualities is effected, in many instances we do not know. If we admit as true, nothing but what we can explain, our faith will be extremely limited: and such limitation will exclude from our assent, facts really existing. Can we explain the union of these properties, viz. of the vegetable and sensitive in the plant; the torpid and animate in the insect; the animal and instinctive in the beast; the animal and rational in man? Assuredly not. And yet, that these properties are united in the respective instances mentioned, is Fact. Inability then to account for a thing, is no proof that the thing could never have existence. It is therefore no proof that human and divine nature may never have been united. So far as it refers to our own powers of explaining, every instance of union before mentioned is just as wonderful and unaccountable as this. Do you say, I never saw an instance of human and divine nature united? True: but others have: men of veracity: many in number: credible witnesses: competent judges. You may not only read their evidence; but you may ascertain the effects of such union, in the history of Conversion from heathenism which took place in nations savage and idolatrous. Do you answer, I must see an instance of such union with my own eyes, before I can assent? Such an answer will be no more consistent with sound philosophy, than would be the answer of an Otaheitean, who should say he must see the Works of our Arts and Sciences before he could believe they existed: or of a tropical inhabitant, who should say he must see the phenomena of the Northern Hemisphere before he could believe their actual appearance. The hesitation of neither would avail towards disproving the matter of Fact: it would only shew his ill-grounded difficulty in believing, and the mistaken principle on which he would have drawn his conclusion. The application of all this to our Lord's incarnation is obvious.

7. Whoever is sincere in using the Apostles' Creed, may without scruple assent to the leading doctrines of the Athanasian Creed; for most assuredly they both mean to inculcate one and the same doctrine of a Trinity in Unity; that is, of Three Divine Persons united in one Substance of Godhead, distinguished by the appellations of Father, Son, and Holy Ghost: and the same doctrine of our Lord's Incarnation. The ancient Creeds of Irenæus and Tertullian agree with these in teaching similar articles of faith. And all correspond with St. Paul's words, Eph. iv. 5, 6. "Where (says Cleaver) we may obviously recognize, though in an inverted order, the leading articles of all subsequent Creeds: Faith in one

God and Father of all ; in one Lord Jesus Christ ; in one Holy Spirit ; one Body or Catholic Church ; one Baptism for the remission of sins ; one hope or looking for a resurrection to everlasting life."

LXXIV. That there should be variety of judgments concerning the ancient Christian Writers, is no more extraordinary than that there should be variety of judgments about other men, who have rendered themselves conspicuous by their literary productions or active exertions. Of Thucydides, for instance, biographers speak differently. Some represent him as dishonest to his country ; others affirm he was an impartial historian. It is to be feared, that perhaps according to diversity of inclinations, as much as according to diversity of conceptions, in general friends extol, enemies censure. Both probably will be excessive. Right opinion will be between both. With regard to the Fathers, learned readers will judge for themselves ; the unlearned will suppose that where much is said for and against them, though there may be somewhat to blame, yet there must be also somewhat to commend. Neither praise, nor reproach, indiscriminate and unqualified, is applicable to Man, or to any Work of Man, so mixed is the character of every thing human.

LXXV. If blind admiration be a fault on one side, entire contempt of the Fathers is a fault on the other. "It would be a false inference (says Jortin) to conclude from the blemishes and mistakes of the Fathers, that they are to be cast aside as altogether useless."

LXXVI. Of Justin Martyr, who lived in the Second Century, Thirlby says, "Non ille quidem omnium qui unquam fuerunt aut disertissimus aut acutissimus : sed tamen vividus, acer, et multis nominibus utilissimus ; et quanquam minus aptus fortasse fastidiosæ hujus delicati sæculi elegantia, ut iis tamen temporibus doctrinâ, judicio, eloquentiâ minimè vulgari. Has virtutes duo maximè vitia obscurant : incredibilis quædam in scribendo festinatio, et stylus iracundus." Jortin represents him as "a hasty writer, and of a warm and credulous temper :" but he gives us also the better side of Justin's character, by adding, he was "a virtuous, pious, honest man, incapable of wilfully deceiving. He wanted neither learning nor vivacity, nor an unartificial eloquence. The love of Truth was his predominant passion, to which he sacrificed all worldly considerations, and for which he laid down his life with great resolution ; and therefore, whosoever loves Truth, should love him and his memory." The testimony of such a man in proof of this point, "that there did prevail in his days a certain doctrine," deserves credit. He says, "We praise the Maker of all things through his Son Jesus Christ, and through the Holy Spirit ;" "We adore the Son and the Spirit." By which expressions he does attest it as a matter of Fact, existing and acknowledged, and on his testimony it is to be believed, that the doctrine of the Trinity was in substance maintained by his Contemporaries, who lived long before the Council of Nice. The same remark will apply to Athenagoras, the

“civility, and decency, and politeness” of whose Apology, are (in Jortin’s opinion) observable.

Theophilus was a Convert from heathenism to Christianity, as Justin and Athenagoras were, and in the Second Century. He writes like a Man, who believed on conviction, after diligent research and serious reflection. It is true, we find him not exempt, from what is vicious in point of good taste; but fanciful and far-fetched conceits in any author, will not invalidate his credit as a Man, when cited to prove the existence of a fact. Theophilus then by his expressions demonstrates, that the doctrine of a Trinity was holden in his days.

Of Justin, Athenagoras, and Theophilus, it is to be observed, they imbibed not this doctrine in their childhood, nor were Trinitarians through the prejudices of early education. They were Heathen Philosophers: were converted to Christianity: and embraced this as an original principle of Christian Faith.

LXXVII. For the opinions of Plato, for the opinions of Aristotle, we refer to Academic, or to Peripatetic Commentators. For Christian Opinions in early days, why we should not appeal to Christian Commentators, who lived in those days, no sufficient reason has ever yet been given. The question here is not, Whether these opinions were in themselves right or wrong? but, Whether the Commentators have treated of those opinions, and given illustrations of them, and thus proved they were then Christian opinions?

LXXVIII. If before the Reformation too great deference was paid to the Fathers, as though they were infallible; since the Reformation too little respect has been shewn them, as though they were absolutely incompetent to judge, and incapable of speaking truth. So prone are we to run from one extreme to another: and so easy is the transition from error on one side, to error in a direction entirely opposite.

LXXIX. Why the most early Fathers should not be at least as competent to interpret Scripture, as we ourselves are, no just cause can be assigned. Why they should be much more competent than we are, may be adduced reasons, which will appear strong to those, who consider the proximity of the times, in which many of the Fathers wrote, to the commencement of Christianity; and the opportunities they had of collecting the sentiments of the Apostles themselves, some by personal intercourse, and others by not very remote tradition.

LXXX. Speaking of the Nicene and Constantinopolitan explanations of the Christian Doctrine, Ridley observes, “The Fathers, who lived about those times, a little before or after the latest of those Councils, such as Basil, the two Gregories, Didymus, and Cyril of Alexandria, in their Discourses on the Holy Spirit, drew their doctrines entirely from the Scriptures, and did not then fashion, but succeeded to the Faith, by tradition of those, who presided in the Church from the Apostolical age to their own times. To which they appeal, producing their testimonies, and tracing it up to the New Testament; where they challenge a cloud of witness-

es." Ridley's "Eight Sermons" shew him to have been a man of erudition, and well acquainted with the Writings of Heathen and Christian Antiquity.

LXXXI. Philostorgius (says Suidas) hath made mention of Basil, in words to this effect; "In those times flourished Basil of Cesaria of Cappadocia, and Gregory at Nazianzen, and Appollinarius in Laodicia of Syria. These three men contended for the doctrine of "Consubstantiality," against that of "Different-Substance," by excelling all the advocates of that heresy, who had ever written before, or who have written since from that time to my own; so that even Athanasius was thought a child when compared with them. For they had made very great proficiency in what is called extraneous, i. e. profane learning; and in the Sacred Writings with respect to whatever perfected the reading and quick recollection of them, they had great experience; and Basil the most of all." Philostorgius was an Arian. He was nevertheless candid enough not to withhold from these eminent persons their due praise, although they were of a different persuasion. In this he gave an example of moderation to be commended and imitated.

LXXXII. Whether, among the early Christian Writers, the most approved by the Christian World in general did or did not maintain the doctrine of a Trinity, is as much a question of Fact, as whether Sir Isaac Newton did or did not maintain the principles of gravitation and attraction. That such Writers did maintain that doctrine, no man can possibly doubt, who will read the work to which we have before referred, and which (to use Waterland's words) "will stand as long as clear sense, sound reasoning, and true learning have any friends left," the "Defensio Fidei Nicænæ."

LXXXIII. By ascribing divine attributes to Three Persons, the ancient Christian Writers asserted a Trinity in the quality of Godhead; by maintaining the "Father" to be the only source of Divinity, they asserted Unity in the Power of Divine government.

LXXXIV. Whence did the primitive Christians collect their ideas respecting the Trinity? From examining, and comparing with each other, various texts and various passages in the Scriptures; and by reasoning on the whole put together.

LXXXV. St. Paul confuted the Jews who denied that Jesus Christ was the Messiah, *συνέπιεξαν*, "by bringing together" a variety of texts from the Scriptures of the Old Testament. These he applied to Christ; and by shewing the correspondence of real character in him, with intimations given and delineations marked out, in the Sacred Writings of Moses and the Prophets, the Apostle proved what he wished to demonstrate (Acts ix. 22.) This method is analogous to the process of reasoning in the human mind. We put together various facts, and then draw our conclusion from those facts. It is the very characteristic of Man's nature, as Rational, to proceed thus.

LXXXVI. We act in conformity with St. Paul's practice, and with the ordinary course of human reasoning, when we bring together various texts of Scripture, and thence prove the doctrine of a Trini-

ty and Unity. Divine Nature is One. Three Persons have the attributes of divine nature : in divinity of nature they must be One. Divine Government is One : Three Persons direct their energies to effectuate the self same ends of that One Government : in the purposes and power of divine Government they must be One. But divine nature and divine government are the very qualities, which essentially constitute Godhead. In Godhead then, the Three must in quality (we repeat the words to obviate misconception,) must in quality of Godhead be One. But if one in Godhead, they must essentially be One God.

LXXXVII. In all concerns of moment, before we depart from what has been long received, we may properly ask the question "Cui Bono?" "for what good purpose" are we to innovate? Let this question be proposed in the case before us. "For what good purpose of obtaining more distinct knowledge concerning the Essential Nature and Eternal Existence of God, should we reject the doctrine of a Trinity? For none. It would in that point of view answer no purpose whatever to reject the doctrine of a Trinity. Men, good and acting on the most pure intention, have indeed imagined they could comprehend God's Essential Nature and Eternal Existence better in Unity, than in Trinity. Their thought however could be but imaginary. For, provided they maintained (what most have maintained) not any Materiality, but the Spirituality of God, they could then no more form an accurate idea of God's Essential Nature and Eternal Existence in Unity, than they could in Trinity. They could precisely and distinctly know nothing in one, or in the other case. And wherefore? For the same reason that a Man born blind knows nothing of Light in the Solar Orb. We have no powers of mind commensurate to any particle of such a subject as divine Essential Nature and Eternal Existence.

LXXXVIII. Supposing, for the sake of argument, we reject Christianity; and reverting to what is called Natural Religion, let us stand upon that ground. The degree of knowledge, which could be acquired in Natural Religion, can be collected only from considering those, who have actually lived under that Religion. With that knowledge then, "what more perfect ideas respecting God's Essential Nature and Eternal Existence, could we form in our Minds, than those we now form?" The Master Moralist will tell us. *Ὅτι μὲν γὰρ τὰ θεῖα ὑπὲρ ἡμᾶς, παντὶ δῆλον. Ἀποχρηστὴ δὲ τῶν κρείττωνων τῆς δυναμικῆς αὐτῆς σέβειν. Οἷοι δὲ εἰσιν, ὅτι εὖρεται ῥαδίον, ὅτι ζήτην ἀδεμιτον.* (Xenophon's Epistle to Æschines, vol. V. part ii. p. 173. ed. Wells.) "That there are divine Beings above us, is to every person evident. And it is enough to worship them, on account of their superiority in power. But of what nature they are, it is neither easy to discover, nor lawful to inquire." That there really did exist divine power, and that the exercise of such power for the happiness of Man was demonstrable in the works of creation, and providence, Socrates in his valuable dialogues with Aristodemus and Euthydemus very forcibly maintained. But that we can know the essential nature of those Beings, in whom such power resided, that he denied; as may

be seen in several passages similar to the above, in the Writings of his modest and accomplished encomiast. What reason have we to think, that if we were standing on the same ground of natural Religion as Socrates, we should have more perfect knowledge of divine things, than Socrates? Did the philosophers of Rome know more? Did our British ancestors, who were Druidical; or our Anglo Saxon progenitors, who were Idolaters, know more? Certainly not, so long as they were heathens. Their more pure wisdom came from Christianity: And from the same source comes our wisdom. But Christianity brought to them, delivers to us, and carries with it, wherever it goes, the doctrine of a Trinity.

LXXXIX. Supposing we reject Christianity, and adopt Judaism; let us see what satisfaction concerning the point in question, we shall thence derive. We no sooner open the Sacred History, than we find a word implying Plurality introduced as the title of the Almighty. However we may labour to account for this, yet after all it is a very striking circumstance, that when the Sacred Writer might have used a word of singular import (as he does elsewhere) and thus have precluded all ambiguity, he nevertheless uses a word of plural import thirty times, at the beginning of his History and in its primary chapters, and thereby admits ambiguity. And knowing, as we do, that from this and other circumstances, it has been maintained by very learned and considerate men, that the Jews held a Plurality in the Godhead, we should be led to conclude, that at least the doctrine of Unity is far from having been unquestionably the doctrine of the Jews. The point has been disputed, and is still controverted. With respect therefore to deriving any certainty on this doctrine from Judaism, we should be disappointed. The matter is doubtful.

XC. He that should say, "the doctrine of the Trinity has been disputed among Christians, and is therefore questionable," would say what is fact. But if he should urge this as a sufficient plea for rejecting the doctrine altogether, he would judge hastily, and conclude erroneously. For he should consider on which side of the question by far, very far the major part of Christians, from the Apostles to the Fathers, from the Fathers to us, through all ages of Christianity, have most decidedly determined. He should consider, that while only individuals, comparatively few, have occasionally denied the doctrine of a Trinity, whole nations in a continuance and in the most public manner have asserted that doctrine, through successive generations during the long course of Eighteen Centuries. On these considerations, as the weight of general and public judgment is evidently against him, he should see there are strong grounds for suspecting, that they, who deny the doctrine of a Trinity, merely because it has been controverted, may possibly be wrong, and are probably wrong, in their dissent from that doctrine.

XCI. To him that should say, "the supporters of the Trinitarian doctrine were fallible men, and therefore might be mistaken;" the reply would be, "your remark is partly inaccurate, and partly correct. Inaccurate in the highest degree with respect to our

Lord, whose doctrine it is, and, who in his divine wisdom was absolutely infallible ; inaccurate also according to the ideas of all Christians, with respect to the Apostles, whose inspiration, taken in the most limited sense, at least prevented them from being mistaken, when delivering fundamental Truths. With regard to other Writers, your remark is correct ; they certainly were fallible men, and as such might be mistaken. But upon the same principle, you also may be mistaken. And among the infinitude of Writers, whether long since dead or still living, who on principles conscientious, and with talents adequate, have interpreted Scripture Texts relating to this subject, the most able and the most numerous Expositors will prove that you are mistaken ; but that the maintainers of a Trinity are right in their opinion ; on the grounds of Scripture, the grounds on which the question must ultimately stand.

XCII. For our religious principles, whilst they are confined to ourselves, we are responsible to God only. For the manner in which we openly declare our religious principles, and for the conduct we pursue under the influence of them, we are responsible to society also.

XCIII. As the forming of right opinions depends upon a combination of many circumstances, how far it may or may not be in our own power to form right opinions, admits of a question. But about the impropriety of injuring society by any mode of propagating our opinions, there should be no question. For, nothing can be more clear, than that man, living in society, is bound by moral and political obligations not to injure such society either by word or deed.

XCIV. Those, who hold the doctrine of a Trinity, however individually they may give different explications of it, are nevertheless Trinitarians : as those, who protest against a particular Church, although unhappily among themselves they have separated from each other, by multifarious divisions, and discriminate each other by subtle distinctions implying even dimidiation, are nevertheless all Protestants. In the former case, disputes about exposition do not prove that therefore the doctrine of a Trinity does not exist in Scripture. In the latter case, dissensions about difficult and nice points do not prove that therefore the religion of Protestants is not to be found in Scripture.

XCV. To particular minds, particular passages of ancient Authors will frequently recur. What if these sentiments were often recollected ?

αμφι ὕανθω-
πων φρεσιν ἀμπλακίαι
ἀναριθμητοὶ κερματταί.

“ around the minds of men hang innumerable errors.” (Pind. Ol. 7.)
“ Seek not out the things that are too hard for thee ; neither search the things that are above thy strength. But what is commanded thee think thereupon with reverence : for it is not needful for thee

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to see with thine eyes the things that are in secret. Be not curious in unnecessary matters & for more things are shewed thee than men understand." (Ecclesiasticus iii. 21, 22, 23.) The remembrance of these verities, founded on experience, how should it operate? It should teach Humility and Moderation.

XCVI. Be the subject what it may, in holding the same Doctrine, taken in a general and enlarged sense, men may agree: in their sentiments about particular points and particular explanations of the principal Doctrine, they may nevertheless differ. And on this account neither side should censure the other. Till the minds of all men can in their talents and conceptions be entirely alike, the judgments of all men cannot be entirely alike. To expect it, were to expect an impossibility.

XCVII. So long as it preserves command of temper, decency of language, propriety of expression, adherence to sound argument either by reason or proof, candid allowance for difference of thinking, and above all, respect for Public Opinion on subjects of a serious and sacred nature, Partiality for one's own sentiments is venial. Venial therefore it will be in a Member of the Church of England, if he commends the Collect of his Church for Trinity Sunday, which precisely corresponds with his own views of the subject, as a very fine specimen of clearness and comprehension combined.

XCVIII. Considering the mutability of the human mind, and the several melancholy instances of well meaning persons, who under the debility of age have fallen from that rectitude of judgment, which they shewed in the vigour of life and in the full strength of their mental faculties, we cannot conclude our "Thoughts" on the Triune Godhead more properly, than by offering with all humility that solemn prayer, in which we are well instructed thus to supplicate for divine aid, in wisdom spiritual and in concerns temporal:

"Almighty and everlasting God! who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee, that Thou wouldest keep us stedfast in this faith; and evermore defend us from all adversities; who livest and reignest One God, world without end. Amen."

REFERENCES.

No. XVI. "Triad."] Cudworth's *Intellectual System*. Parker's *Free and Impartial Censure of the Platonic Philosophy*, p. 113. Maurice's *Indian Antiquities*, vol. IV. p. 426.

No. XXII. "Thirty times."] Allix's "Judgment of the Jewish Church against the Unitarians," p. 116, ed. 1699. See also, p. 119.

No. XXII. "Decalogue."] "That the plural word is used with the design of intimating a plurality in the Godhead, in some respect or other, it is strange that any one should doubt, who has observed, that it is used in places, in which if there be in truth no plurality in the Godhead, the inspired Writers must have been determined by the principles of their religion, studiously to avoid the use of a plural; especially as they had singulars at command. The plural is used in that very precept, which prohibits the worship of any God but one. "I Jehovah am thy Gods, that brought thee out of the land of Egypt, out of the house of bondage."—"Be not unto thee other Gods beside me;" and in every subsequent part of the Decalogue, where God is mentioned, the plural word is introduced. In the second commandment, "For I Jehovah am thy Gods." In the third, "Take not the name of Jehovah thy Gods in vain." In the fourth, "The Sabbath of Jehovah thy Gods." In the fifth, "The land which Jehovah thy Gods is giving thee." See p. 20, *Animadversions on Dr. Geddes's Critical Remarks on the Holy Scriptures*, printed by Wilkes and Taylor, 1803.

No. XXII. "repetition."] "Hear, O Israel (saith Moses) Jehovah our God is one Jehovah." Deut. vi. 4, as translated by the late good and learned Dr. Randolph, p. 131, vol. II. "A View of our Blessed Saviour's Ministry." The same passage is translated by Dr. Randolph thus also; "Jehovah our Gods is one Jehovah." This, adds (Dr. R.) if he did not hereby design to denote a Plurality of Persons in the Godhead, should seem to be a strange form of expression. P. 7. "Vindication of the Worship of the Son and of the Holy Ghost," ed. 1775. "Let those, who have any doubt whether Elohim when meaning the true God, Jehovah, is plural or not, consult the following passages, where they will find it joined with Adjectives, Pronouns, and Verbs plural." P. 22. Ed. 1792. *Hebrew and English Lexicon* by Parkhurst, who refers to twenty-five texts, in the Old Testament, on this occasion. The same Expositor thus explains *ЈѢНОВА*—"the peculiar and incommunicable name of the Divine Essence (see Is. xliii. 8. Hos. xii. 4, 5.) subsisting in a Plurality, i. e. Trinity of Persons." See Deut. vi. 4. xxviii. 58. *Lexicon*, p. 173.

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No. XXXIX. "blasphemy."] St. Mat. xxvi. 63—5. St. John x. 33. See "The Divinity of Christ proved from his own Declarations attested and interpreted by his Living Witnesses, the Jews;" in a Sermon, by Thomas Burgess, now Bishop of St. David's: preached in 1790.

No. XXXIX. "Son of God."] Allix, Chapter 17.

No. XLIII. "appellation of *Λογος*."] Allix, Ch. 12. Kidder, Part III. Ch. v.

No. XLVIII. "were denied."] With the division of the Books in the New Testament into *Ὁμολογημένα*, and *Ἀπολογημένα*, made by Eusebius, every student in divinity is acquainted. See also Grotius de Verit. Rel. Chr. iii. 3. and, "Illustrations of the Truth of the Christian Religion," by Edward Maltby, p. 32, sqq. Ed. 1802, where the discriminating marks, which distinguish the Genuine from the Spurious Gospels are pointed out with much learning and ingenuity.

No. XLIX. "in the four first Centuries."] See "A new and Full Method of settling the Canonical Authority of the New Testament," by Rev. Jeremiah Jones. Vol. I. pp. 42, 62. Ed. 1798.

No. LIII. "says Michaelis."] Michaelis's "Introductory Lectures to the Sacred Books of the New Testament;" translated by Butler, afterwards Bishop of Hereford, in 1761.

No. LIV. "Erasmus, or Crellius."] See Mill's Note on Rom. ix. 5. Wolfii "Curæ Philologicæ," on the same passage. Michaelis in Butler's Translation; p. 64. The same Professor's "Introduction to the New Testament," translated by Marsh. Vol. II. pp. 387, 417, 471.

No. LX. "the same duty."] See Bishop Porteus's "Lectures on the Gospel of St. Matthew." Lect. xxiv. p. 335, &c. vol. II. Ed. 1802. Bishop Pretyman's "Elements of Christian Theology." Part III. Art. i. p. 84. vol. II. Ed. 1799. Both these Writers found the Doctrine of the Trinity on our Lord's final commission in St. Matt. xxviii. 19; and with the strongest reason.

No. LXVIII. "Philopatris."] Dialogue of Lucian so entitled. In vol. II. p. 998, Ed. Benedicti. Bishop Bull maintains this Dialogue to have been written by Lucian, in opposition to the opinion of Micyllus, who ascribes it to some more early Author. If however it was written by some more early Author, it proves (to use Bp. Bull's words) "qualisnam fuerit Christianorum fides de SS. Trinitate, etiam sub Trajani imperio, diu ante Luciani tempora." Def. Fid. Nic. p. 69. Ed. 1721.

No. LXXXVIII. "that he denied."] See p. 377, "Thesis," annexed to "Illustrations of the Truth of the Christian Religion;" by Edward Maltby, B. D. Ed. 1802.

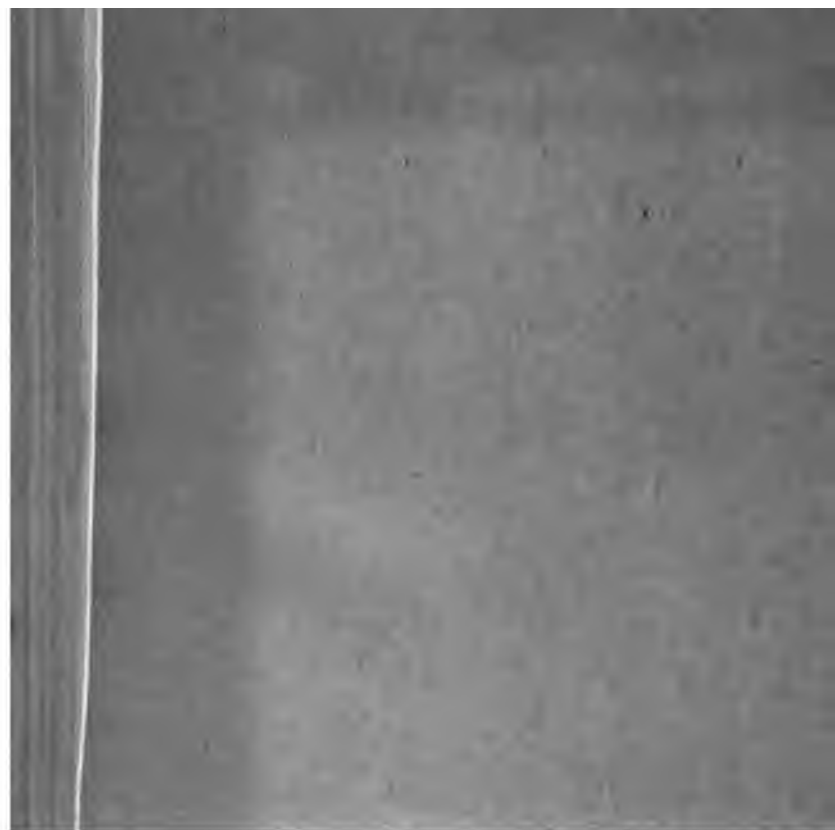
No. XCVII. "temper."] The several qualities here enumerated are all combined in that prime Scholar, acute Critic, excellent Man, and faithful Friend, Dr. Charles Burney; the Urbanity of whose Manners is equal to the depth of his Erudition; and both confessedly place him at the head of Literary Characters most eminent in this nation.











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