

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 10.

MARCH, 1810.

VOL. II.

BIOGRAPHY.

LIFE OF BERNARD GILPIN.

Concluded from page 392.

MR. GILPIN'S natural parts were very good. His imagination was lively, his memory retentive, and his judgment solid. By unwearied application he had amassed a great store of knowledge; but it was chiefly such as had some relation to his profession. His temper was naturally warm; but, through divine grace, he was enabled to correct this infirmity. Though his disposition was serious, yet he was usually very cheerful, and his behavior was almost always frank and affable. He was a candid interpreter of the words and actions of other men; and when he spoke of them, he was particularly careful to say nothing which might prove unnecessarily hurtful to their reputation. To the opinions of others, however different from his own, he was very indulgent. He regarded moderation as one of the most genuine effects of true religion in the heart. He was therefore an enemy to all intolerance: and though he thought the opposition of the dissenters to the established church to be wrong,

he thought it equally wrong to molest the quiet separatist. His regard to truth was strict and undeviating. He disdained all those little arts and evasions, which men are apt to vindicate on grounds of expediency; and his character in this respect came at last to be so well understood, as greatly to enhance his weight and influence with all who knew him. The lustre of his other graces was much increased by his unfeigned humility. To conquer pride, is one of the highest triumphs of religion; and this conquest his religion achieved in a very signal degree.

One of the most remarkable features in the character of Mr. Gilpin, was his conscientiousness. Motives of personal convenience or present interest appeared to weigh as nothing with him. When he entered on the care of a parish, it immediately engrossed his main attention, even to the exclusion of his favorite pursuits of learning. He had naturally a strong propensity to retirement; but thinking the life of a recluse to be oppos-

of God in the highest enjoyment of all holy beings. For God lives and reigns to accomplish his design."

The following passage from the address to the professors is deserving of the attention of all the "messengers of truth."

"But when we contemplate things in a more elevated light, we not only anticipate your success as teachers of divinity, but indulge a confidence, that by your humility, and other virtues you will deeply impress the minds and hearts of your pupils with that modesty and meekness of wisdom which adorn the pastoral character. Destitute of these graces, their science, their divinity, and their eloquence will qualify them for the theatre, rather than the pulpit; and they will resemble actors on the stage rather than Christ and his apostles, who addressed the conscience and not the fancy and passions of men. God forbid, that we shall be at the expense of educating young men for the ministry, who by vanity and parade in style, or manner of address, shall degrade the pulpit, disgrace the seminary, injure souls, and dishonor Christ."

We close the extracts with a few sentences from the address to the students.

"Will you not acknowledge God in all your ways, that you may possess the qualifications of faithful, zealous ministers, so peculiarly needful to the church at the present day? Will you not love God supremely; lament your sins in a submissive manner; and pray devoutly for his grace, remembering that the most able ministers imbibe the best instructions on their knees in secret? Will you not contemplate your entire dependance on Christ for every favor, and diligently use all the means, which he has appointed, to obtain his blessing? Will you not unreservedly confide in the perfection of God's government? For the Lord is a rock, and his work is perfect. If you thus acknowledge God, he will teach you by his Spirit, and properly acquaint you with the fundamental principles of divinity. He will acquaint you with the character of man both before and after the fall; with the great difference between the object of holy and sinful affections; with the real difference between man's natural and moral ability, and with the necessity of special grace to give sinners a heart to accept the self-denying terms of salvation. Without this information; and without digesting these and other principal doctrines you cannot prove instructive and convincing preachers."

RELIGIOUS INTELLIGENCE.

Letter from Rev. Mr. Blackburn to Dr. Morse.

Maryville, Jan. 5, 1810.

REV. AND DEAR SIR,

I THINK when I was with you in Charlestown, I stated the number of the Cherokee nation to be between ten and twelve thousand souls, though at that time the enumeration was not completed, and I could not therefore make the estimate with certainty. But now the persons employed having finished the business, I am able to give you the exact state of the nation in detail. Let it be remarked that the enumeration is rather below than above the number

in every particular, as the Indians, by some means, especially at the first of the business, thought there might be a design eventually to tax them according to that ratio.

In the nation there are 12,395 Indians. The number of females exceeds the males 200. The whites in the nation are 341. One third of those have Indian wives, 113. Of negro slaves there are 583. The number of their cattle, 19,500; do. of horses, 6,100. The number of hogs, 19,600; do. of sheep, 1,037.

They have now in actual operation 13 grist mills; 3 saw mills; 3 Saltpetre works, and 1 powder mill. They have 30 waggons, between 480 and 500 ploughs, 1600 spinning

wheels 467 loom s, and 49 Silver-smiths.

Circulating specie is supposed to be as plenty as is common amongst the white people. These advantages have been mostly obtained since the year 1796 and rapidly increased since the year 1803.

If we deduct from the year the number of Sabbaths it contains, and suppose that each spinning wheel turn off six cuts per day, the amount of 1600 will be 250,400 dozen of yarn in one year, this will make when wove into cloth 292,133 yards.

If we should suppose each loom to put off 4 yards per day, the produce of 467 will be annually 584,684 yards.

Allow 2 hands to a wheel 3,200 women will be employed in carding and spinning, 467 engaged in weaving, and as many to fill the quills.

If each plough be allowed only ten acres, then 500 ploughs would cultivate 5,000 acres and would employ 1000 hands, as one must use the hoe after the plough. There is also nearly as much land in the nation wrought without a plough as with it. Each acre will produce 50 bushels which will be equal to 250,000 or 20 bushels to each person. The actual amount will double that sum.

It is often asked are they increasing or on the decline? All I can say to this is, that both from my own observation and that of those most conversant with them, it is evident that there is less space between the younger children of families than those more advanced, and that in nearly the proportion as the hunting life has yielded to the cultivation of the soil.

The number of Bibles and Testaments, circulated in the nation, including the children of the schools is upwards of 600, and a variety of other books as opportunity offered.

On their roads they have many public houses, and on their rivers convenient ferries, there are many of them learning different trades as their inclination may lead them. But yet there is no church erected, and few feel the impressions of *grace*.

I have filled the sheet with details, and can only pray that the Lord may make your harvest of souls abundant in Charlestown. I am, &c.

GIDEON BLACKBURN.

MISSIONS OF UNITED BRETHREN.

Extract from the Diary of the Missionaries in Labrador.

"JAN. 1st, 1806.—We received from Kivalek an account, which filled us with horror. The old well known sorcerer, Uiverunna, had spent the winter there, he and his family being the only residents. His wife died last night, upon which the old monster seized a poor orphan child, whom they had formerly adopted, and murdered him; then cut him across all the joints of his fingers and toes, ripped open his belly, and threw the body naked into the sea. Though we are not acquainted with his motive for so atrocious an act, yet we know, that it belongs to that system of diabolical incantations, by which he expects to appease the water-devil, by whom he pretends to do great wonders, but who now, in his idea, required a greater sacrifice than usual, as he had not saved his wife's life."

"On the 7th, while we were rejoicing at the gracious visitation of our God and Savior, so manifest among our Esquimaux, we were suddenly interrupted by information of the most distressing nature, which furnishes another lamentable proof of the power of Satan over this poor nation. Kullugak, a man who obtained leave to live on our land, had, in company with a man from Uivak, called Tukekina, murdered the old sorcerer, Uiverunna, at Kivalek.—Having given out that by his legerdeman tricks, he had killed Kullugak's two wives, the latter had ever since sought revenge. In general Uiverunna has of late endeavored to render himself formidable among the heathen Esquimaux, by making them believe, that he had power to kill such as he pleased; and if any one died, he was sure to have it reported, that he had sent them out of the world by his torngak. As he is also known to be an old murderer, and, as above related, had but just murdered a poor innocent infant, his life has been long in danger, and many a one had resolved to kill him, when opportunity offered. At length Kullugak succeeded. We informed him that we suffered no murderers to live