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HORÆ BIBLICÆ.

[The Editor, wishing to render the Magazine as useful as possible, has determined that a part of every number shall be devoted to the Bible. Under the title *Horæ Biblicæ*, will be given Remarks on the Canon of Scripture, Solutions of difficult passages, Reconcilements of apparent discrepancies, Historical illustrations, &c. &c. with a view of exciting greater attention to the sacred volume, and prompting to a more diligent perusal of the *Book*, which alone is able to make men wise unto salvation. Any assistance in this way afforded by the lovers of the Bible will be most thankfully received by the Editor.]

OF THE NEW TESTAMENT.

The volume, denominated by Christians the New-Testament, consists of twenty seven books, written by eight different persons at different times and in different countries. The following presents a tabular view, according to Lardner, of the date of these books, and the places where they were written.

THE GOSPELS.

Matthew, written in	Judea,	Anno Domini,	64
Mark,	Rome,		64
Luke,	Greece,		63 or 64
John,	Ephesus,		68
Acts, (sometimes called a fifth Gospel,)			
	written in	Greece,	63 or 64

EPISTLES OF THE APOSTLE PAUL.

I. Thessalonians,	written at	Corinth,	Anno Domini,	52
II. Thessalonians,		Corinth,		52
Galatians,		Corinth or Ephesus,		52 or 53

I. Corinthians,	Ephesus,	56
I. Timothy,	Macedonia,	56
Titus,	Macedonia,	56
II. Corinthians,	Macedonia,	57
Romans,	Corinth,	58
Ephesians,	Rome,	61
II. Timothy,	Rome,	61
Philippians,	Rome,	62
Colossians,	Rome,	62
Philemon,	Rome,	62
Hebrews,	Rome or Italy,	63

CATHOLIC EPISTLES.

James, written at	Judea, Anno Domini,	61 or 62
I. & II. Peter,	Rome,	64
I. John,	Ephesus,	80
II. & III. John,	Ephesus,	between 80 & 90
Jude,	Unknown,	64 or 65
Apocalypse or Revelation,	Patmos or Ephesus,	95 or 96

These various books have been collected, and are now bound up in one volume, designated by a single title.

Of the Name of this Volume.

It is now almost universally called in our language, "*The New Testament of our Lord and Saviour Jesus Christ:*" It is obvious that this title could not have been given, until the books were collected into one volume. When, or by whom this was done is uncertain. The general belief, however, is that it was the apostle John, who performed this important service. For this opinion the testimony of Eusebius is quoted as indisputable authority. But the words of Eusebius, it has been remarked, only warrant the belief that the gospels of Matthew, Mark, and Luke, were seen and approved by John, and that his own was added as a supplement. The title under consideration was used at a very early period. Tertullian, who lived in the second century, uses the Latin word *Testamentum*, in the sense, in which we employ the phrase, New Testament. Origen, however, was the first who employed the Greek term [*Καὴν διαθήκη*] *kaine diatheke*, usually rendered *New Testament*, and by some, more properly, *New Covenant*. This term is justified by various passages of scripture, particularly Heb. viii. 8. ix. 15—20, in which the doctrines, precepts, and promises of the gospel dispensation, are called, *Καὴν Διαθήκη*, the *New Covenant*, in opposition to those of the Mosaic dispensation, which are

called, *Παλαια Διαθηκη*, the *Old Covenant*. This appellation, in process of time, was by a figure of speech transferred to the collection of apostolical and evangelical writings. The title *New Covenant*, then, signifies the book which contains the terms of the New Covenant, upon which God is pleased to offer salvation to men, through the mediation of our Lord Jesus Christ. But according to the meaning of the primitive church, which bestowed this title, it is not improperly rendered *New Testament*; as being that, in which the christian's inheritance is sealed to him as a son and heir of God, and in which the death of Christ as a testator is related at large, and applied to our benefit. As this title implies that in the gospel unspeakable gifts are bequeathed to us antecedent to all conditions required of us, the title of *Testament* may be retained, although that of *Covenant* would be more correct and proper.*

Of the Canon of the New Testament.

Canon, is derived from the Greek, and signifies *a rule*. In ecclesiastical language, it signifies a rule of doctrine or discipline. But when applied to scripture, it designates those books, of which the genuineness and inspiration is not doubted; and distinguishes them from those which are *profane, spurious, or disputed*. It comprehends, therefore, the twenty seven books, which have been enumerated. These contain the history of our Saviour's birth, life, sufferings and death; his various precepts, affording the best rule of living; his doctrines, which furnish the rule of faith; his promises, which are the source of the christian's best consolations and highest hopes: They were written by men contemporary with our Lord. Different churches, at first, received different books according to their circumstances and situation. Their canons were, of course, gradually enlarged: until at no great distance of time from the age of the apostles, christians were furnished with all those books, which are now included in the New Testament. The progress of this affair was thus. Paul, who was known to be an inspired teacher of the gospel, and who had given abundant proofs of his apostleship, who also was personally known in Ephesus, Corinth, Rome, &c. wrote letters addressed to the churches planted in these several cities. The Ephesians, would certainly know that the letter addressed to them, and received by them, was written by Paul. It can well be conceived how highly they would value, and how diligently preserve this token of their apostle's love. In like manner as to the Corinthians and Romans. Indeed it is

* See Horne's Introduction to Critical Study of the Bible. II. 332

known that these writings were read publickly on the Lord's day to the brethren assembled for worship. In the intercourse which took place between the principal cities in the Roman empire, the christians at Corinth would soon learn that their brethren at Rome and Ephesus had epistles from the great apostle of the Gentiles, as well as themselves. Nothing is more natural than that they should ask, and having asked should receive authenticated copies of these letters. Thus we easily see how the Canon of the Corinthian church might be enlarged, so as to contain the two epistles addressed to them, and those to the Romans and Ephesians: to these might soon be added the letters to the Galatians, Philippians, Colossians, &c. This affair would be facilitated by the ministers of the gospel, such as apostles and evangelists, travelling about from place to place, and doubtless giving information of the state and progress of the true religion. In this way the canonical books of the New Testament might have been gradually collected.

It ought however to be observed, that as the new religion made great noise in the world and spread with great rapidity, many persons, not qualified for the task undertook to write gospels and epistles, some no doubt with good intentions, and some perhaps with bad. Hence it became necessary to use caution lest these spurious writings should be mixed with those that were genuine. Accordingly we know that the greatest care was taken on this subject. And as soon as christianity had prevailed to such extent, that its votaries could hold councils, this important subject was taken up, and decided. In these deliberations, the simple question respecting any book was this, was it written by Matthew, Mark, Luke, John, Paul, Peter, James, Jude? In other words, was it written by a man who had gifts of the Holy Spirit? This question they had the fullest opportunity to decide, coming as they did from all parts of the christian church. And thus was the Canon of the New Testament settled. How different the truth of the case from the representations of infidel writers, who tells us that in the early councils, the fathers of the church, put it to vote, whether a book was the word of God or no!

Some of the spurious writings, to which allusion was made, have come down to us. It is well that they have. It is scarcely possible to read them, without turning with increased satisfaction to the genuine writings of apostles and evangelists. In the former, every thing is strained and unnatural, and extravagant; while in the latter, the mighty subjects of God's mercy and man's redemption, of judgment and everlasting retributions, are handled with an ease, and propriety which

manifest the mastering and illimitable wisdom of the Holy Spirit.

It ought farther to be remarked, that although the canon of the New Testament has long been regarded as settled, christians in the present age are not under the necessity of taking these things on trust. Every man now, who has sufficient industry and learning, may examine the subject for himself. Because, there is a series of writers from the days of the apostles to the present day, who have referred to the books of the New Testament, and quoted them under the names of the writers which they now bear. So that the enquirer will find the evidence in favour of the genuineness of the New Testament, incomparably stronger than can be produced for any other book in the world.

In addition to this, the public reading of the writings of the New Testament, every sabbath, among christians in all parts of the known world, from the beginning, affords very strong corroborative evidence.

Besides, they have been quoted from very early times by enemies and opponents of the christian faith. It is evident that the writings cited as the sacred and authoritative writings of christians by Celsus and Porphyry, are the same with those now received among us.

The reader who wishes further information on this interesting subject, may consult Lardner, Paley, and Michaelis. The first named of these writers has produced such a body of Jewish, Christian and Heathen testimonies on this subject as to put the question compleatly at rest. No man who has weighed this evidence, can doubt on the subject; and he who has not, is rash if he undertakes to decide that the writings of the New Testament are not genuine.

Those books then are of canonical authority, which were written either by apostles, or by evangelists under the inspection of apostles. They are of authority in the church and in the world, not because the church has so decided; but because the men who wrote them were guided by the unerring Spirit of God; that is, because they were inspired.

In our next, we shall offer some remarks on the inspection, and credibility of the New Testament.

REVIEW.

DWIGHT'S THEOLOGY.

(Continued from page 504, Vol. II.)

AFTER this able exposition of the Decalogue, we are brought (very naturally indeed,) to consider the important

subject of "Man's inability to obey the law of God." And this inability, our author tells us, (discarding all idle questions,) is only "indisposition," or "disinclination" of heart, to observe the will of our creator. At the same time, "it is so obstinate and enduring, that it is never relinquished by man, except when under the influence of the Spirit of God." And how then, shall we regain the inclination, or ability to obey? By using the "Means" which God has appointed to help us in obtaining "faith and repentance," which are the gifts of his Spirit. And here our author insists at some length upon the existence, nature, and influence of the "Means of Grace"—and much to our satisfaction. We think, particularly, that his answers to the objections of our Hopkinsian friends against the use of these means by sinners, ought to set them at rest forever. His management of the *argumentum ad hominem* in the close of his discussion, is fine indeed.

The Means of Grace, thus established, are ordinary and extraordinary. The ordinary, are the preaching of the gospel, the reading of the scriptures, prayer, correspondence with religious men, religious meditation, particularly self-examination; and the religious education of children. Our author's remarks on all these topics, are copious and instructive. About forms of prayer, among the rest, he says many good things, and in that peaceful manner which we like. In particular, we think he shews very clearly, that we have no scriptural authority for the use of liturgies—not even in the Lord's Prayer. We agree with him too, (very naturally perhaps,) in his decided preference of the free mode which is used in our churches, and which is doubtless strictly primitive. Indeed we cannot quite adopt our author's idea, "that the question concerning forms of prayer is now become a question of mere expediency." For surely if the mode of prayer pursued by our Saviour, and his apostles under the influence of the Spirit, was clearly extemporaneous, (as he justly contends,) we have something more than mere reason in its favour. We have, we think, what we may call a case in point, a judicial authority on our side. The question, of course, is no longer open for argument: it is already decided.*

The extraordinary means of grace, are Baptism, the Lord's Supper, and the Communion of Christians—which are all

* That ours in the primitive mode of prayer, is fairly admitted by the Fathers of the Episcopal Church. Thus in the book of Homilies, speaking of the case of public prayer mentioned in Acts iv. 24, they say: "And no doubt of it, they did not all speak with several voices; but some one of them spake in the name of them all, and the rest giving diligent ear to his words, consented thereunto." &c.—See Hom. p. 302. N. Y. Edition.

peculiar to the Christian Church. And here, accordingly, our author proceeds to treat of that great institution—under the heads of its members, officers, ordinances, and discipline. Its members, he tells us, are only “christians,” and the church itself “an assembly of believers.” In this view however, he seems to forget the distinction between the *visible* and *invisible* church, though it is clearly taught in the scripture, and indeed observed by himself in other parts of his work. All, in our opinion, are members of the *visible* church, who make a credible profession of faith before the body; though they may not always be “christians” in heart.*

The officers of the church, our author holds, are only elders and deacons. The first are the ordinary ministers well known in our churches. And these, he says, are frequently called Bishops in the scriptures, that is overseers, from their having the oversight of their respective congregations. Of course he maintains our Presbyterian doctrine of *the parity of all ministers of the gospel*. And accordingly, he argues this point from the scriptures, from the fathers, and from the concessions of some eminent Episcopalians, with great force. This conclusion from the whole is, that “Diocesan Bishops are not of Scriptural, but of human origin, introduced either casually, or from consideration of a prudential nature only.” (Vol. 5, page 198,)—and we agree with him in this opinion. And we agree with him too, that the form of polity which is taught in the word of God, is of course binding upon all. Still we say, as he does, we “have no disposition to contend with those christians who are attached to Episcopacy, and who think they find any peculiar advantages in that form of Ecclesiastical administration.” It is our darling principle to love all who love Christ.†

After elders, (who are of two kinds teaching, and ruling,) Deacons are also officers of the christian church. And what is their duty? We do not adopt our author’s opinion on this point, in all its extent. At least, we cannot quite agree with him, that they are assistants to ministers in most of their public duties, even so far as occasional preaching in the church. Their qualifications, to be sure, as he argues, are in some respects like those of elders, with the exception however, we observe, of “*aptness to teach*,” which marks the difference between them. Their duty, according to the Scriptures, is simply to “*serve tables*;” “to take care of the poor, and to distribute among them the collections which may be

* See the Confession of Faith. Form of Government, Chap. I.

† See the Confession of Faith. Chap. III. and VII.

raised for their use.”* This is evident from the letter of their appointment. (Acts vi. 1—4.) And in this, by the way, there seems to be an implied exclusion of the right of public preaching. (ver. 4.) At the same time, these officers are certainly “helps” to ministers, and we do not deny that they may exhort if they please; but so may ruling elders. (more properly perhaps,) and so may members also, if called upon by ministers or Sessions.

Our author now comes to handle the subject of Baptism, and with his usual skill. And here he first maintains its reality, against the mystics who would explain it away—and then shews its nature and design. It is a symbol of regeneration, used to denote “*the cleansing of the soul by the blood of Christ,*” and still more particularly, “*by the affusion of the Holy Spirit.*” It is not however, to be confounded with regeneration, which it neither proves nor causes. It is only an ordinance of the *visible* church, and a sign of the covenant of redemption. It involves, however, important blessings to its subjects—who are believing parents, and their infant children. Upon this last point, our author has of course to meet the objections of our Baptist brethren; and he answers them, in general, very much to our taste. We must say tho’ that his reply to the charge of inconsistency in our treatment of infant members, is rather ingenious than solid. He might have satisfied himself, we think, with just saying, that a wrong practice does not argue a wrong principle. And as to the mode of administration, he holds with us; that it is not in the scriptures exhibited as a subject of serious importance, and is no where declared to be immersion.” This we think a patient examination of texts will always prove. The proper mode, (from the meaning of the symbol,) is doubtless affusion or sprinkling.

Passing now to the subject of Discipline, (its nature, and mode of administration, particularly,) our author says much that deserves attention. With regard to the authority, however, by which it is to be exercised, he is not quite so full as we wished to find him. He only teaches, in general, that “the censures of the church should be the result of a vote of the church, and executed under their authority.” But who are the “church,” in his view? He observes that the word is variously used; but seems inclined to think from the case of the incestuous person, that in that instance at least, it means a majority of the members. At the same time, he holds expressly that “Ruling Elders are scriptural officers of the

* Confession of Faith. Form of Government. Chap. V.

christian church;" and ought to be retained accordingly. Of course, we suppose, he allows the jurisdiction of our session. And he says further, "it seems absolutely necessary that every ecclesiastical body should have its tribunal of appeals," such as our Presbytery, and a "still superior tribunal," like our Synod, and General Assembly. In short, our author is evidently partial to our Presbyterian polity, and we cannot but regard his preferring it to that of his own church, as a strong proof of its wisdom.

Our author comes now to consider the last act in the spiritual providence of God, Death—and its consequences. These are the dissolution of the body; the intermediate state of the soul, the resurrection and the final judgment, including the punishment of the wicked, and the rewards of the righteous. These subjects are handled in several discourses, all excellent indeed. In the sermon on the resurrection, we have the following passage:

"Of this doctrine not a trace can be found in all the investigations of Philosophy. *Paul*, when declaring it to the Athenian Philosophers, was pronounced by them to be a babbler. It was, therefore, a doctrine unknown, and unheard of, within the purlieus of their science. No philosopher, to that time, had been so fortunate, as to light upon it by accident; nor so ingenious, as to derive it from reason. Indeed, it must be acknowledged to lie beyond the reach of reason; and, in its very nature, to be hidden from the most scrutinizing human inquiry. The Resurrection itself is an event, depending absolutely on the will as on the power, of God; and what he will choose to do, with respect to this subject, no being, but himself can determine.

Yet no doctrine, devised by philosophy concerning man, is so sublime, so delightful, or so fitted to furnish consolation and hope to beings, whose life in this world is a moment, and whose end is the grave. To this dark and desolate habitation, man, by the twilight of nature, looks forward in despair, as his final home. All, who have gone before him, have pointed their feet to its silent chambers; and not one of them returned, to announce, that an opening has been discovered from their dreary residence to some other more lightsome, and more desirable region. His own feet daily tread the same melancholy path. As he draws nigh; he surveys its prison-walls, and sees them unassailable by force, and insurmountable by skill. No lamp illumines the midnight within. No crevice opens to the eye a glimpse of the regions, which lie beyond. In absolute despair, he calls upon Philosophy, to cheer his drooping mind: but he calls in vain. She has no consolations for herself; and can therefore administer none to *him*. "Here," she coldly and sullenly cries, "is the end of man. From nothing he sprang: to nothing he returns. All that remains of him is the dust, which here mingles with its native earth."

At this sullen moment of despair, Revelation approaches, and with a command at once awful, and delightful, exclaims, *Lazarus, come forth!* In a moment, the earth heaves; the tomb discloses; and a form, bright as the sun, and arrayed in Immortality, rises from the Earth, and, stretching its wings toward Heaven, loses itself from the astonished sight."

Vol. 5. p. 455—6.

In the sermons upon the Happiness of Heaven, our author give us some views which though obviously just, have the

charm of seeming to be new. We are particularly pleased with his fine illustration of the idea, that Heaven is not a state of "mere reciprocity," or of "quiescent enjoyment;" but of active virtue. He closes his description, or rather vision, of its glories, with the following strain:

"Of the several ingredients, which constitute this happiness of the Redeemed, and which have been mentioned in these discourses, it is to be universally observed, that *they will be continually progressive towards higher and higher perfection.* Concerning Him, whose name is called *Wonderful, Counsellor, the Mighty God, the Father of the everlasting age, and the Prince of peace,* it is declared, that *of the increase of his Government, and of his peace, there shall be no end.* The word, *government,* here denotes the administration itself, and the displays which it involves of the greatness, wisdom, and goodness of the Ruler. *Peace* often denotes in the Scriptures prosperity; and here intends the whole happiness of his subjects. Their residence, their bodies, their minds, their knowledge, their virtue, their stations, their employments, and their enjoyments, will form a system of glory, and of good, refining, brightening, and ascending for ever. Their possessions will be rapturous, their prospects will be ecstatic.

To the eye of man, the sun appears a pure light; a mass of unmingled glory. Were we to ascend with a continual flight towards this luminary, and could, like the eagle, gaze directly on its lustre; we should in our progress behold its greatness continually enlarge, and its splendour become every moment more intense. As we rose through the heavens, we should see a little orb changing, gradually, into a great world; and, as we advanced nearer and nearer, should behold it expanding every way, until all that was before us became an universe of excessive and immeasurable glory. Thus the Heavenly inhabitant will, at the commencement of his happy existence, see the Divine system filled with magnificence and splendour, and arrayed in glory and beauty; and, as he advances onward through the successive periods of duration, will behold all things more and more luminous, transporting, and sun-like, for ever."—Vol. 5, p. 549—550.

And here ends the system. Our author closes his volumes with some just reflections upon the excellence of the gospel—and an exhortation to *search the scriptures.* In this we earnestly unite; and at the same time we recommend his work as an invaluable help in the study. We do not think indeed, that is perfectly free from faults, (as our remarks have proved,) but these are really few in proportion to its merits. On the whole, it is certainly a noble production, full of various wisdom, adorned with eloquence, and imbued with grace. As such, it is received by the world, and will be read and admired.

REVIEW.

Memoirs of Henry Obookiah, a native of Owhyhee, and a member of the Foreign Mission School, who died at Cornwall, Conn. February 17, 1818, aged 26 years. Elizabeth-town, N. J. Edson Hart. 1819.

This little volume will be read with deep interest, by all who rejoice in the displays of our Redeemer's mercy in this

fallen world. We shall present a brief sketch of Obookiah's life, and then offer such remarks as the subject may suggest.

Henry Obookiah was born in Owhyhee. On the mother's side he was distantly related to the royal family. In a war which broke out, on the death of the old king, between rival competitors for the throne, Obookiah's parents were slain. He and an infant brother were the only survivors of the family. Obookiah, then a lad of about twelve years, took the child on his back and attempted to escape; but being pursued, he was overtaken, and his little brother, while on his back, was pierced through with a pahooa or spear. Obookiah was made captive, and remained for some time in the hands of the man who had murdered his parents. At length he was found by his uncle, who took him into his family and treated him as his child. This uncle was high-priest of the island, and designed Obookiah for the same service: In pursuance of this purpose, he taught him long prayers and made him repeat them daily in the temple of the idol. He was not contented, however, in this situation; and gives a very affecting account of his feelings, which we here extract:

"At the death of my parents," he says, "I was with them; I saw them killed with a bayonet—and with them my little brother, not more than two or three months old—so that I was left alone without father and mother in this wilderness world. Poor boy, thought I within myself, after they were gone, are there any father or mother of mine at home that I may go and find them at home? No; poor boy am I. And while I was at play with other children—after we had made an end of playing, they return to their parents—but I was returned into tears;—for I have no home, neither father nor mother. I was now brought away from my home to a stranger place, and I thought of nothing more but want of father or mother, and to cry day and night.

"While I was with my uncle, for some time I began to think about leaving that country, to go to some other part of the globe. I did not care where I shall go to. I thought to myself that if I should get away, and go to some other country, probably I may find some comfort, more than to live there, without father and mother. I thought it will be better for me to go than to stay. About this time there was a ship come from New-York.—Captain Brintnall the master of the ship. As soon as it got into the harbour, in the very place where I lived, I thought of no more but to take the best chance I had, and if the Captain have no objection, to take me as one of his own servants, and to obey his word. As soon as the ship anchored I went on board."—pp. 8, 9.

It is proper here to remark that the principal part of this little volume is made up of a memoir of himself, written by Obookiah, of extracts from his diary, and letters to his friends.

He goes on to tell what measures he adopted to get off with Capt. Brintnall, and what difficulties were thrown in the way by his friends. He at length however succeeded, and with a young countryman of his, Thomas Hopoo, went on board. The ship had been to the N. West coast of America on a *Sealing* voyage. Obookiah says,

“We set out on our journey towards the Seal Islands, on the N. W. part of America. On these Islands the Captain left twenty or thirty men for sealing business on his way to Owhyhee. We found them safe. Among these men I found a very desirable young man, by name Russel Hubbard, a son of Gen. H. of New-Haven. This Mr. Hubbard was a member of Yale College. He was a friend of Christ. Christ was with him when I saw him, but I knew it not. “Happy is the man that put his trust in God!”—Mr. Hubbard was very kind to me on our passage, and taught me the letters in English spelling-book.”—p. 11.

He then gives an account of his return to Owhyhee; of his voyage to China, and thence to America. Obookiah's narrative of the ceremony used by sailors “on crossing the line” is quite amusing.

“At the end of six months we steered a direct course to America. At the Cape of Good Hope, or before it, our sailors on board the ship began to terrify at us!—They said that there was a man named Neptune who lived in that place and his abiding place was in the sea. In the evening the sailors began the act.—One of them took an old great coat and put on him, and with a speaking trumpet in his hand, and his head was covered with a sheep-skin; and he went forward of the ship and making a great noise. About this time friend Thomas and myself were on the quarter-deck, hearing some of them telling about Neptune's coming with an iron canoe, and iron paddle. Friend Thomas questioned whether the iron canoe will not sink down in the water. “No,” said some of them, “he will make it light, for he is a god.” While we were talking, the first we heard the sound of trumpet, as follows.—“Ship hail! from whence came you?”—The Captain immediately giving an answer in this manner: “From Canton.” “Have you got my boys,” said the old Neptune. “Yes,” answered the Captain.—“How many boys have you,” added the old Neptune. “Two,” said the Captain, (that is, myself and friend Thomas.) As soon as we both heard the Captain says “two,” we both scared almost to death; and wished that we were at home. The old Neptune wished to see us; but we dare not come near at it. He continued calling to us to come to him, or else he would take both of us to be as his servants. We therefore went up immediately and shook our hands with him in friendly manner. I thought that he was quite an old age; by seeing his long beards and his head covered with grey hairs: for his head was covered with a sheep-skin. After our conversation with him he wished for drink. So that I went and filled two pails full of salt-water, (as the sailors had told us,) and I set them before him. Then he took his speaking trumpet and put it in my mouth for funnel, in order to make me drink the salt water which I brought. But while he stoops down to reach the pail of water, I took hold of the speaking trumpet and hold it on one side of my cheek, so that I may not drink a drop of salt water: did not any body knew it for it was dark. But friend Thomas he was so full of scare, he took down a great deal of salt water. On the next morning he was taken sick, and puked from the morning until the evening.”—pp. 13—14.

In the year 1809 the vessel arrived at New York. There some civilities were shown to Obookiah by some gentlemen, and being invited to dine with them, he remarks, “I thought while in the house of these two gentlemen, how strange to see females eat with men!” In a short time he was taken by captain B. to New Haven. Here he was discovered by a Mr. D. who kindly undertook to be his instructor. At first it was supposed that he was dull, and slow to learn; but a little experience evinced the contrary. He was observant of

every thing, and showed great discernment with regard to persons and things within his notice. His talent for mimicry was very remarkable.

“He one day placed himself upon the floor, drew up his sleeves half way to the elbow, walked across the room with a peculiar air, and said, “*Who dis?*” The person intended was instantly known by all that were present. He then put himself in a different position, changed his gait, and said again, “*Well, who dis?*” This imitation also was so accurate, of another of the members of College, that no one doubted with regard to the original. The extent of his own awkwardness at this time may be learned from the effect which an exhibition of it produced upon himself. After he had completed his own efforts at mimicry, his friend said to him, “Well, Obookiah, should you like to know how you walk?” He seemed much pleased with the suggestion, and the imitation was attempted. He was greatly diverted, though almost incredulous, and said with earnestness—several times repeating the question—“*Me walk so?*” After being assured that it was a reality, he burst into a loud roar of laughter and fell upon the floor, where he indulged his mirth until he had exhausted his strength.”—p. 19.

On receiving the first instruction concerning the true God, he was at once very strongly impressed with the ludicrous nature of idol worship. Smiling at its absurdity, he said, “Owhyhee gods! they *wood—burn*. Me go home, put 'em in a fire, burn 'em up. They no see, no hear, no *any thing*” —then added, “We make them—our God, (looking up) He make us.” After having advanced a little in learning, he wished to leave captain Brintnall, and live where he might enjoy better opportunities. At the instance of Mr. D. he went into the family of the late venerable president of Yale College, Dr. Dwight. While there he became acquainted with the Rev. Samuel J. Mills, jr. who took him to the house of his father the Rev. Mr. Mills of Torrington. Here he was treated with exemplary kindness. He continued his study in spelling, reading, and writing, and occasionally laboured on the farm. His talent for imitation was displayed in these agricultural labours. Mr. Mills writes,

“There was something unusual in regard to Obookiah. His attention to what passed before him, and his talent at imitation, were singular. He had never mown a clip until he came to live with me. My son furnished him with a scythe. He stood and looked on to see the use he made of it, and at once followed, to the surprise of those who saw him. We had a *spell* at reaping. We furnished him with a sickle. He stood and looked, and followed on. It was afterwards observed by a person who was in the field, that there were not two reapers there who excelled him.

“In these respects and others he was truly a remarkable youth.”—p. 22.

Of himself he says,

“Many Ministers called on the Rev. Mr. M. and I was known by a great number of Ministers. But on account of my ignorance of the true God, I do not wish to hear them when they talk to me. I would not wish to be in the room where they were; neither did I wish to come near to a Minister, for

the reason that he should talk to me about God, whom I hated to hear. I was told by them about Heaven and Hell, but I did not pay any attention to what they say; for I thought that I was just as happy as the other people, as those who do not know about God much more than I do. But this thought, as I see to it now, was the most great and dangerous mistake.

“At the close of the year 1810, I left this place and went to Andover. I continued there for some time. Here my wicked heart began to see a little about the divine things; but the more I see to it, the more it appear to be *impenetrability*. I took much satisfaction in conversing with many students in the Institution. I spent a little time with some of them and in going to one room and to another to recite to them: for I was taken under their care. Whenever I got a lesson I had a right to go to any room in College to recite. While I was there for a long time, my friend Mr. M was there; one of my kindest friends that I had, who took me away from his father’s house. This young Mr. M. was studying divinity at the College, where I was instructed by the students.”—pp. 23—24.

It was here that he made his first effort to pray in the presence of another. His prayer was to the following import.

“Great and eternal God—make heaven—make earth—make every thing—have mercy on me—make me understand the Bible—make me good—great God have mercy on Thomas—make him good—make Thomas and me go back to Owhyhee—tell folks in Owhyhee, no more pray to stone god—make some good man go with me to Owhyhee, tell folks in Owhyhee about Heaven—about Hell—God make all people good every where—great God have mercy on College—make all good—make Mr. Samuel good—have mercy on Mr. Samuel’s father, mother, sister, brother.—“Our Father which art in Heaven,” &c.—pp. 24, 25.

From Andover, he went to Bradford Academy. He says of himself in this situation, “The people where I boarded at the house of Deacon H. were a most pious family. But while I was here in the school, my serious feelings which I had before, I lost all; and became very ignorant of religion, by being among some *unserious* company “talking many foolish subjects.”

After a time he returned to Andover, and in the spring season, he went out to labour for a month or two, for the benefit of his health. Here he was deeply concerned for his spiritual welfare; and gives quite an affecting account of his religious exercises. Among other things, he told the gentleman with whom he boarded, that there was a time, “*when he wanted to get religion into his head more than into his heart.*”

“Whilst at Andover Obookiah heard that one of his countrymen resided in the vicinity. He hastened to him and spent a part of a day with him, and a night, in which they did not sleep. When he returned, a friend said to him, “Well, Henry, what news from Owhyhee?” He replied, “*I did not think of Owhyhee, I had so much to say about Jesus Christ.*”

Henry had now become diligent in studying the Scriptures, and made rapid progress in religious knowledge. The following fact is a specimen of what he had attained.

He was asked, “How many miracles are recorded of our Saviour?” He began with the first, that of making water wine, and mentioned them all.

In a letter from Andover communicating the preceding facts, it is observed, "Mr. A. the Steward, says, Henry was very inquisitive and could never be satisfied until he saw the whole of a subject. This was peculiarly observable during an eclipse of the sun, concerning which he asked many troublesome questions: and also with regard to many kinds of public business; particularly the mode of levying, collecting and appropriating taxes.

"He was seen one morning very early with a rule measuring the College buildings and fences. He was asked why he did it. He smiled, and said "So that I shall know how to build when I go back to Owhyhee."

"When he heard a word," said Mr. A "which he did not understand or could not speak, it was his constant habit to ask me "How you spell?" How you spell?" When I told him he never forgot."—pp. 28, 29.

Obookiah now began to write with more facility in English, and took unusual pleasure in corresponding with his friends. Many of his letters are published in the little volume before us, and afford a pleasing specimen of his style of writing and habits of thinking.

In 1812, Mr. Mills, the great friend of Obookiah, was appointed to take a Missionary tour through the Western and Southern states. During a part of the time of Mr. Mills' absence, Henry was placed at Hollis in New Hampshire. There, he sustained a severe attack of sickness; and about that time he seems to have entertained comfortable hopes of his having experienced a change of heart. The physician who attended him, we record it with pleasure, was a pious man, and many times prayed with him while on his sick bed. Obookiah while here, writes thus of himself.

"One day Mrs B. asked me whether I was willing to die and leave this world of sin and go to a better. To which I replied that I should have no objection if God should do with me as it seemed to him fit. She added, "Do you remember the goodness and the kindness of God toward you?" I answered yes—For I have neither a father nor a mother, nor a brother, nor a sister in this stranger country but He. But O! am I fit to call him my father? "Whosoever doeth his will the same is a child of God." No longer after my complaint was over I began to experience hope in religion. I thought often concerning the happiness of another world and eternal realities. But my mind and my heart of wickedness would often turn back to this world. (if I do not think about the serious things) Many times I meet the dark hour. But the greatest part of the time I took much comfort and happiness, both in my secret prayer and in serious conversation with others. I thought now with myself that I have met with a change of heart. It was so if I mistake not. For the Lord Jesus did appear as chiefest among ten thousand, and one altogether lovely; and his mercy appeared to be welcome to a sinner as I."—p. 33.

In Autumn of that year he returned to Andover; and in the succeeding Spring to Mr. Mills' in Tarringford. Religion seems now to have taken full possession of his mind; his views were just, his desire of scriptural knowledge strong, and his zeal for the conversion of his countrymen fervent. About this time, meeting with a friend who was engaged in

the study of Divinity, he plead with him in the most earnest manner to go and preach the gospel to his countrymen. Not prevailing as he wished, he suspected that his friend was afraid of the consequences of such an attempt. "Upon which says his biographer," though he had now just begun to lisp the language of the scriptures, he said, "*You fraid? You know our Saviour say, He that will save his life shall lose it; and he that will lose his life for my sake, same shall save it.*"

"His own fearlessness and zeal on this subject he exhibited about the same time to an aged Minister, who asked him why he wished to return to Owhyhee. He replied—"to preach the Gospel to my countrymen." He was asked what he would say to them about their wooden gods. He answered, "Nothing." "But," said the clergyman, "Suppose your countrymen should tell you that preaching Jesus Christ was blaspheming their gods, and should put you to death?" To this he replied with great emphasis, "If that be the will of God, *I am ready, I am ready.*"—pp. 35, 36.

In the Fall of 1813 he went to Litchfield, where he spent the Winter in study, and made considerable progress in English grammar, geography and arithmetic. In 1814, he was taken under the care of the North Consociation of Litchfield, and a board of three persons was appointed to superintend his education. He pursued his studies under this direction, as far as the charity of his friends afforded the means. But he was sometimes obliged to labour for his support. His progress in the divine life, and in a course of learning, however, was manifest. While with the Rev. Mr. Harvey of Goshen, he studied geography and mathematics. And a part of the time, he employed himself in translating a few verses of Scripture into his native language; in constructing a kind of spelling book; as also a dictionary and grammar of his native tongue.

We cannot but give another extract here, partly from Obookiah's account of himself.

"About this time I thought with myself to join with some church. I wished to give every thing up for the glory of God, to give up my whole soul to him, to do with me as he pleaseth. I made known these things to the Rev. Mr. H. and he thought it would be better for me to make a profession of religion. He wished me to go and see the Rev. Mr. M. and the people whom I have been acquainted with, and talk the matter over with them; for I longed to be. I therefore went and conversed with my good friend and father M. concerning my case. All the matter seemed to him well. He wished me to come over on the next Sabbath and attend my examination. I staid at Goshen until the approaching of the Sabbath which was appointed, and then went over to Tarringford. I thought while I was travelling, I was going home to New Jerusalem—to the welcome gate. As I walked along I repeated these words, "*Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.*" I was received into the church of Christ in Tarringford, on the ninth day of April, in the year 1815. The following is the text which the Rev. Mr. M. preached from: "*I will bring the*

blind by a way that they knew not; I will lead them in paths that they have not known."

Previously to the time appointed for the admission of Obookiah into the church, he requested Mr. Mills to give him an opportunity, if he thought it proper, at the time of his admission, "to speak a few words to the people." Mr. Mills readily consented—but from some particular circumstances, he did not recollect, at the proper time, Henry's request, and it was neglected. After the public services were closed and Mr. Mills had retired to his study, Henry went to him with a broken heart, and said, "You no let me speak, sir—I sorry." Mr. Mills was much affected, but there was no remedy. But, said he, "What did you wish to say, Henry?" He replied, "I want to ask the people, what they all waiting for? they live in Gospel land—hear all about salvation—God ready—Christ ready—all ready——Why they don't come to follow Christ?"—pp 38, 39, 40.

Our author gives a number of extracts from the letters and diary of this interesting youth, which our readers would peruse with great pleasure, but we must refer them to the book for this. We cannot however forbear to give a sort of acrostic which he formed on himself, from the scripture.

"Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come, buy wine and milk without money and without price."—Isa. iv.

"Except a man be born again, he cannot see the kingdom of God."—John iii.

"Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—Matt. vii

"Remember that Jesus Christ, of the seed of David, was raised from the dead according to my Gospel."—2 Tim. ii.

"Young men likewise exhort to be sober-minded."—Titus ii.

"O magnify the Lord with me, and let us exalt his name together."—Psalm xxxiv.

"But speak thou the things that become sound doctrine."—Titus ii.

"Only let your conversation be such as becometh the Gospel of Christ."—Philip. i.

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—Psalm cvii.

"Keep thy heart with all diligence, for out of it are the issues of life."—Prov. iv.

"I must work the works of Him that sent me while it is day: the night cometh in which no man can work."—John ix.

"And they went out and preached every where that men should repent."—Mark vi.

"He that hath ears to hear, let him hear."—Matt. xi.

HENRY OBOOKIAH.

This was found among his papers, and the original is in his own hand writing." pp. 64—65.

Our readers ought to have been informed before, if they did not know it, that several Owhyheean youth came to this country either shortly before, or not long after the arrival of Obookiah. The idea of establishing a school for their instruction in the arts of civilized life, and the doctrines of christianity, and of thus preparing them, should it please God to smile

on the undertaking, for missions to their own countrymen, was, we believe, first started by the lamented Samuel J. Mills, jr. There is now, in Connecticut, an institution for this purpose called, **THE FOREIGN MISSION SCHOOL**: Supported by the benevolence of Christians. In 1818 there were twenty three young men in the school, who speak seven different languages.

In 1816, Henry Obookiah went to Amherst in Massachusetts, for the purpose of accompanying the Rev. Mr. Perkins in a tour through that part of the country to solicit donations for that school. On this tour, Henry gained many friends; and, it is believed, universally made a favourable impression. His piety, humility, zeal, and propriety of conduct convinced many that the attempt to convert Heathens; and subject them to the purifying discipline of christianity, might be made with success. He rendered good service to the cause, and was the means of obtaining many liberal contributions. Mr. Perkins testifies that, although Obookiah received many flattering attentions, instead of being puffed up with pride, he became more diffident and distrustful of himself. He also notices the great value which this interesting youth put on time, and his earnest desire to make the best use of every moment.

About this time, he became very desirous of being prepared as soon as possible, to preach the gospel. He therefore paid particular attention to preaching, and made many remarks both on the subjects of sermons, and the manner of delivering them. Some of his observations are so pertinent, that we cannot but give them to our readers. We recommend them especially to those young ministers, whose great object seems to be, to gain applause for eloquence.

“Some observations upon a common defect in preaching are well recollected. He complained of the practice of those ministers, who used such language in their sermons as was unintelligible to most of their hearers. Ministers, he said, preached to persons of every description; almost all were ignorant, *very few* had learning, and if they preach to *all* the people, they ought to preach so that all can understand. They ought to use plain language. If not, he said, “as well might preach in an unknown tongue.” *Every word*, he thought, should be plain, for “people,” he said, “can’t carry *dictionary to meeting*.”—p. 84.

Obookiah was a tall, well proportioned young man; with a form erect, graceful, and dignified. His countenance was unusually sprightly and intelligent. His features were strongly indicative of a sound penetrating mind. He had a piercing eye, a prominent Roman nose, and a projecting chin—His complexion was olive; with blackish straight hair.

His disposition was mild, amiable, and very affectionate. He was by no means irritable; and was never known to

harbour revenge. He was greatly attached to his friends, and very grateful for even the smallest favour.

The distinguishing traits of his mind were, strong common sense, great discernment, inquisitiveness and enterprize, powerful discrimination especially in relation to human character, and considerable invention.

The language of his country, as usual with barbarians, is not a written language—Yet not long after Obookiah had acquired some insight into the grammatical structure of the English language, he undertook to construct a Grammar, Dictionary, and Spelling book of his own. He translated also, the whole book of Genesis. He understood well the common rules of Arithmetic, had a considerable knowledge of Geography, and made some progress in Euclid's Elements. Without a regular instructor, he learned something of Hebrew, and relished it highly, because of its resemblance to his native tongue. It was, on account of this resemblance, that he found it easier to translate from Hebrew into Owhyheean, than from English.

The manners of Obookiah were habitually grave and reserved: yet with his particular friends his conversation was sprightly, and he manifested great fondness for humour. His deportment however was usually strikingly serious and dignified. He was in a considerable degree refined and gentlemanly. His companions both loved and respected him highly. He was evidently the master spirit among them.

But above all, he was a decided and *consistent* christian. Of this his whole conduct afforded conclusive evidence. He delighted in prayer, reading the bible, religious conversation, the preaching of the gospel, and all the means of spiritual improvement, and his moral conduct was without reproach.

The friends of the Mission School entertained the highest hopes that he would be employed as an efficient instrument in promoting the noble purposes of their benevolence respecting the Sandwich Islands. But it pleased the adorable being whose dispensations are to be submitted to, and not scrutinized by mortals, to blast these hopes, by the removal of Obookiah from the labours of this world to the enjoyments of a better. In the early part of 1818 he was seized with a typhus fever, which, notwithstanding the best medical aid, terminated his mortal existence on the 17th of February following. We give our readers a view of his last sickness by the following extracts.

“In his last lingering sickness, the Christian character of Obookiah was advantageously exhibited. His patience, cheerfulness, resignation to the will of God, gratitude for the kindness of his friends, and benevolence,

were particular subjects of notice and conversation to those who attended him during this interesting period. His physician said of him that "he was the first patient whom he had ever attended through a long course of fever, that had not in some instances manifested a greater or less degree of peevishness and impatience.

Mrs. S. in whose family he was confined, and who devoted her attention exclusively to the care of him, observed, that "this had been one of the happiest and most profitable periods of her life—that she had been more than rewarded for her cares and watchings, by day and by night, in being permitted to witness his excellent example, and to hear his godly conversation."

To one of his countrymen, as he entered the room in the morning, after he had passed a night of suffering, he said, "I almost died last night. It is a good thing to be sick, S——, we must all die—and 'tis no matter where we are." Being asked by another, "Are you afraid to die?" he answered, "*No, I am not*." A friend said to him, "I am sorry to find you so very sick"—he replied, "*Let God do as he pleases*."

In a season of fainting I left the room for a moment, to get some water, returned and found them weeping in great distress, supposing the time of separation had now come." Upon his enquiring for the Doctor, to whom he appeared greatly attached, Mrs. S. said to him, "Henry, do you depend on your physician?" "Oh! you don't know," said he, "how much I depend on the great Physician of the soul." He enquired, "Does the Doctor say I shall get well?" It was answered, "He thinks it is uncertain;" to which he said, "God will do what is right—God will take care of me." He observed to Mrs. S. "It is a fine pleasant morning." She said to him, "You are glad to see the light of the morning, after a dark distressing night." He replied, "*Oh! some light in the night—some light of God.*"

He said to one of his countrymen, who had been a faithful nurse to him, "I must eat or I can't live"—and then enquired of him with anxiety, "Have you eat breakfast, W——? How thankful you ought to be that you have strength, and can eat." Soon he raised his hands and said, "*Oh! how I want to see Owhyhee! But I think I never shall—God will do right—he knows what is best*" and burst into a flood of tears. "W——, if you live to go home, remember me to my uncle."

"The day before he died, "after a distressing night, and a bewildered state of mind, he appeared to have his reason perfectly, and requested that his countrymen might be called." After they came in he enquired several times for one of them who was absent, and for whom he had no hope; and said, "I have not seen him much—I shan't see him—I want to talk to him." When the rest had seated themselves around his bed, he addressed them most feelingly in his native language, as long as his strength would permit. As much of the address as could be recollected, was afterwards written in English by one of his countrymen; and was essentially as follows:—

"My dear countrymen, I wish to say something to you all—you have been very kind to me—I feel my obligation to you—I thank you. And now, my dear friends, I must beseech you to remember that you have got to follow me. Above all things, make your peace with God—you must make Christ your friend—you are in a strange land—you have no father—no mother to take care of you when you are sick—but God will be your friend if you put your trust in him—He has raised up friends here, for you and for me—I have strong faith in God—I am willing to die when the voice of my Saviour call me hence—I am willing, if God design to take me. But I cannot leave you without calling upon the mercy of God to sanctify your souls and fit you for Heaven. When we meet there we shall part no more. Remember, my friends, that you are poor—it is by mercy of God that you have comfortable clothes, and that you are so kindly supported. You must love God—I want to have you make your peace with God. Can't you see how good God is to

you? God has done great deal for you and for me. Remember that you have got to love God, or else you perish forever. God has given his Son to die for you—I want to have you love God very much I want to talk with you by and by—my strength fails—I can't now—I want to say more."——

"To a friend, he said, "My faith holds out" To another, "How soon shall I be taken away?" It was answered, "Pretty soon." He was asked, "If you could have your choice, would you choose to live or to die?" He replied, "I do not know, I wish to live to do good; if it were not for this, I do not wish to live another moment." And added, with much apparent grief, "*I've lost my time—I've lost my time.*" To another friend, he said, "*I have no desire to live, if I can enjoy the presence of God, and go where Christ is.*"

As death seemed to approach, Mrs. S. said to him, "Henry do you think you are dying?" He answered, "Yes ma'am"—and then said, "Mrs. S. *I thank you for your kindness.*" She said, "I wish we might meet hereafter." He replied, "I hope we shall"—and taking her hand, affectionately bid her *farewell*. Another friend taking his hand, told him that he "must die soon." He heard it without emotion, and with a heavenly smile bade him his last adieu."

"He shook hands with all his companions present, and with perfect composure addressed to them the parting salutation of his native language, "*Alloah o'e.*"—*My love be with you.*"

But a few minutes before he breathed his last, his physician said to him, "How do you feel now Henry?" he answered, "*Very well—I am not sick—I have no pain—I feel well.*" The expression of his countenance was that of perfect peace. He now seemed a little revived, and lay in a composed and quiet state for several minutes. Most of those who were present, not apprehending an immediate change, had seated themselves by the fire. No alarm was given, until one of his countrymen who was standing by his bedside, exclaimed, "*Obookiah's gone.*" All sprang to the bed. The spirit had departed—but a smile, such as none present had ever beheld—an expression of the final triumph of his soul, remained upon his countenance."

pp. 96, 97, 98, 99, 100, 101, 103, 104.

On this narrative we beg leave to offer a few remarks.

1. We have here a striking evidence of the native alienation of the heart from God. Obookiah, in the honest simplicity of his nature says, "Many ministers called on the Rev. Mr. Mills, and I was known by a great number of ministers. But on account of my ignorance of the true God, I do not wish to hear them when they talk to me. I would not wish to be in the room where they were; neither did I wish to come near to a minister, for the reason that he should talk to me about God, whom I hated to hear." Such is human nature in its unrenewed state; such are the feelings of man towards his God. But it is not so among those who profess a false religion. The Mahometan wherever you find him is full of zeal for the honour of his prophet; the Heathen, is a devotee to his idol worship, and is ready to make the most costly offering or the most painful sacrifice to propitiate his false God—But among christians, where the light of the gospel shines, and the one living and true God is made known, and a pure and spiritual worship is required, there you find the most

chilling indifference or the most decided aversion. How powerfully does this confirm the great truth of scripture respecting human depravity! And how clearly does it show the necessity of a change of heart! Verily, verily, we must be born again, or we cannot see the kingdom of God.

2. Here is presented a very powerful instance of the reality, and happy effects of vital religion. Obookiah was born a Heathen. In very early life, he was taught to worship a *wooden* god. His countrymen are barbarians. Their murderous treatment of prisoners of war is evidence of this. Obookiah was not put to death, only because when taken, he was not so young as to be troublesome, and not so old as to be dangerous. He came into the hands of christians, as far as so young a mind was susceptible, under all the influences of idolatrous worship, and savage habits of thought and feeling. But we see him gradually moulded into a lively christian. New light is let into his mind, and new feelings are excited in his heart. From an orphan savage he is adopted into the family of heaven, and made to rejoice in the blessed hopes of the gospel. And according to the testimony of all, he lived in the diligent and faithful discharge of duty towards both God and man. Let the reader examine this testimony and judge for himself.

3. The example of this young man may well afford reproof to the professors of christianity. When converted to the faith of the gospel, he pursued truth with ardour, and lost no opportunity of advancing in the knowledge of divine things. He sought for it as men seek for hidden treasures. But it is not so with many christians; all that they seem to wish for is, comfortable *feeling*—Love of the bible and of prayer, was particularly exhibited in the conduct of Obookiah; and thus he became wiser than perhaps some of his teachers.—He was characterized by an earnest desire to propagate the gospel: His christian zeal continually stimulated him, and he lost no opportunity of recommending to others the religion, which had shed such light into his mind, and poured such comfort into his heart. It is pleasant in reading his life to contemplate the mingling of christian piety and patriotism. His own views had been raised from a grovelling idolatry to take in the interests of eternity. From the dark and polluted temple of his wooden god, he had been taught to look up to the one eternal Jehovah, to call him father through Jesus Christ, and to worship him in spirit and in truth. And as the hope of the gospel dilated his bosom, and the visions of eternal glory burst on the eye of faith, in this distant country he remembered Owhyhee, and prayed that the visitations

of mercy might bless the land of his fathers. It was the ruling passion of his life to carry the gospel with all its blessed influences to his country. We have a country more to be prized than any other that the sun has ever shone on. Here is every thing that can interest the heart and claim the services of the christian patriot; and yet many, we fear, would feel perfect indifference on witnessing the extinction of that light which shines from the altar, the extirpation of that hope which cheers the humble disciple, the exile of that religion which sheds the choicest blessings on this "land of the free and home of the brave." Do they breathe a prayer or make a single sacrifice for the support and promotion of religion? Do they raise their voice and exert their influence in its defence? Let us not then be charged with severity in judging. Indeed we fear that in the great day, that saying of our Saviour will be verified in relation to many of our countrymen, "They shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into outer darkness."—But God "will bring his sons from far, and his daughters from the ends of the earth."

4. On contemplating the dying exercises of Obookiah, one cannot help comparing him as he was, with what he would have been had he remained a Heathen. Far be it from us to launch at the head of the benighted pagan the thunderbolts of wrath! But we know what the heaven of the bible is, and by what means, as we are taught in the word of God, the sinner must be saved. We have read too of the foulness and cruelty of idolatry; of its blinding influences on the understanding, and of the monstrous pollutions with which it defiles the heart. And we cannot contrast the poor pagan cowering down before his bloody idols while he lives, and dying in darkness at last, with this new made youth of the Sandwich Isles, as he lived in the faith and died in the hope of the gospel, without partaking of Obookiah's spirit, and praying to the God of mercy to remember Owhyhee—And God has remembered her. Already a well appointed mission has sailed to those islands, bearing that blessed gospel in which the dying Obookiah rejoiced. His prayers for his country will yet be answered. His happy spirit will rejoice in seeing the church of his Saviour planted in the land of his fathers, and in witnessing the return of the ransomed from his own country and out of his own tribe.

To the little volume containing this history, is appended a sermon at the Funeral of Obookiah, by the Rev. Lyman

Beecher. And a discourse at the inauguration of the Rev. Hermon Daggett as principal of the Foreign Mission School, by Rev. Joseph Harvey.

[To the preceeding account of Obookiah, we annex the following from the Christian Spectator of October, 1819. It might more properly, perhaps, come under the *head* Religious Intelligence, but it seems to furnish a very suitable sequel to the interesting memoir, just noticed.]

MISSION TO THE SANDWICH ISLANDS.

The members of the mission to the Sandwich Islands, embarked at Boston, in the Brig Thaddeus, Capt. Blanchard, on Saturday the 23d instant.

‘The individuals connected with the Mission, consist of nineteen natives of America; seven gentlemen with their wives, and five children; and four natives of the Sandwich Islands. Their names, places of residence, and occupations, are as follows:—

Rev. Hiram Bingham, Bennington, Vt. Missionary.

Rev. Asa Thurston, Fitchburg, Mass. Missionary.

Daniel Chamberlain, Brookfield, Mass. Farmer.

Thomas Holman, Cooperstown, N. Y. Physician.

Samuel Whitney, Branford, Connecticut, Teacher.

Samuel Ruggles, Brookfield, Connecticut, Teacher.

Elisha Loomis, Utica, N. Y. Printer.

John Honoree, Owhyhee, Teacher.

Thomas Hopoo, Owhyhee, Teacher.

William Tennooe, Woahoo, Teacher.

George Tamoree, Atooi.

Mr. and Mrs. Chamberlain take out with them a family of five children, three sons and two daughters. Most of the gentlemen have learned some one of the mechanic arts.’

GEORGE TAMOREE, son of Tamoree, king of Atooi and Oneeheow, two of the Sandwich Islands, has been educated at the Foreign Mission School, in Cornwall.

To this Mission the attention of the Christian public has, in no ordinary degree, been directed; and they await with hope, not unmingled with anxiety, the result of this truly benevolent enterprize.

Under the date of Hartford, Oct. 18th, it is stated that:—

‘An interesting prayer meeting was held at the Brick Meeting-House in this city, on Monday evening last, on the occasion of the departure of the Missionaries for the Sandwich Islands.—We have on no occasion witnessed in this city, so

large an audience assembled for Divine worship. After singing an appropriate Psalm, and prayer by the Rev. Dr. Flint, the Rev. HIRAM BINGHAM, (one of the Mission) and Miss SYBIL MOSELY, of Westfield, Mass. (late a resident of Canandaigua,) presented themselves in the broad aisle, and were married by the Rev. Mr. Hawes. A solemn, elegant, and appropriate address prepared for the occasion, was pronounced by the Rev. Mr. Gallaudet, Principal of the Asylum for the instruction of the Deaf and Dumb. We have seldom witnessed more solemn exercises, and never a more attentive audience.

We would, gladly, insert the whole of the Address by Mr. Gallaudet, which we have perused with much pleasure. We must, however, confine ourselves to the following extract, from the conclusion of it.

‘ Could we but foresee the result of these missionary labours, we should know how to appreciate their value. Could we look down the vale of years and contrast the present condition of Owhyhee, and the adjacent islands, with what it will be when christianity shall prevail among them; could we see that universal licentiousness and indolence which now prevail there, succeeded by purity, sobriety and industry; parental government and domestic comfort taking place of lawless disobedience on the part of children and the arbitrary power of the males over the females; the ferocity of war yielding to the arts of peace; agriculture waving its golden harvest over the land; knowledge diffusing its blessings among the people, the priest no more immolating his human victim, or offering vain oblations to his idol-god; the temple and the worship of Jehovah established;—could we look beyond this enchanting scene, and witness the happiness of the redeemed spirits who will ascend to heaven from that nation which now sits in darkness and in the region of the shadow of death, such delightful visions would give to the present occasion, an interest which I dare not venture to describe: it would, methinks, enkindle devotion to this cause of the Redeemer in the coldest heart, and inspire us all with gratitude to God that we are permitted to take ever so humble a part in doing something to bring about such wonderful and glorious events.

‘ May the part *you* are about to take in doing this, *my Christian Brother and Sister*, be attended with an unshaken confidence in Jehovah, and in the success of the work in which you are engaged. You may not personally, indeed, be permitted to labour in its more active scenes of operation.—God in his mysterious providence may appoint you both a watery grave; or one of you, like the afflicted Newell, may be left

to mourn the departure of the other to a better world, and to dress the sods of an early grave in Owhyhee. Be prepared to meet such afflictions, and, if called to endure them, may your Heavenly Father succour and sustain you. Perhaps, too, like your brethren and sisters at Otaheite, you may have to encounter innumerable trials and difficulties in the prosecution of your work from the perverseness or hatred of the very savages whom you go to enlighten and to save;—even the horrors of their cruel wars may yet appal your sight, and your own lives be in jeopardy from their barbarity. Possibly you may be surrounded with the thickest clouds of dismay and disappointment, and be removed from your labours, before one gleam of hope breaks upon your prospect to cheer and encourage you. But let not these things move you. God's designs are inscrutable, but they are full of wisdom and goodness.—The work upon which you are about to enter will proceed, and the part you may sustain in its accomplishment, whatever part that may be, whether of discomfiture or success, will be ordered by that being who never errs, and will if you put your trust in him, most assuredly end in your eternal good, and promote also the best interests of the Redeemer's kingdom.

But you are permitted by the kind dispensation of Providence to anticipate the most animating success. Let his goodness in this respect warm your hearts with gratitude, and fill your souls with courage.—The way appears to be open before you. You carry with you those heathen youth who seem to have been sent to our shores for the very purpose of exciting the attention of this country to the miserable condition of their native islands. They, we trust, will be your interpreters and friends. All looks fair and bright. May this cheerful dawn of hope, though some transient clouds may now and then darken your sky, be but a prelude to a day of serene splendour which shall gladden all your future toils, and prepare you in a good old age to welcome the calm evening of life, and to find that all your work is done and well done. In these wishes, many—many hearts here present, most devoutly unite. We commend you, my Christian Brother and Sister, to Almighty God. Our prayers will often rise to Heaven in your behalf, and for blessings upon the work in which you are engaged. The future tidings of your safety and prosperity will be welcome to our ears; and, if you are called to trials and affliction, we will sympathise with you. Next to God rely on the support of your Christian countrymen.—From thousands of hearts will intercessions for you ascend daily to the throne of grace. Be faithful unto death. And

may the mantle of Obookiah descend and rest upon you—
FAREWELL!

The Boston Recorder of the 23d instant, contains the following, interesting particulars respecting the formation of a church of Christ, among the members of the Mission.

• On Friday afternoon of last week, the Missionaries to the number of seventeen, the seven gentlemen and ladies, with Honoree, Hopoo and Tennooe, were formed into a Church of Christ. The religious solemnities on that occasion were performed in the Vestry of Park-street Church, by Rev. Drs. Morse, and Worcester, and the Pastor. On the same evening, Rev. Mr. Bingham preached in that church to a very numerous and attentive audience, from 2 Tim. iii. 16, 17. The doctrine derived from the text, and supported in a very ingenious and convincing manner by the preacher was, "It is the great end of the Bible to promote benevolent action." After the sermon a charge was delivered to all the members of the Mission, by Rev. Dr. Worcester. On Saturday morning at 10 o'clock, the same church was again opened. After a prayer by Mr. Bingham, Rev. Mr. Thurston delivered to a crowded house, the farewell of the Missionaries to their friends and brethren in this country. When this was concluded, Thomas Hopoo addressed the audience. The address was extemporaneous only because he had no time to write one. He appeared throughout calm and self-possessed, and did not hesitate, except when owing to his imperfect utterance of our language. His delivery was manly and impressive. The thoughts were striking and solemn. It was a most affecting spectacle to see a native of Owhyhee preaching the gospel to the citizens of Boston, and calling on them to repent and believe in Jesus Christ. At the close of his address to the audience, Hopoo in a very happy manner begged leave to say a few words to five of his countrymen just arrived from Owhyhee, who were sitting in one of the pews immediately below him. The address was in the language of his country and occupied 10 or 12 minutes. It was delivered with great freedom and energy. After a prayer by the Rev. Mr. Fisk, (one of the Missionaries to Jerusalem,) the exercises were concluded with the anthem entitled Melton Mowbray, performed in a superior style. The contributions on Friday evening and Saturday morning amounted to upwards of two hundred dollars.

On the Sabbath at 4 P. M. after the close of Divine service, at the request of the newly constituted Church, the Sacrament of the Lord's Supper was administered in Park Street Church. The members of that Church, of the Old South

Church, of the Church in Essex Street, and many members of other churches in and out of town, united with their brethren and sisters of the Missionary Church in commemorating the dying love of their common Lord and Saviour, for the last time on this side of the grave. The number of communicants was thought to be between five and six hundred. Rev. Dr. Worcester led in the service and was assisted by Rev. Messrs. Jenks, Sabine, Bingham and Dwight, and Rev. Professor Porter. The occasion was peculiarly interesting and solemn; and will be long remembered with gratitude and joy by those who were present.'

ACCOUNT OF THE SANDWICH ISLANDS.

Having, in the preceding articles, given a sketch of the life of Obookiah; and a account of the Mission to his country, we thought that many of our readers would like to know something more of the Sandwich Islands, than perhaps they do. We therefore present the following brief statement

These islands were discovered by the famous Capt. Cook, in the year 1778. The group consists of eleven islands, lying between Lat. N. 18. 54 and 22. 15; and Long. 199. 36 and 205. 6. E. They are called by the natives, 1 Owhyhee. 2 Mowee. 3 Ranai or Orania 4 Morotinnee or Morokinnee. 5 Kohourouee or Tahoorowa. 6 Morotoi or Morokoi. 7 Woa-hoo or Pahoo. 8 Atooi or Atowi. 9 Nechechow or Onceheow. 10 Oreehoua or Reehoua. 11 Tahoora. They are all inhabited except Morotinnee and Tahoora. The population was estimated by the author of Cook's Voyages at 400,000 souls. The number is probably too small. The climate is more temperate than that of the West Indies. The animals are dogs, hogs, and rats. The birds are numerous and beautiful. The bread-fruit tree and the sugar cane thrive there, and are greatly productive.

•• The inhabitants are undoubtedly the same race with those of New Zealand, the Society and Friendly Islands, Easter-Island and Marquesas. The natives of these islands are in general above the middle size, and well made; they walk very gracefully, run nimbly, and are capable of bearing great fatigue; though upon the whole, the men are somewhat inferior, in point of strength and activity, to the Friendly Islanders; and the women less delicately limbed than those of

Otaheite. Their complexion is rather darker than that of the Otaheiteans, and they are not altogether so handsome a people; however, many of both sexes have fine open countenances; and the women in particular, have good eyes and teeth, and a sweetness and sensibility of look which render them very engaging. Their hair is of a brownish black. In their general conduct they are of the most mild and affectionate disposition; equally remote from the extreme levity and fickleness of the Otaheiteans, and the distant gravity and reserve of the inhabitants of the Friendly Islands. They appear to live in the utmost harmony and friendship with one another. Their natural capacity seems in no respect below the common standard of mankind. Their improvement in agriculture, and the perfection of their manufactures, are adequate to the circumstances of their situation, and the natural advantages they enjoy. "The eager curiosity," says Capt. King, "with which they attended the armourer's forge, and the many expedients they had invented, even before we left the islands, for working the iron they had procured from us, into such forms as were best adapted to their purposes, were strong proofs of docility and ingenuity." The sacrificing human victims obtains universally among these islanders, and their religion, in most of its principal features, resembles that of the Society and Friendly Islands.—Tamaahmah, king of Owhyhee had, in 1810, reduced all the islands under his dominion, except Atooi and Oneeheow, and possessed a navy of 60 decked vessels. He has made rapid progress in civilization, and is very desirous of forming intercourse with Europeans. In 1809, says Campbell, the king seemed about 50, stout and well made; the expression of his countenance agreeable; mild and affable in his manners, and appeared to possess great warmth of feeling; and though a conqueror, he is very popular among his subjects."

The reader may find a farther account of Tamaahmah in the *Edinburg Review*, Vol. IX. Art. *Turnbull's Voyage round the World*. But he will find there also some very idle speculations respecting the efficacy of Missions to the Heathen. The Reviewer contrasts the efforts of Tamaahmah to civilize his people by getting European and American artists to settle among them, with the then unpromising attempts to civilize and christianize the inhabitants of Otaheite; and speaks in very sneering terms of the Missionary Society and their agents. At the same time Tamaahmah is spoken of as the Alfred of the Sandwich Islands. But this great man is now dead; and we know not that his mantle has rested on his successor. These islands may be desolated by sanguinary

wars for the succession. Tamaahmah's acquisitions may all be dissipated, the course of improvement may be stopped, and the complete barbarism of the nation return, but for the Missionaries now sent to that region. They may introduce letters, establish schools, set up Printing presses. Laws may be enacted, a free government may be established, and the country made rich in all the blessings of the gospel.

While the London Missionary Society endured the ridicule and scorn of the Edinburg Reviewers, they were sustained by the prayers of the pious, and by the promises of the gospel; taught by experience, they corrected their errors, and persevering in their good work, they have succeeded even beyond their hopes. Otaheite, Eimeo, &c. form now a christian community. The arts of civilized life are cultivated among them, and they are in the high road of improvement. So much for the counsels of worldly wisdom, and the sneers of the enemies of Missions!

The success of the London Missionary Society encourages the best hopes in relation to the attempt on the Sandwich Islands. Indeed we think that the plan of the Foreign Mission School is the very best that has ever been adopted. Natives of the country, able to speak their language, yet instructed here in the learning of our schools, in the doctrines of our faith, and in our arts and trades, and warmly attached to us, afford an unspeakable advantage. And the natural dispositions of the inhabitants of the Sandwich Islands present good hopes that the Missionaries will be treated kindly.

It is true that Capt. Cook lost his life at Owhyhee; but the conduct of those people, in general, does not warrant the belief that their disposition is ferocious. They are as amiable as savages could be expected to be; yet the evils of their condition may well cause the mere philanthropist to rejoice in prospect of the introduction of Christianity among them. For they are given to theft—they are extremely licentious—they are very gross idolaters—they sacrifice to their deformed deities, human victims—they degrade woman from her proper place in society—they have no distinct ideas of a future state—and finally, their religion is without morality! Who then can refrain from wishing and praying success to the Mission, which is perhaps, just now landed on the shores of Owhyhee?

For the Evangelical and Literary Magazine.

HOUSEHOLD BAPTISM.

The Apostles of our Lord in the course of their ministry, baptized not only individuals upon their own profession of

faith; but also several House-holds, where only the master or head professed faith in Christ. As the example of the Apostles was intended to be a guide to the ministers of Christ in future ages, they have proceeded upon the principle and have established, what is called, the doctrine of *House-hold Baptism*.

That we have sufficient authority for baptizing in this way, there can be no doubt. A question, however, has arisen as to the extent and kind of baptizing. Some confine it to the members of a household under a certain age: For instance some ministers have fixed upon the age of 12, others of 14, over which they will not admit any but upon their own profession of faith. Some, not willing to confine it to any particular age, exclude all from baptism on their parent's account, who have arrived to years of discretion. That is all who have sufficient intelligence to become members in *full communion*, are to be baptized upon their own profession of faith. There are others who extend it to all the members of a household, where the head is a believer.

Upon a question of discipline, and one of so much importance as this, it is desirable that there should be uniformity of practice, especially among ministers of the same denomination. It is with this view that I would offer a few thoughts in favour of extending baptism to all the members of a household, where the head is a believer; without regard to age or intellectual acquirements. I am aware, that I shall be met, in the very commencement of the subject, with several serious difficulties and objections to my plan. It will, no doubt, be asked, if all children under the age of 21 are to be treated in this concern as *in the parents*; what on the one hand ought to be done with a young person of 19 or 20, who is so openly immoral and profligate as to outrage public sentiment? Or what, on the other hand, ought to be done with an amiable, intelligent, exemplary and hopefully pious boy or girl of the same age, whose parents are living as heathen and who should apply to be baptized and received to the communion of the church? According to my rule, I shall be told, that the young profligate must be baptized as a matter of course, even though he should be an *Atheist*: whilst the pious youth must be *rejected* until the parents can be prevailed upon to come forward and represent him.

These objections, I must acknowledge are, at first view, specious. But their force arises wholly from the objectors taking for granted two things, which do not exist. *First*, that I should be *compelled* to baptize the profligate youth, although an "Atheist;" and *secondly*, that I should be *prohibited* from baptizing the other, although "hopefully pious."

With regard to the first youth, I say there is no necessity that I should baptize him. If his parent be a believer, which is supposed of course, he is bound by the laws of God and the rules of the church, to restrain his child: And if he do not, he subjects himself to the censures of the church; and, therefore, can neither claim the privileges of the church for himself, nor for his child. But suppose him just converted and making his first profession of faith in order to be baptized, in this case, I contend that a son of 19 or 20, who is an "Atheist," and so headstrong and froward as not to be restrained by his parent, has of course, ceased to be a member of his parent's household. He has evidently thrown off all allegiance to parental government, and become his own director. Of course he could not be presented for baptism as a part of his parent's household.

I understand by a household, a *family*, of either children or servants, who are subject to the tuition and jurisdiction of a common head. And when ever the laws of the country, or any other adventitious circumstance prevents this parent or master from exercising proper authority over any of the branches of his family, they then cease to be members of his household. Thus I am relieved, I presume from the first part of the difficulty.

With regard to the other case, the pious youth of 18 or 20 whose parent is an unbeliever, the objector supposes that according to my plan, I could not baptize him, because, he is a member of a household, the head of which, is an unbeliever. Such a youth as this could not be baptized upon the principle of household baptism, by any one because the head is an unbeliever. But should I not be at liberty to baptize him as an individual, upon his own profession? Certainly no one will deny it. The difficulty is, therefore, wholly removed, since I should not, in the first place, be obliged to baptize the profligate; nor, in the second, should I be prohibited from baptizing the "hopeful youth."

But others are alarmed at the idea of throwing open the door of admission into the church so wide, as to take a whole group of young men and women, of from 15 to 20 years of age, or a large family of slaves of almost every age, as members of the church. The practical tendency of such admissions, it is said, would be disagreeable.

As a guide in this matter, we must enquire how the Apostles acted. If we find them admitting whole families, or households to church membership by baptism, we need not be distressed at any imagined bad tendency which such a practice would have. Men acting under the immediate

inspiration of the divine spirit, are not likely to err in a matter of this kind. They did not need *precautionists* of the present day to teach them lessons of prudence. What was the practice of these inspired Apostles? We are told they baptized the Jailor and all his straightway—the household of Stephanas and Lydia. Now if we say, there were none in these households, over 12 or 14, with the same propriety may we say there was none under this age, and then one strong argument in favour of infant baptism is yielded. It appears to me much more probable, that there were persons in the Jailor's household over the age of 14, than that there were persons under it. It could hardly be supposed, that a man holding a public office, would have no adults, either of children or servants in his family. And if he had adults in his family, then they were baptized; for it is said, "he was baptized and *all his straightway.*" His whole household was admitted, by baptism, to visible church membership. Nor is there any one's faith mentioned but the Jailor's.

Some, I know, give the passage such a construction as to make all in his house as well as himself believers. But this is evidently an unnatural and forced construction. "He rejoiced, believing in God, with all his house," is the way our translation has it. But a more natural construction of the sentence according to the original is this—*He rejoiced through, or with all his house, he having believed in God.* The word for *believed* is singular and that for "with all his house," is an adverb, so that there is no proof from this, that all his house believed.

As it is evident, then, that there were adults belonging to the Jailor's household (for we hear him calling for a light, and afterwards, Paul speaking unto him the word of the Lord and to *all* that were in his house) and as all were baptized straightway; and the only reason why they were baptized was the faith of the Jailor himself, it is fair to conclude, that the Apostle's example warrants us in baptizing the whole family or household of a believer, without regard to age.

A strong confirmation of this doctrine, may be drawn from the manner of admitting families to circumcision. "When a Gentile householder was converted to the Jewish religion, all the males of his family were circumcised with him, unless any of the adults, after instruction, refused to be so: it is therefore, obvious to suppose, that the same rule was observed, in the baptism of households of which we read in the New Testament."* The command of God, at the institution of

* Scott's Family Bible.

circumcision, is explicit, and shews clearly that there was no distinction made, as to age, in the circumcision of Abraham's family.

*And Abraham took Ishmael his son and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their fore skin, in the self same day as God had said unto him. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his fore-skin. And all the men of his house, born in his house, and bought with his money of the strangers, were circumcised with him.**

From this it appears undeniable, that in the circumcision of households, no distinction was made as to age. It is expressly said that all the *men* of his house &c. were circumcised. Now if the covenant and the meaning of circumcision and baptism were substantially the same, it follows, most clearly, that households are to be admitted to baptism, upon the faith of the head, without respect to age, or, intellectual acquirements. The point, therefore, for which I contend, is clearly made out, both from the usage of the Jewish, and of the *primitive christian Church*. AMICUS.

Jan. 1st, 1820.

[In all investigations of this subject there ought to be great attention to the meaning of the words *οἶκος* and *οἶκια* as used in the Septuagint and the New Testament, and to the distinction between them.

The variant practice of Churches holding what is called infant baptism can be no valid objection to the application of this sacrament to the children of believers. Difference as to the extent of a rule or law certainly cannot disprove the existence of that law. Among christians who administer baptism only to adults, the law which in their judgment requires faith in the subject, may be and often is applied very differently in different churches: that is, one church will consider that as evidence of faith, which another church would reject. Of course, of two persons standing on the same ground, one would be admitted, and the other refused. Editor.]

MISCELLANEOUS ARTICLES.

The House of Delegates of Virginia, after a long discussion, has decided, that what is called the *anti-duelling law* is constitutional, as it respects the qualifications of members of that body. The case was this. A person elected to serve as a delegate,

*Gen. vii. 23—25—27.

was, after his election, provoked to accept of a challenge, or what he thought to be equivalent to a challenge, and refused to take the oath prescribed by the law above referred to. The provocation is said to have been uncaused, and wanton, and outrageous in a high degree—and given too to a gentleman whose respect for the laws of his country is reported to be exemplary. An attempt was made to effect the passage of a resolution, declaring, that so much of the law as requires delegates before they take a seat in the *House* to swear that they have not given or accepted a challenge, or been concerned in a duel, is unconstitutional. The resolution, however, was rejected by a very large majority. This decision, it is supposed, has settled this question. It ought to be observed that they who advocated, as well as they who opposed the resolution united in expressing their abhorrence of duelling. And well they might. It is a practice utterly at war with the first principles of society. When a man undertakes to avenge his own wrongs, and redress his own grievances, he takes back that which he had surrendered to the state; he virtually renounces his allegiance, and sets up as sovereign and independent. If one may do this, all may do it. And then, instead of a government of laws rightly interpreted and fairly administered, in which protection is afforded to the weak against the strong, and poverty and ignorance are as secure as wealth and cunning; there is nothing but anarchy with all its monstrous evils, and untold horrors.

We have no intention of entering on the constitutionality of this question. The law as it stands meets the approbation of the *people*; and the example of Virginia has been followed by seven of her sister states. We may hope that in process of time this barbarous custom will be eradicated, and that the high spirit and ardour of our youth will no longer display itself in deadly hostility to friends and countrymen, but in beneficial achievements. At present, we fear that the ambition of many young persons is misdirected. By ambition we mean desire of honourable distinction. There are a thousand ways in which at this time the public good may be promoted. The public morals need improvement; the public mind needs to be more enlightened. The country presents its natural advantages, and invites us to appropriate them to our own use. The Botany, Geology, and Mineralogy of Virginia, are worthy of study. Now is the time to call forth the hidden wealth of the state. Young men of Virginia, awake! There is a wide field for the display of all your talents.—There is ample room for the exertion of all your energies. Let the obtaining of useful knowledge and the cultivation of right affections, be

your first object. Accomplish this; and you will be prepared to serve your country in such a way as to entitle you to the high character of **BENEFACTORS**.

Report of the Principal Engineer of the Board of Public Works, on the survey of the James and Kanawha rivers, and the intermediate country, &c.

Directions were given, last year by the constituted authorities, that the survey just mentioned should be made with a view to the improvement of inland navigation, and opening a commercial communication between the eastern and western waters of Virginia. This important service has been performed in a very satisfactory manner, by the principal Engineer, and his assistants. And the result is now before the representatives of the people. We have not time nor space at present duly to notice this great subject. We must however present to our readers a brief sketch, now; and hereafter consider it more fully.

The plan proposed is to open a canal, near the James river and to be supplied by its waters, from Richmond to the mouth of Dunlap's creek; to construct a turnpike road from that place to the falls of the Kanawha: and to improve the navigation from the falls, to the Ohio river. That is to cut a canal, about 250 miles long; to open a good road of ninety miles, and to improve the navigation of the Kanawha ninety four miles; making in the whole four hundred and thirty two miles. This, it is calculated, may be done at an expense something less than two millions of dollars.

To many this plan will appear extravagant, and impracticable. We think differently. The reports of the principal Engineer and his assistant, containing their surveys, their calculations and reasonings, have convinced us that it is by no means too great an undertaking for Virginia; nay, we are sure that the whole work may without any burden on the state be completed from beginning to end in twenty years.

As to the importance of the design, there can be but one opinion. Let the reader weigh the following considerations.

1. The state of Virginia is divided into two great sections, the eastern and western. We all know what local feelings and jealousies exist among the people in these two divisions of the state. Now it is in the highest degree desirable and important that these sectional jealousies should be done away, and all parts of the country bound together by indissoluble

bonds. An easy commercial communication will in this way have a most happy influence. Besides, the country west of the blue ridge is inhabited by an intelligent, hardy, enterprising, industrious, moral, people. Their lands are productive, and their mountains abound in the most valuable minerals. Owing, however, to the difficulty of the roads, and the distance from market, the carriage of their products is expensive, and of course the profits of their labour diminished. They have a right therefore to expect, that the legislature of their country will adopt the best practicable measures for facilitating commercial intercourse.

2. The trade of the western country is a matter of incalculable importance. It is so regarded by the great merchants in all our towns. Hence the competition for it among the inhabitants of N. York, Philadelphia, and Baltimore. Hence the magnificent efforts made by N. York in relation to the great western canal. In fact, the commercial prosperity of the state, which secures this trade to itself is ensured forever. Now an examination of the map will show to every one the advantages which nature offers to Virginia. *Point Pleasant* at the mouth of the great Kanawha, is admirably situated, in reference to a great tract of country, watered by the Ohio; and would make a very convenient place of *depot* for foreign or domestic merchandise. Between Richmond and Point Pleasant there are not, according to the proposed plan, quite ninety miles of land carriage—all the rest is canal and river navigation. But between Philadelphia and Pittsburg, or Baltimore and Wheeling, it is all land carriage. The transportation of goods, then, from Richmond to Point Pleasant, can be effected at a much cheaper rate, than from either of the other towns mentioned to the western waters. Our city has the advantage over N. Orleans also. The relative prices, for the carriage of a ton are thus stated by the principal Engineer.

From Richmond to Point Pleasant according to the proposed plan, per ton.	} ;	00
From N. Orleans to the Falls of Ohio,		50 00
From Baltimore to Wheeling, now \$ 100, but expected to be reduced by improving the roads to	} ;	50 00
From Philadelphia to Pittsburg, now about \$ 140 but expected to be reduced to	} ;	80 00

So that Virginia can furnish, on this plan, merchandise on the western waters, at a carriage one hundred per cent cheaper than the most advantageously situated place that now enjoys the trade. If there were nothing more than this,

it would make it an object of vast importance to Virginia. But Mr. Moore shows,

3. That the construction of even the first section of this canal, would add incalculably to the wealth of the state, by facilitating and enlarging the coal business. His remarks on this subject well deserve attention.

4. That immense advantages would result from increase in the number and value in articles of home produce that would come to market. Virginia, for instance, abounds in iron ore of the very best quality. In the western parts of the state, the quantity is inexhaustible. Such a mode of transportation as that proposed, would soon enable the state to export this valuable metal in its various forms. Limestone is an inexhaustible article. It might be prepared in the upper country and sent to market at a price that would exclude the imported lime—A thousand products might be enumerated, besides the immense saving in carrying our great staples, tobacco and flour.

5. In addition, we would remark that a very important benefit would accrue to a great part of the state, by the decrease in the quantity of grain distilled, and we would hope, of the spirituous liquor consumed. The people beyond the mountains generally make abundance of grain; but the expence of getting it to market destroys much of the profit. They therefore distil it. One waggon can carry in this form, what would load four or five in another. But let the proposed improvement be made, and there would be but little difference between the price of a bushel of wheat in Rockbridge or Botetourt, and at Richmond or Norfolk. The consumption of spirit is worse than a dead loss; it is, besides, a positive injury. In this point of view then we should hope for much benefit from the proposed improvement.

For farther remarks on this subject we refer to the reports of the Engineers.

Some may perhaps think the making of a canal on the margin of James river, a wild and needless undertaking. Let them however consider that, while this river with its branches afford an inexhaustible supply of water to feed a canal, during a considerable part of every year it affords a very imperfect mode of transportation. All the plans of improving it too are of an imperfect character, offering only partial remedies. But the canal proposed affords a channel of intercourse never to be stopped, except during a few weeks of cold weather in the winter season. The greatest civil engineer, perhaps, that ever lived, said that the use of rivers was to feed canals. What his genius perceived, experience

has amply confirmed. If we had room to give a sketch of the history of inland navigation, this truth would fully appear. For ourselves we are persuaded that should the proposed plan cost double of the estimated sum, it would be the most profitable stock in the country. In fact, nothing but some great change in nature could materially affect its value. It would be alike secure against the fraud and folly of man. We do think that the Legislature would act wisely in vesting the literary fund in such stock as this; and thus while the principal should be employed in the most important improvement of commercial intercourse, the interest would be forever secure for the promotion of good learning in the country.

The calculations of the Engineers, however, do not allow us to doubt about the means of effecting the plan. And after an attentive perusal of the whole report, we are persuaded that it is the grandest scheme ever projected in Virginia. From our hearts, we wish it success.

REVISED CODE OF THE LAWS OF VIRGINIA.

An Edition of this important work has just issued from the Press of Mr. Thomas Ritchie, Printer to the Commonwealth. It is printed on good paper and a handsome type, and neatly bound in two 8vo. volumes. This publication was made by order of the General Assembly, under the superintendance of Benjamin W. Leigh Esqr. a gentleman whose character and talents are so well known, and so highly appreciated, that any testimony from us would be entirely superfluous.

In this edition, the laws of our state are arranged according to their subject matter. The following shows the general arrangement of the Code.

- I. Act directing the edition of the laws.
- II. Constitutions, of the United States and of Virginia.
- III. Laws respecting the Territory of the Commonwealth.
- IV. General Laws respecting persons and officers.
- V. Religious Freedom.
- VI. Education.
- VII. Public Defence.
- VIII. Acts concerning principles of Law and Legislation.
- IX. Executive.
- X. Elections.
- XI. Courts and their officers, and others concerned in the administration of justice.
- XII. Rights of things and persons.

XIII. Remedies.

XIV. Crimes, prosecutions and punishments.

XV. Treasury and Revenue.

XVI. Money and Banks.

XVII. Weights and Measures.

XVIII. Laws concerning trade.

XIX. Inspections.

XX. Internal Improvement.

XXI. Mills and Ferries.

XXII. Police.

XXIII. Government of towns.

With several Appendices, containing matters necessary to be known.

We have mentioned this subject, because our government is emphatically one of *laws* and not of *men*. It is therefore a matter of great importance that our citizens should know the laws under which they live, and which they are bound to obey. We have often thought that this subject was not sufficiently attended to by the public. It is true that the laws are published annually, but it is in a fugitive form. They are not seen by one tenth part, perhaps, of the people. The youth of the land, brought up in ignorance of them, can scarcely be expected to entertain that reverence for the authorities of their country, which the nature of the government seems to require. In this way many vices are indulged and many crimes are committed, which under a better course of education and public discipline might be prevented. As for us, we were taught to consider the laws of God paramount to all others; and next to these, to regard with veneration the laws of our country. We could wish to see a copy of the Virginian Code in every family, and to learn that all our young citizens were trained to regard with reverence those enactments by which their lives and property are protected, according to which their contracts are to be made, and which indeed are intended to regulate many of their actions. All education, ought, we think to be regarded as incomplete which leaves the subject uninstructed as to this important matter. Ought not provision to be made that in our public schools, besides the studies of moral and political law, there should some attention be given to the Statutes of our own country? It seems to us that such an addition to the *College* course, would have a very salutary effect. Let these hints pass for what they are worth.

We shall just add here that private gentlemen, who wish to be more fully acquainted with the acknowledged law authorities of their country, than they can be by perusing

the Revised Code, may, as far as we are able to judge, find considerable facilities in this object by consulting another work, lately issued from the press of Mr. John Warrock, a worthy printer of this city, entitled, "*A General Index to the Virginian Law Authorities, reported by Washington, Call, Hening and Munford jointly, and Munford separately. With Notes, in one volume, by William Munford.*"

We may as well notice here too that an important work for sometime suspended is now going on in this city with considerable spirit. We mean "**THE STATUTES AT LARGE**" by W. W. Hening. This is a very curious and interesting publication. It is not only a valuable law book, but throws great light on the history of Virginia, and gives a very striking view of the habits of thinking and many of the customs of our forefathers. We should suppose that every literary man in the community, would like well to own a copy.

The Visitors of the University have made their first annual report to the General Assembly. It chiefly relates to the buildings and the fiscal concerns of the institution. The Board, however, have reported the appointment of one professor, Dr. Thomas Cooper, now of Philadelphia. He is elected to the professorship of Chemistry, Mineralogy, &c. We have no doubt of Dr. Cooper's ability as a Chemist, but still we, as a part of the people of Virginia, deeply interested in the prosperity of the University, do decidedly disapprove of this appointment. We have our reasons, and shall in the proper place assign them. We again say, that this is a public concern—*Interest Reipublicæ*. The visitors and the professors are public officers, and their conduct and their avowed principles are fair subjects of enquiry. It is our duty to enquire into them. Let the people enquire.

We have just got hold of *Peter's Letters to his Kinsfolk*. It is a very lively and interesting volume. The object of it is to present a view of Scottish Manners, Literature, Religion, &c. &c. The writer sometimes gives minor matters too much importance, and treats of grave matters with an air of levity. He however is no common man; and we shall try hereafter to make him and our readers better acquainted. At any rate, through him, we shall make them better acquainted with some distinguished men of the present day.

RELIGIOUS INTELLIGENCE.

[We gave in the preceding volume an account of the Mission to Jerusalem. In the present Number we have presented an account of the Mission to the Sandwich Islands. We here give our readers some view of the Mission among the Indians of this country conducted by the American Board. Our readers know that these Missions are principally among the Cherokees and Choctaws, and they have heard of the Missionary stations of Elliot and Brainerd, and no doubt take a deep interest in these great schemes of benevolence.]

CHEROKEES.

The School has been gradually increasing; and at the end of July, consisted of eighty-three children; fifty males, and thirty-three females. Their residence at the mission house appears to have been more constant, than during the preceding year; their behaviour not less satisfactory nor their progress in learning less encouraging.

In their journal, July 20th, the Missionaries say: "Three days ago the father of the fine full blooded boy, whom we called Jeremiah Evarts, came with Jeremiah and a younger son. It is now about 10 months since he took Jeremiah home, on a visit, expecting to return him in six weeks. He remained with us until this morning; saying little, but attentively observing all that was done. This morning he told us, that he wished to leave his two sons with us until they were well learned, and should only want them to go home on a visit once a year: adding that he had been brought up in ignorance himself, and once thought that, as he had but little time to live, he would spend it in idleness, drinking, frolicking, &c. but finding this to be a bad way, he had left it, and gone to work, which he found a much better way to live. He did not wish his sons to be brought up in the way he had been, and to do as he had done. He was now too old to go to school himself; but he thought, if his sons were instructed, they might teach, and he would be glad to learn from them."

For reasons, which are too obvious to need particular statement, since the number of children has become

so great, it has been deemed advisable to separate the females from the males, and to assign to them a house and school by themselves.—Accordingly, a temporary building has been provided for them, until a better house, soon to be erected, shall be finished and a separate school for them has been established.

Besides attending every day, during the appointed hours, to the studies in the schools, the pupils, male and female, have constantly their regular hours and allotments of labor, and of various exercises and attentions for their general improvement; and, in all, they acquit themselves in a manner highly satisfactory.

At the mission-house, the preaching of the gospel, the administration of Christian ordinances, and various exercises and means for religious instruction and improvement, appear to have been continued with life and regularity, and with encouraging success.

Upon the little church, planted in that wilderness, the Spirit of glory and of God, still evidently rests.

In June, an aged Cherokee woman was admitted to full communion; and two female members of the school, one aged 16, and the other 15, were examined and received as candidates for baptism.

In a joint letter, the brethren say; "All who have been admitted to church privileges, give increasing evidence that their hopes are well founded."

Instances are mentioned of persons occasionally coming from a great distance to hear preaching at the

mission house.—Among these one may be noted. In a tour made by Mr. Hoyt, in December, he preached at the house of Catharine Brown's father, and an aged Cherokee woman present was much affected. In May, this woman came from a distance of 120 miles, "to hear, as she expressed it, more about the Saviour." "It appears," say the brethren, "that soon after her first impression, she sent for Catherine, (who was then at home,) to read and explain the Bible to her; and to pray with her; and before Catharine came away, she told her, she intended to come hither for further instruction as soon as she could.

In several places, also, a strong desire has been expressed to have stated preaching, and the missionaries constantly with them. In compliance with this desire, in the neighbourhood of Mr. Hicks, about 20 miles from Brainerd, regular appointments have been, for most of the year, made and fulfilled, as often as once in a fortnight or three weeks. The numbers of hearers has been very considerable; and their attention highly encouraging. And in other places, where appointments for preaching have been made, appearances have been pleasing and hopeful.

Your Committee have from the first regarded the cultivation of the farm, as an object of high importance. It is important for the purpose of exercising the native boys of the institution in agricultural labours; and of shewing to them and to the nation, a sample of a farm under good husbandry, and yielding its products in variety and plenty. And it is important for the purpose of supplying, in the surest and cheapest manner, the principal provisions for the maintenance of the establishment. This last consideration has been urged upon our attention by the facts and circumstances, just referred to.

[The report proceeds to notice Mr. Abijah Conger's offer of himself for the service of this mission. The following extract of his letter to the Committee will be read with pleasure.]

"My wife is a native of Bridgehampton, Long-Island. We were married in the year 1803; and begun

to keep house in the spring of 1804, with nothing but our hands. God has prospered us greatly in the good things of this world; and I hope we both have a treasure laid up in heaven for us. I have a large property here: and had any body told me, two years ago, that I would leave it, and go into the wilderness, I should have thought them beside themselves; as some of my friends and neighbours now do me. But while reading last winter of the difficulty the establishment had, to get mechanics, &c. the thought struck me, that I ought to go to their assistance: I tried every way to get it out of my mind, but to no purpose, till my sleep left me. I then made my wife acquainted with it; and she said, 'Go, and I will go with you.' I have concluded to offer myself to the Board, to go to Brainerd, and act in the sphere which the Board shall think me most capable to fill, provided it is for the furtherance of the Redeemer's kingdom. My business for fifteen years back has been to manage a large family, consisting of 15 to more than 20 persons, most of them grown persons; besides several families living on my land, that came directly under my care. My own family consists of seven persons, myself and wife, and five children, two boys and three girls; all remarkably healthy, and well educated according to their age, the oldest fourteen, the youngest two years old,—all trained to industry when out of school."

Mr. Conger is himself about 36 years old,—a Christian of good Report, by trade a carpenter, but accustomed to turn his hand to various kinds of business, as carpentry, cabinet-making, coopering, blacksmithing, and farming; all which he has had upon a large scale under his direction. "He has been," says the minister, the Rev. Mr. King, "for ten years past one of the most industrious and persevering men in the business of the world that I ever knew." For six years in his youth, he was a school-master; and for the two last years has been a principal teacher in a Sabbath School.

When the determination of Mr. Conger came to be known, others of kindred spirit connected with him in business, and some of them by family

alliance, and whose minds had for some time before been employed on the subject, came to a similar resolution. Messrs. John Vail, a farmer; John Talmage a blacksmith; and John Mott, a carpenter, but all of them more or less, like Mr. Conger, accustomed to different kinds of business, offered themselves, with very satisfactory recommendations; and were accordingly accepted for the service. Mr. Vail has a family of five children; Mr. Talmage and Mr. Mott, are young men recently married.

These four devoted men, have given themselves to the service, on the same principle with the missionaries and assistants now at the stations, as an engagement for life; consecrating themselves, their faculties, and their earnings, to the sacred and benevolent object of Christianizing and civilizing the Aborigines; and expecting no earthly compensation but a comfortable maintenance. Their children, when they come to age, are of course to be held as free in regard to any engagement for the service, as any other person.

Preparations have been made with all convenient despatch; and the company, well supplied with mechanical tools, and such household articles as are suitable to take with them—[started from Rockaway, on Monday, Dec 27th, travelling with waggon, for Brainerd.]

The hope is entertained, and with a degree of confidence, that in a short time, by the exercise of husbandry, and the various mechanical trades, in which they are skilled, they will supply the establishment with the principal provisions, requisite for its support, and thus save this Board a heavy expense.

The establishment at Brainerd is regarded by your Committee as a primary Institution, to serve as a centre of operations for evangelizing and civilizing the Cherokee nation; to be enlarged and advanced, as means shall be afforded, and as shall be found to be advisable; and to have branches connected with it, in different parts of the Cherokee country. The local schools, being established in places of densest population, may be attended by children living at home; and a farm, of larger or smaller

extent, may yield to it the means of support.

CHOCTAWS.

In April, Dr. William W. Pride, a young physician, of Cambridge, N. Y. and Mr. Isaac Fisk, of Holden, Mass. a blacksmith, and farmer in the prime of life, and of more than ordinary thrift and prospects in the world, having devoted themselves to the service, and been accepted upon ample testimonials, set out for the Choctaw station. They travelled by land; visited Brainerd in their way, where for particular purposes they staid two or three weeks; and arrived at Elliot in good health, on the first of August.

Something of the disposition of the Choctaw people towards the mission, appears from recitals already made. Other particulars will shew it in a still stronger light. Soon after the brethren arrived in the nation, the king Puk-sha-nub-bee, gave for the school, \$200 to be paid annually from the annuity received by his part of the nation, from the U. S. In the fore part of August, a council of the nation was held, at which Mr. Kingsbury, by particular invitation was present. Under date of August 12, Mr. Kingsbury writes:—

“For some time I was apprehensive, that nothing decisive would be done for schools. Yesterday, by the consent and approbation of the Agent, I gave them a short talk. It was well received. To-day the subject of the school was taken up in the council. It was proposed, that individuals who felt interested for the school should give cows, and calves, and money, as they felt able and disposed. A subscription was opened on the spot; and eighty-five cows and calves, and \$500 to be paid annually, and \$700 as a donation to the establishment, or annually while their children are at school, were subscribed.

“The cows and calves, it is expressly stated, were a free gift, whether the individuals sent children or not. The money generally was considered as partial compensation for board of children either now at school, or to be sent hereafter, except \$500 from their annuity.

“It is however to be understood, that great allowance must be made

for failures in collecting, and it will also be attended with considerable expense. But I cannot doubt, that the establishment will realize a substantial benefit from the result."

These facts speak much; and are in accordance with the general disposition manifested by the nation.

In his letter last referred to, Mr. Kingsbury says: "Our school at present consists of 20 promising children. Many more are anxious to come, but we are unable to obtain provisions for them at present."—And in his talk, delivered to the council about the same time, he said to them; "Brothers we have twenty of your children in our school who are learning very well. When dry corn comes plenty, about the first of October, we will take 20 or 30 more. We wish to do all for your children that we can"

ARKANSAW.

About twenty two months ago, proposals were made, in behalf of the Board, to that portion of the Cherokee nation that have migrated to the Arkansaw, for the establishment of a mission and schools among them. The proposals were favourably received, and a strong desire was expressed by the Arkansaw chiefs, that their people might be favoured with the means of instruction, similar to those afforded to their brethren on this side the Mississippi. These proposals were solemnly repeated in May, 1818, and were received with gratitude.—About ten months ago, a conference was held with them, by the Rev. Mr. Peck, from the Baptist Board of Foreign Missions, and the Rev. Mr. Ficklin, from the Kentucky Mission Society, with reference to establishments contemplated by their respective Societies. They too were answered with kindness; but were given to understand, that their proposals could not be accepted, until more should be known respecting our intentions. At the instance of one of the chiefs, and with a highly creditable and Christian spirit a correspondence was opened by them on the subject; which resulted in a talk, sent to the chiefs by Mr. Peck, in the latter part of the last winter, of the following purport.

"Brothers—I have heard from your brothers in the north, who had

a mission among the Cherokees on the other side of the Mississippi. They remember you with great love, and have not forgotten the promise to send you teachers. They have appointed a good man who will visit you soon, and afterwards other good men, who will instruct you and your children, and seek your welfare. I will do all in my power to promote the good work.

"And may the Great Spirit breathe upon the chief and head-men, and upon all the Cherokees on the Arkansaw, both small and great—disperse all the clouds, and cause the true light to shine upon them, that they may be happy here and after death."

The person here referred to, as having been appointed to visit them soon, was the Rev. Alfred Finney, who was mentioned in the Report of last year. He was designated for the Arkansaw in Nov. with the intention that he should go out early in the spring, explore the country, make arrangements preparatory to the contemplated establishment, and be joined by others, as soon as should be deemed advisable. But particular circumstances occasioned delay.

Mr. Finney and his wife are now with the company from Rockaway, mentioned under the head of the Cherokee mission, as being bound to Brainerd. At Brainerd, he is to be joined by the Rev. Cephas Washburn, mentioned also in the last year's Report; who has been employed for the last nine months in Georgia, and has received instructions to leave Georgia, in season to reach Brainerd about the first of November.

From Brainerd, Messrs. Washburn and Finney are to proceed to Elliot, and there leave their wives with the Choctaw mission, until they shall have visited the Arkansaw and made such preparations, as shall render the residence there of females belonging to the mission, safe and proper. The mission is projected on the same general plan with those already established; and is intended to be put forward with all convenient despatch.

The Chickasaws, whose country lies partly between the Cherokees and Choctaws, have been for a considerable time expecting and desiring

a mission to them; and it has been declared to be the pleasure of the Board, that means of instruction should be extended to them, similar to those afforded to their neighbors. It has not yet been found convenient to commence an establishment among them; but the design is entertained with much earnestness, and will be put in execution with as little delay as possible.

The business of civilizing and Christianizing the Indian tribes, is becoming extremely urgent. The national government is convinced—the people throughout the States are convinced—the Indians themselves, the better informed of them at least, are convinced,—that they must become civilized, and that soon,—or soon become extinct. The alternative is absolute. It should be felt as such by every heart.—Not a few, it is to be feared, in different parts of the country, really desire the extermination of these original possessors of the soil; and, of course, will favour no designs for their improvement. A larger number either think their civilization impracticable, or else think little, and care little, about it. But the benevolent part of the community is waking up to the object; the government favours it; the Indians shew a disposition respecting it, such as has been manifested by them at no former period—a desire tending to deep anxiety; Divine Providence is opening the way to it, with unexpected facilities and advantages; and the Divine Spirit has given to it his decisive sanction, and an assurance of his readiness to accompany the proper means with his Almighty aid.

The time for the work is come. If it be neglected, the object is lost. Baleful circumstances will arise; scenes of strife and of destruction will ensue; and the Indians will melt away and perish. But they will not perish, before it shall have been made clear to the world, that they might have been preserved, and raised up to the enjoyment of the privileges and blessings of Christian civilization. If they perish—if they become extinct—their blood will be upon this nation.

The responsibility is not a light one.—Nor is it, though feasible, a small work. It will require much at-

tention, much labor, much expense. This Board must not be weary in well doing; the friends of religion and of humanity throughout the nation must be excited; all hearts and all hands must be engaged for one mighty effort.

FOREIGN MISSION SOCIETY.

This Seminary, so strong in the affections and so dear to the hearts of Christians, is in a highly gratifying course of advancement. The present number of pupils is thirty-two. Of this number nine are from distant heathen countries—six from the Sandwich islands, one from Otaheite, one a Chinese from Malacca, one from Sumatra:—seventeen are Aboriginal Americans—seven Cherokees, two Choctaws, two Oneidas, two from the Stockbridge tribe, one from Pennsylvania, and one from Canada;—and six are young persons of our own country, preparing for the missionary service. Seven of the youths from heathen lands, have publicly professed their faith in the Redeemer, and been admitted to the sealing ordinances of the Everlasting Covenant; and their conduct has been such in general, as to adorn the doctrine of God our Saviour, and to give an example very salutary in its influence on the school. Besides these, several others indulge the hope, that they have passed from death unto life; and others still are impressed with serious convictions of the truth and importance of Christianity. At the late examination, the Executive Committee of the school took particular note of the pupils individually, as to their behaviour and their progress; and their Report is such as to inspire confidence and hope.

It is exceedingly animating, say that Committee, to see what improvements have already been made by these Cherokee and Choctaw youths. It is but a little time since they were in the regions of heathen darkness; and but for the interference of Christian beneficence, they had lived and died strangers to the privileges and blessings which the Gospel tenders to a lost world. It would seem that no person, who should examine the youths at the Foreign Mission School together with the successful efforts, at the missionary stations of Brainerd and Elliott, could doubt the utility of

persevering exertions, to civilize and Christianize the Aboriginal Americans."

The Executive Committee proceed to say,

"It has been deemed expedient, that the members of the school should be taught the various branches of husbandry. They have accordingly laboured in rotation, under the superintendance of the steward. Their attention the past season has been turned particularly to horticulture. Most of the various kinds of vegetables for culinary use have been raised in the garden this season.—The pupils have been able to perform the requisite labour in the early and latter part of each day without encroaching upon the regular hours of study.

"Mr. Daggett has found it necessary to employ an assistant through the year, and the Executive Committee have engaged the same person, Mr. John H. Prentice, as an assistant in the school for the ensuing year.

The Committee would notice with gratitude the liberality of Christians in various parts of our country, in support of the institution. Donations have been received for this purpose from many individuals—from female benevolent Societies, and from associations of males. The donations have been in money, in various articles of clothing and bedding, in books, and many other things of utility to the institution.

FUNDS.

The donations to the Board within the year past have been about *thirty-four thousand dollars*, and other sources of income have amounted to *three thousand*. Thus there has been

a small advance in the receipts, notwithstanding the pecuniary embarrassments of our country. The expenditures of the Board, within the same period have somewhat surpassed *forty thousand dollars*, which is about *three thousand* more than the receipts. The sum immediately needed, particularly for the Palestine and Sandwich Island Missions, is much greater than the balance on hand, after deducting from that balance the permanent fund, and those legacies, which though not expressly assigned to that fund, it seems desirable to keep as a last resort. But the Committee do not hesitate to confide in that Christian liberality, which has been hitherto displayed.

Donations have been received from more than *five hundred* associations, of various names; some formed for the general objects of the Board, and others for specific objects. Many of these associations are new; but it must be stated also, that many others previously existing, had not made remittances within the time above-mentioned. From a considerable proportion of these, however, aid may still be expected. Others have united with larger auxiliary associations in their vicinity. Contributions made at the monthly concert have been received from *ninety-four* churches, of which *fifty-nine* made their first remittances during the year past. It is confidently believed, that this source of income will be greatly increased. Nine Masonic Lodges have made donations for the distribution of the Scriptures; eight of them for the first time within the limits embraced by this Report.

OBITUARY NOTICE.

DIED in Geneva, state of New York, on the 1st day of January, John Nicholas, formerly of Virginia. The public and political life of this gentleman is well known. We notice his departure for the sake of presenting to our readers the private views and feelings of a man of talents and distinction, in relation to religion. We have before us a letter from a respectable young clergyman who

was with Mr. Nicholas while he was sick and when he died. It is evident from the terms of the letter, that Mr. N. had bound his family and connections to him by that reverential love, which the intelligent, zealous and consistently pious head of a family alone calls forth. The man who for years is the medium of intercourse, as one may say, between his household and heaven; who daily enjoys

the comforts of religion and in his mild and affectionate demeanour, his peaceableness and his patience, makes all around him feel its influences; who is visited by the Holy Spirit and the hopes of a blessed immortality "Who points to brighter worlds and leads the way,"

is, before his children and friends, invested with transcendent dignity and loveliness. In the intercourse of such a family, at their daily repasts, in all their employments, but especially in their night and morning devotions, there is such a mingling of the purest and strongest natural affection with the sacredness and sanctity, and hope and peace and joy of religion, that nothing can be imagined more delightful on this side of heaven. A scene like this makes a deeper impression, when viewed in contrast with the noise and boisterousness, the selfishness, and ennui, and fretfulness, the unsatisfied and insatiable desires, the disappointments and contentions, that are experienced in families where the females "live in pleasure," and the males are alternately votaries of wealth, and slaves of appetite—Of all that is exhibited in this world, (we repeat it) that which we are sometimes allowed to contemplate in the interior of a truly pious family is the most refreshing and delightful—When,

— Kneeling down to heaven's eternal King,
The saint, the father and the husband prays,

surrounded by the objects of his love, and in the humble confidence of faith commending them to the care of the Lord Almighty.

Yet even these penetralia, these shrines of love are not fortified against the invasion of death. The spoiler will come, and throw around them his darkness, and mingle his sorrows. But the eye of faith can look through this darkness, and see beyond it scenes radiant with heavenly glory; and christian hope can mingle with the bitterness of separation the highest consolations. It is a temporary parting—and there will be another meeting, even in those mansions which Jesus has gone before to prepare for his people.

We are assured that the person, whose death we are now noticing,

lived the life of an exemplary christian—He died the death of the righteous, and his last end was peace. It pleased God to continue to him the perfect exercise of his mental faculties to the last hour. "That blessed Jesus, in whose righteousness and atonement he had reposed all his hope of happiness beyond the grave, and who *could be touched with a feeling of his infirmities*, drew sensibly near to him when the time of his departure was at hand, to increase and strengthen his faith, and support him in his last conflict with the king of terrors. Supported by a firm and unshaken faith in the Redeemer, he was not only enabled to meet death with the utmost fortitude and composure, but even to rejoice in his approach, and hail him as the welcome messenger from his Lord, who should terminate his sufferings on earth, and introduce him into a state of endless happiness.—In the course of the two last days of his continuance with us, he spent most of his time in admonishing his family and friends to prepare for death and judgment. His conversation turned very frequently on the joys of the heavenly state, and he expressed a wish that we would all make it the business of our lives to meet him there. About ten minutes before he expired, I approached the bed, and on enquiring whether he felt the same peace of mind, which he had done, he replied, 'Yes! a greater degree of happiness than I ever enjoyed before.' After talking a little while longer about the foundation of his hope, and the very bright and interesting prospects before him, he united with me in prayer; at the conclusion of which he cried AMEN—and in less than two minutes he expired without a groan."

Such is the account given by the worthy minister who heard his last words, and saw him die. Should any of the men who associated with John Nicholas in political life chance to see this obituary notice, we trust that the scene here represented will make a due impression on their hearts. Let all who read, rely on the same Saviour, and they may hope to die in the same triumphs of Christian faith.