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THEOLOGY—*Critical.*

REMARKS ON EXODUS VI. 3.

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by name JEHOVAH was I not known unto them.

This passage has created great difficulty in the minds of many readers: because it seems directly to contradict several preceding passages. Here it is distinctly affirmed, that God was not known to Abraham, Isaac and Jacob, by the name *Jehovah*. On reading this, the student of the Bible will be apt immediately to look back to the following passages, Gen. ii. 4-5-7. in which the word, *Jehovah*, occurs in the original. The same is the case in Gen. xvii. 1. When Abraham was ninety and nine years old, *Jehovah* appeared unto him. But it may be said, that this is the narrative of Moses; that he knew that the person appearing, had a right to the name of *Jehovah*; and might, therefore, as a historian call him by that name, although God had not revealed himself as *Jehovah* to Abraham. And this indeed would relieve the difficulty, if there were nothing more. But in Gen. xxii. 14, Abraham called the place, whither he had gone to offer Isaac, and where he had experienced a great deliverance, *Jehovah-jireh* (i. e. *Jehovah* will see, or provide.) Now, how could Abraham give this appellation, or use this phraseology at all, if the name of *Jehovah* had not been revealed to him? Again, in Gen. xxiv. 12, 26, 40, the servant of Abraham, praying to the God of his master, and speaking of him, calls him *Jehovah*. Farther, in ch. xxviii. 13, Jacob is thus addressed in vision, "I am *Jehovah* the God of Abraham thy father, and the God of Isaac," &c. Here it is expressly said that

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God revealed himself to Jacob by the name of *Jehovah*; and in Ver. 21. we learn that Jacob engaged to take Jehovah for his God.

How then can it be said with truth that God was not known to the patriarchs by the name of Jehovah? To remove this difficulty it has been proposed to construe the sentence interrogatively, thus, *And I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty—and by my name, Jehovah, was I not also known unto them?*

It is certain that the Hebrew particle, here translated *not*, is very often used in asking questions, (as *Annon* and *nonne* in Latin). Of this, examples may be found in Gen. xi. 6. 1 Sam. xiv. 30. 2 Kings v, 26. Jer. xlix. 9. Lam. iii. 36, and in a great many other passages, to which the reader of the original may refer with the help of a concordance, or of *Noldius* on the Hebrew particles.

The sense of the passage construed interrogatively seems to suit the occasion. Moses had returned from the land of Midian, where he had sojourned, into the land of Egypt, and had delivered his Message to Pharaoh. In the pride of his heart Pharaoh said, “Who is the Lord, that I should obey his voice to let Israel go?” And he commanded the task-masters to increase the burdens of the people. This raised a cry against Moses and Aaron.—Exodus v. 19, 23.

19. And the officers of the children of Israel did see *that* they *were* in evil case, after it was said, Ye shall not diminish *ought* from your bricks of your daily task.

20. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh;

21. And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22. And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil-entreated this people? why is it *that* thou hast sent me?

23. For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

In this juncture the Lord appeared to Moses, to encourage him in his mission. In Chap. v. 1, there is a renewal of God's promise to deliver the children of Israel from bondage “Now shalt thou see, what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.” To give strength to the faith of Mo-

ses, God is pleased to say to him farther, "I am the **LORD**: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty—and was I not also known unto them by my name Jehovah? And I also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers," &c. As though he had said, "Did not I reveal myself to your fathers as the Almighty and also as the self-existent and unchangeable God; and after making this revelation, did I not promise to give them the land of Canaan for an inheritance. And shall not I, Jehovah, fulfil this promise? Go then to the children of Israel, and say, "I Jehovah, will bring you out from under the burdens of the Egyptians," &c. All this seems consistent, and forcible; but the common version, which says, By my name Jehovah I was *not* known unto them, when immediately there is a reference to the covenant established with Abraham and his descendents, appears harsh and unnatural.

The translation proposed is allowed by the usage of the Hebrew particle; is consistent with the scope of the passage; and removes the difficulty stated in the beginning. We have no doubt, therefore, but that it is the correct version.

Assuming this as true, the passage affords when compared with some other passages, support to a doctrine of no small importance. The person that *appeared to Abraham* and other patriarchs was **JEHOVAH**. Our Lord says, "Abraham earnestly desired to see my day, and he saw it, and was glad." This declaration compared with the passage just considered gives evidence of the divine nature of our Lord. The *Jehovah*, if we may so speak who appeared to the patriarchs, is he who in the fulness of time, manifested himself as the **WORD**, and appeared among the sons of men full of grace and truth.

[Extract from Harmer's Observations.]

CURIOUS CRITICISM ON JOHN IV. 6.

The learned have been greatly divided* in their opinions, concerning the true meaning of the particle $\epsilon\tau\omega\varsigma$ in John iv.

* If any should doubt the truth of this fact, they may be abundantly satisfied by the collections of the learned Wolfius, of Hamburg, upon this verse.

6, which is rendered *thus* in our version, JESUS, therefore, being wearied with his journey, sat THUS on the well: and it was about the sixth hour; which every body knows with the Jews meant noon. But an attention to the usages of the East, and of antiquity, might, I think, ascertain its meaning with a good deal of exactness.

Our version of the word, *thus*, gives no determinate idea. We know, on the contrary, what is meant by the translation of a celebrated writer,* who renders the word by the English term *immediately*, but that translation, I think, by no means the happiest he has given us. It conveys the idea of extreme weariness: but nothing in the after part of the narration leads to such an interpretation; nor can I conceive, for what imaginable purpose the circumstance of his immediate throwing himself down near the well, before the woman came up, and which, consequently, it is to be supposed she knew nothing of, is mentioned by the Evangelist. Not to say that the passage cited in proof of this interpretation, Acts xx. 11, which, instead of *so he departed*, he thought signified the immediateness of his departure, by no means gives satisfaction. It is not so expressed in his own translation of that passage, nor does it appear so to signify.

The simple meaning, I apprehend, of the particle is, that JESUS, being wearied with his journey, sat down by the well, like a person so wearied, as to design to take some repose and refreshment there: to which St. John adds, it was about the sixth hour. If this be just, the translation should have been something like this: "JESUS therefore being wearied with his journey, sat down accordingly, (or like such an one,) by the well. It was about the sixth hour."

The particle certainly expresses *conformity* to an account to be given after; so John xxi. 1, JESUS shewed himself again to his disciples at the sea of Tiberias; and ON THIS WISE he shewed himself, referring to the account about to be given. And sometimes it signifies *conformity* to an account that had been before given: so, John xi, 47, 48, *What do we? for this man doth many miracles. If we let him THUS alone, after this manner doing many miracles, all men will believe on him.* So ch. viii. 59, *Then took they up stones to cast at him: but JESUS hid himself, and went out of the temple, going through the midst of them, and so passed by: passed by, by hiding himself after this manner.*

After this latter manner it is to be understood, I think, here: JESUS being wearied with his journey sat down like a

* See Doddridge's Exp.

weary person by the side of the well, and in that attitude the woman found him, preparing to take some repose and repast. The disciples, it is said, ver. 8, were *gone away into the city to buy meat*; but it does not at all follow from thence that they all went, nor is it so probable that they did, leaving him alone; but that, on the contrary, some of them stayed with him, making such preparations as indicated a design in them to eat bread there.

I have elsewhere shown, from the reports of those that have visited these countries, that it is usual for them to stop to take their repast in their journeying near water, and under the shade of trees, rocks, or something that may afford them shelter from the injuries of the air. Our LORD with his disciples seem to have had the same intention, and applied to this woman for water, of which, in those circumstances, she must have been sensible they stood in great need; and had our LORD offered to purchase it, it does not appear that she would have been surprised, for water was frequently proposed to be purchased in those hot countries anciently;* and it appears from ver. 8, there was nothing extraordinary in the dealing of the Jews with the Samaritans, as to buying and selling: what astonished her was our LORD's asking for water as a favour.

It was indeed no more than had often been asked by, and granted to, strangers: what one, in particular, had done aforetime, who dwelt in the land of Canaan, and asked the favour of a Syrian damsel to give him and his attendants drink, Gen. xxiv. 14, 18, where there was no expression of surprise at it on either side. Nothing more than what has been done to strangers by the women of those countries in later times.† But there were no such friendly dealings, in common, between the Jews and the Samaritans.

Their dealing with each other, as to buying and selling, unless where peculiar bigotry and ill nature prevailed,‡ will

* Numb. xx. 19.

† So Haynes tells us, that arriving at Nazareth, the latter end of December, about five in the evening. p. 133, 134, upon entering "the town, we saw two women filling their pitchers with water, at the fountain I have already described, and about twelve others waiting for the same purpose; whom we desired to pour some into a trough which stood hard by, that our horses might drink. We had scarce made the request, before they instantly complied, and filled the trough, and the others waited with the greatest patience." Upon returning them thanks, one of them with very great modesty replied, "We consider kindness and hospitality to strangers, as an essential part of our duty" Page 144.

‡ Luke ix. 52, 53.

show that the Jews might, in a peaceful state of things, without being much incommoded, pass through Samaria in their way to or from the Temple, in which country, though not a very broad one, they must have had continual occasion to take their repasts, and to lodge also, in their passing through it, especially if they did not travel with greater expedition, in that part of their journey, than Joseph and Mary are supposed to have done, in the first part of their return from Jerusalem to Galilee. Luke ii. 44.*

Wolfius has remarked, very justly, and I think some others,† that the Greek word *επι* does not necessarily signify *on*; that our Lord sat *on* the building belonging to the well: either a circular low wall about it, like those used in country towns among us, as painters and carvers seem to have understood it; or on a more magnificent erection over so celebrated a well, as that of which the patriarch JACOB and his family had been wont to drink. It has been used for sitting not *on* but *near* a river, and so, according to modern Eastern usages, it is most natural to understand it here, of sitting in a commodious place *near* that well.

Whether the disciples had cords and a small leather bucket with them to draw with, which the Samaritaness did not remark; or whether the disciples were to procure proper implements in the city, which they were afterward to return, or at least, leave at the well for the use of its owner, who would soon have occasion to go thither;‡ or whether they trusted to a favourable accident, as travelling people were very frequently coming to so celebrated a well, does not appear. None of the conjectures is highly improbable.

The time indeed when they wanted this assistance was not the usual hour of drawing water by the inhabitants, though a

* *They went*, the Evangelist tells us, *a day's journey, before they sought the child JESUS, who they supposed was in the company with some of their relations or acquaintance*: now M. Maundrell assures us, that according to tradition, it was at *Beer* that they sought him, and that a church was built there, in memory of this circumstance. by the devout Empress Helena, page 64; *Beer*; according to Maundrell, was only three hours and a half from Jerusalem, page 66, or about ten miles: a day's journey then, in those circumstances, was only ten miles, but Samaria, though a narrow country, was much broader than that.

† Wolfius on the place.

‡ Thus Dr. Chandler, somewhere in his travels in the Lesser Asia, speaks of goat's skin with the hair on, made use of as a bucket, which was distended by a piece of wood; to which the rope was fixed, and which was left at a well by a benevolent peasant, who had before drawn water for them from thence, for their use while he was absent.

common time for travellers to stop and take their repast. But it is to be remembered, when we find an inhabitant coming for water, that it was winter time,* and consequently we may believe water might then be drawn at any time; at noon, as well as in the morning or evening, though these earlier and later seasons seem to have been those that were mostly made use of even in winter. Thus when Haynes travelled from Cana to Nazareth, in the depth of winter, for it was about the end of December, he found many women assembled at a fountain, to draw water at five in the afternoon, p. 144, compared with p. 131 and 134.

The coming then of the woman of Samaria to draw water, just at noon, does not look as though our LORD was fatigued with the heat, as well as the length of the way, as some have conjectured. The air in those countries, it is acknowledged, is frequently pretty warm in the middle of the day, in the depth of winter; but had it been so then, the woman would hardly have gone to the well at noon for water; she would, most probably, have stayed till the usual time, the evening, or fetch it in the morning.

That travellers frequently stop at noon, in order to take some refreshment, is evident from a remark made by Plaisiad: in giving an account of his traversing the mighty desert between Busserah and Aleppo, he tells us, p. 81, "that the caravan with which he travelled did not stop to dine as many caravans do, but travelled thirteen hours together." Many Eastern travellers stop to dine, though some do not. No wonder our LORD then, who seems to have been afoot, and wearied with the length of his walk, stopped near so inviting a well.

A considerable time after I had finished this article, I had the pleasure to find the very learned and accurate Bishop Pearce had made a similar observation on the meaning of the word $\sigma\tau\omega\varsigma$, in his Commentary and Notes on the acts of the Apostles.†

* See ver. 35, of this 4th. of John.

† On chap. xx. ver. 11.

THEOLOGY—PRACTICAL.

[Instead of a short discourse for families in this Number, we present to our readers a very copious extract from a Sermon preached by the Rev. Dr Miller of Princeton, at the ordination and installation of the Rev. Wm. Nevins in the first Presbyterian Church in Baltimore. We had thought at first of giving a review of the Sermon; but on second thoughts we concluded it best to extract the great body of the discourse, because in all probability the majority of our readers will not have any opportunity of seeing the Sermon itself, and yet there are many things in it which people and preachers both in town and country ought to read, and read with great attention. The text is]

ROMANS i. 15, 16.

So, much as in me is, I am ready to preach the Gospel to you that are at Rome also: for I am not ashamed of the Gospel of Christ.

“ I PROPOSE to embrace and illustrate the leading thoughts implied in our text, in the following propositions.

I. There are PECULIAR DIFFICULTIES and TEMPTATIONS which attend the preaching of the Gospel in GREAT CITIES;—and

II. It is of PECULIAR IMPORTANCE that the Gospel be plainly and faithfully preached in such places.

I. There are PECULIAR DIFFICULTIES and TEMPTATIONS which attend the preaching of the Gospel in GREAT CITIES

It is not my purpose, at present, to speak of the difficulties and temptations which attend the Gospel Ministry in general, and every where; but of those alone which may be considered as, in some degree, PECULIAR to great cities.

And, in entering on this branch of the subject, I need not say, that human nature is the same, both in city and country; and that the same general virtues and vices are to be found in both. But it can scarcely, I think, be doubted, that particular circumstances in both, are productive of appropriate effects, and confer upon the state of society in each an appropriate aspect. There is, if I mistake not, a sort of intensity of character imparted to the inhabitants of great cities; an intensity generated and nourished, by the almost constant intercourse of persons of like taste and employment, and by the unceasing stimulants which such intercourse is calculated to apply. In no places on earth, assuredly, do we find such extremes of character; such exalted virtue, and diabolical vice; such fervent piety, and daring profaneness; such noble generosity, and sordid selfishness, as in great

cities. We are told, that, in the land of our fathers, the phrase. "*London piety*," is often employed to express the highest degree of heavenly-mindedness; and "*London vice*," the most degrading and shocking depravity. We may apply the same remark, with some degree of propriety, to every great city. Cities are commonly the grand theatres on which both the good and the bad display their greatest energies. Now, as in all society, the bad form by far the larger part; and as their follies and vices are heightened by the circumstances in which they are placed in a great city; there, of course, we must expect to find, in its most concentrated virulence, whatever is hostile to the purity and simplicity of the gospel, and whatever is opposed to the success and the enjoyment of a Gospel Minister.—But to be more particular.

1. The accumulated WEALTH, and the consequent LUXURY and DISSIPATION of a great City, form a serious obstacle to the plain and faithful preaching of the Gospel.

If wealth were *generally* employed, as *some* pious individuals have employed it, to promote the spread of the Gospel, and the happiness of mankind; it would indeed be a real blessing, and its increase highly to be desired. But, alas! in this depraved world, how seldom is wealth thus employed! It is too commonly made to minister to the vanity and the lusts of its possessors; and thus becomes a curse both to them, and to all around them. But in great Cities, where many wealthy individuals are brought together, and where the principle of competition and display maintains such a peculiarly powerful influence; there the "pomps and vanities of the world" hold an almost undisputed reign. There magnificent houses, grand equipages, splendid dress, and expensive entertainments, form, with multitudes, the ambition, and the business of life. There the unceasing effort of many, to rival those above them, to outstrip equals, and to dazzle inferiors, is the grand object, which keeps up the constant fever of anxious pursuit.

While splendid living is the idol of one class, various kinds of amusement, commonly called pleasure, employ and corrupt a much larger class. The theatre—the card-table—the dance—the midnight revel, and every form of dissipation, are summoned to their aid to kill time, or to season the insipidity of sober life. Amusements are multiplied, and combined, and varied, and reiterated, until they become the chief, and, with many, the sole employment. And even some of those who are not engaged in these pursuits themselves, are so

connected by various ties with those who are, that they cannot escape the contagious influence. Cast an eye, my friends, over any populous city, and say whether the picture is not below rather than above the reality.

Now, need I say, that all this is directly contrary to the spirituality and self-denial of the Gospel? Need I say, that a person who walks in such a course, even though he be a stranger to gross vices, cannot be a disciple of Jesus Christ? No, brethren, as long as the BIBLE is our guide, it is impossible to decide otherwise. And I have sometimes thought that there is no class of persons more difficult to be approached and impressed by a Minister of Christ, than your genteel, decent worshippers of luxury and fashion. We cannot denounce them as immoral, in the popular sense of the term; and they are apt to imagine that they are *saints* because they are not *profligates*. As long as this impression remains, there is no hope of their being profited by any thing we can say. With what an anxious and trembling heart, then, must a Minister of the Gospel go to proclaim his message in a place where such society abounds! He needs not only all his fortitude as a man, but also all his confidence as a believer, and all the gracious aid promised by the Master whom he serves, to support and animate him in the undertaking. He, of course, takes no pleasure in delivering an unwelcome or offensive message, as such; but would much rather, if it were possible, please all his hearers. How painful the task, then, to go to the tribes of vanity and frivolity, however elevated in their own estimation, and address them plainly and faithfully, as Paul would have done, on the sinfulness and danger of their course! How hard to natural feeling, to go to those who, it may be, a few days or hours before, caressed him, and perhaps loaded him with civilities at the hospitable table, and tell them, that *except a man be born again, he cannot see the kingdom of God; that he that believeth not on the Son of God, shall not see life, but that the wrath of God abideth on him; that we must not be conformed to this world; but must deny ungodliness and worldly lusts, and live soberly, righteously, and godlily in this present evil world!*—O, what a temptation is here to soften or keep back the truth! What a temptation to avoid dwelling on those great practical, Gospel doctrines, which he knows are so grating and offensive to many of his hearers!

But, alas! even this temptation, fearful as it is, is not the whole of his danger. It will be well if, besides softening or keeping back the truth, he be not gradually and insensibly

drawn to adopt in his own person and family, those very worldly habits against which he was bound to have lifted up both his voice and his example. It will be well, if, instead of being a faithful reprovcr of prevailing vanities and follies, he be not, in effect, their daily patron. There is, I am persuaded, no harder trial of a Minister's graces, than to mingle continually with the members of a wealthy, polished, and fashionable congregation, and at the same time to *keep himself unspotted from the world*. Truly it requires the firmness, as well as the prudence of an Apostle, to be surrounded with the spirit of conformity to the world, and yet, without giving just offence, to have no fellowship with it: to be continually solicited by worldly blandishments; and yet to maintain that holy elevation of sentiment and conduct which becomes an "Overseer of the flock," a "steward of the mysteries of God."

2. The REFINEMENTS OF PHILOSOPHY, falsely so called, which are apt to reign, in a peculiar degree, in great and polished cities, are unfriendly to the preaching, and the success of the Gospel.

A variety of circumstances concur in drawing to large cities, a greater number, not only of the truly learned, but also of vain pretenders to knowledge, than are commonly found in other situations. In great cities, men of both these descriptions, are most apt to find appropriate society, and appropriate employment. There they find excitement, and gratification, and scenes in which to display their talents, or their vanity. Of course, places of this kind are generally found to be the favourite theatres of their association and enterprise.

But need I remark, that persons of this character are peculiarly apt to be found arrayed against the simplicity and purity of the Gospel? Not that I suppose genuine philosophy to be unfriendly to the religion of Jesus Christ. The real and profound science of such men as *Bacon*, and *Boyle*, and *Newton*, and *Locke*, and many more, demonstrated that knowledge, in itself, is a handmaid to religion; a friend to faith. But the pride of knowledge, and the speculations of false science, are diametrically opposed to the humility and simplicity of the Gospel. They are perpetually disposed to wage, a concealed, perhaps, but real, and malignant warfare, against the Spirit, and all the distinguishing and most precious doctrines of Christianity. For example, the doctrine of the Divine existence in a Trinity of Persons, that fundamental doctrine in the system of Redemption:—The doctrine of the fall and ruin of our race in *Adam*, our federal

head and representative; without which I will venture to say, both the language and the offers of the plan of mercy are unintelligible:—The doctrine of atonement, by the vicarious sufferings, and of justification, by the imputed righteousness of the Surety, which may be said to be the life and glory of the Gospel:—And, finally, the doctrine of Regeneration, and of progressive sanctification, by the power of the Holy Spirit, *without which no man shall see the Lord*—are all doctrines which the spirit of false and vain philosophy regards with aversion, if not with contempt. When, therefore, a Minister of the Gospel goes to a place where large numbers of those who possess this spirit are collected and embodied, must he not, of necessity, meet with peculiar obstacles, and with peculiar temptations? If, indeed, he will consent to betray his Master with a kiss, and to *preach another Gospel*, all will be quiet; this kind of opposition will totally cease. But he dare not do it. If he would *save himself and them that hear him*, he must not think, for one moment, of such complicated treachery.

This consideration appears to have deeply impressed the mind of Paul, in the prospect of going to Rome. He was perfectly aware that the proud philosophers of that great Capital would regard with disdain a man, who came to them preaching salvation in the name of a despised Jew, who had been crucified at Jerusalem as a malefactor; and preaching a salvation, too, which in all its features was adapted to abase human pride. He was sensible that he must go, calculating and contented, to be reckoned a fool and a madman, for coming with such a message to men who accounted themselves more wise than the rest of mankind. So he had found it in the polished and learned *Athens*; so he had found it in the proud, luxurious *Corinth*; and so he expected to find it, wherever he went among the great ones of the world. And, let me add, brethren, so must every Ambassador of Christ expect to find it in every age and clime, if he resolve to preach the Gospel of the grace of God, in all its plainness and primitive simplicity. He must calculate on being regarded by the vain, the conceited, the proud, the self-righteous, wherever he finds them, as a weak, prejudiced, sour, puritanical enthusiast: and it will be well if he be not loaded with still more opprobrious names. But he must be willing to encounter all this, and more, for the sake of his Master. He must be ready to say, with the same Apostle, who penned the words of our text—*We are counted fools for Christ's sake: We are made as the filth of the world, and as the offscouring of all*

things. *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus.*

3. Another difficulty and temptation in the way of a city pastor, closely allied to the last which was mentioned, is—That, in polished and fashionable society, there is always a peculiar demand for SMOOTH and SUPERFICIAL PREACHING.

It is not only the spirit of proud philosophy that is hostile to the Gospel. The spirit of luxury, and worldly refinement is equally so; and is often a more dangerous foe for being more plausible and insidious. The votaries of pleasure and ambition delight in that kind of preaching which will not disturb them in their unhallowed course. They say, "*Prophecy to us smooth things.*" The more a sermon is decorated with the charms of a splendid rhetorick; the more it contains of the *enticing words of man's wisdom*, and the less of plain, and pungent Gospel truth, the better adapted it is to their taste. In short, they will not fail to be pleased with a preacher, who gratifies their fancy with brilliant imagery and language, and their ears with fascinating tones, and says little or nothing to make them displeased with themselves.

Search Christendom over, my friends, and you will find this to be one of the grand temptations in preaching the Gospel to the luxurious and fashionable, especially in large cities. And, alas! how many ministers who set out with the purpose and promise of being faithful, have fallen into the snare! They have begun, perhaps, with that most vain and delusive of all calculations, (for such I verily believe it to be) that the doctrines of the Gospel are never so likely to find their way to the hearts of the gay and the worldly, as when they are covered and disguised with artificial ornament. Hence they have insensibly contracted the habit of preaching,—the truth, perhaps,—but truth so gilded over,—so loaded with ornament,—so studiously divested of every thing adapted to give it edge and effect, as to be little if any better than keeping it back. This kind of preaching is greatly admired by the people of the world; but it leaves the pious to starve and mourn. It excites no alarm. It produces no complaint, on the part of the unbelieving and impenitent. It allows every hearer, who is so disposed, to slumber in security; and is adapted, ultimately, to make those who stately attend upon it, Christian in name, but heathen in reality.

Such have been the guilty course, and the fatal influence, of many a polished, courtly preacher, from the age of *Paul* of

*Samosata** to the present hour. If you doubt the fact, search with impartiality the records of *Jerusalem* and *Antioch*, of *Carthage* and *Alexandria*, of *Constantinople* and of *Rome*; and you will doubt no longer.

But, from a courtly, flattering mode of preaching, the transition is easy and natural to erroneous opinions. And accordingly, great cities have commonly been, in all ages, the hot-beds of error. Because there have been displayed most frequently the pride of intellect, and those splendid temptations which are apt to *beguile from the simplicity that is in Christ*. In the great cities of the Roman Empire began that clerical ambition, which invaded the primitive parity of Gospel ministers, and which finally issued in the Papal usurpation. In great cities, likewise, or, at least, in states of society similar to what is commonly found in such places, has generally commenced that fatal decline from orthodoxy, which began, perhaps, with calling in question some of what are styled the more rigid peculiarities of received creeds, and ending in embracing the dreadful, soul-destroying errors of *Arius* or *Socinus*.† We might easily illustrate and confirm this position, by examples drawn from our own country, had we time to trace the history of several sects among us, and especially of American Unitarianism. But I forbear to pur-

* *Paul of Samosata*, was so called from the place of his birth. He was the Bishop of *Antioch*, about A. D. 260. Queen *Zenobia*, who then reigned in *Syria*, had a great esteem for him, on account of his eloquence, though she preferred the Jewish religion to all others. *Paul*, being a great courtier, in order to gain the favour of the queen, and to win her over to the Christian faith, endeavoured to accommodate his system of doctrine, and his mode of preaching to her taste. He denied the doctrines of the Trinity, as held by the orthodox; and also the proper divinity of Christ; and took great pains to add new splendour to the publick worship of his church. He at first attempted to conceal, or explain away his opinions, and gave much trouble to the clergy of his time and neighbourhood; but was, at length, detected, and deposed from the ministry. See the accounts given of this man, and his errors, by *Eusebius*, *Athanasius*, *Nicephorus*, *Theodoret*, *Chrysostom*, &c.

† The above language, concerning the destructive nature of the *Arian* and *Socinian* heresies, has not been adopted lightly; but is the result of serious deliberation; and deep conviction. And in conformity with this view of the subject, the Author cannot forbear to notice and record a declaration made to himself, by the late Dr. *Priestley*, two or three years before the decease of that distinguished Unitarian. The conversation was a free and amicable one, on some of the fundamental doctrines of religion. In reply to a direct avowal on the part of the Author that he was a *Trinitarian* and a *Calvinist*, Dr. *Priestley* said—"I do not wonder that you Calvinists entertain and express a strongly unfavourable opinion of us Unitarians. The truth is, there neither can, nor ought to be, any compromise be-

sue the illustration farther: and shall only take the liberty to ask, as I pass along—How it is to be accounted for, that the preaching of those who deny the Divinity and Atonement of the Saviour, and who reject the doctrines of Human Depravity, of Regeneration, and of justification by the righteousness of Christ—How, I ask, is it to be accounted for, that such preachers, all over the world, are most acceptable to the gay, the fashionable, the worldly-minded, and even the licentious? that so many embrace and eulogize their system, without being, in the smallest perceptible degree, sanctified by it? That thousands are in love with it, and praise it; but that we look in vain for the monuments of its reforming and purifying power? I will not pretend to answer these questions; but leave them to the consciences of those who believe, that the genuine doctrines of the Gospel always have had, and always will have, a tendency to promote holiness of heart and of life; and that we must *all* speedily appear before the judgment seat of Christ.

The preacher then, who goes to a polite and luxurious capital, ought to be most vigilantly on his guard against the tendency and the influence of which I have spoken. He ought to be constantly aware of the difficulty and of the temptation before him: and while he endeavours to gratify, as far as is lawful, the taste for elegance and refinement in his public services; he ought, at the same time, so to preach as to be able, with truth, to say—*I preach Christ crucified, not with the enticing words of man's wisdom but in demonstration of the Spirit, and of power.*

4. A fourth obstacle to the success of Gospel ministers in populous cities, is the tendency of particular circumstances, in such places, to **HARDEN THE HEART.**

Of these circumstances I have only time, at present, to mention two—**VIZ: FAMILIARITY WITH DEATH, and the FREQUENCY AND PUBLICITY OF GROSS VICES.**

Few things have a greater tendency to impress and soften the heart, than Death, and the various attendants on the

“tween us. If *you* are right, **WE ARE NOT CHRISTIANS AT ALL;** and if *we* are “right, **YOU ARE GROSS IDOLATERS.”** These were, as nearly as can be recollected, the words, and, most accurately, the substance of his remark. And nothing, certainly, can be more just. Between those who believe in the Divinity and Atonement of the Son of God, and those who entirely reject both, “*there is a great gulph fixed,*” which precludes all ecclesiastical intercourse. The former may greatly respect and love the latter, on account of other qualities and attainments; but certainly cannot regard them as *Christians*, in any correct sense of the word; or as any more in the way of salvation, than *Mohammedans* or *Jews*.

close of our earthly pilgrimage. The coffin, the shroud, the funeral procession, and the open grave, all tend to inspire deep reflection and seriousness, in every man who has not become obdurate as a brute. Nay, the most abandoned profligate, and even the atheist, are compelled to be thoughtful while they stand over *the house appointed for all living*. Such, in fact, is the impression made, on the minds of most persons, by a death and a funeral, in those places in which occurrences of this kind are comparatively rare. But probably every one who has had an opportunity of making the observation, has remarked, that in large cities, where deaths and funerals, and sometimes large numbers of them, occur every day, they, in a great measure, cease to make the impression which is proper and desirable. The scene is familiar. The mind becomes, in this respect, hardened. And that whole train of motives which the Gospel preacher is wont to draw from the consideration of death and eternity, and which ought to be among the most awfully powerful, make, for the most part, but little impression.

The same general remarks may be applied to gross vices. In the retirement of the country, where such vices seldom occur, and when they do occur, are in a great measure concealed from public view, they are regarded with a kind of instinctive horror. But, in great cities, where they occur every day, and sometimes every hour, and frequently court the publick eye, they are, insensibly, regarded with less and less horror. And it will be well if the minds of many, who once thought themselves beyond the reach of such an effect, are not gradually poisoned by the contagious example. It will be well if practices once considered as unquestionably and highly criminal, be not, by and by, so familiar to the mind, as to appear scarcely criminal, at all, and as hardly a proper object of ecclesiastical discipline.

Now, it cannot be questioned, that whatever hardens the heart—whatever renders death and eternity less impressive, and sinful practice, of whatever kind, less abhorrent to the soul, forms a real obstacle to the success of the Ambassador of Christ. It can scarcely, I think, be doubted, that this was one of the difficulties which the Apostle contemplated in the prospect of preaching the Gospel at Rome. There, he knew, that many of those practices which he must denounce as unchristian, were not only loved, but sanctioned by publick opinion, and by general habit. But in spite of this, and of every other obstacle, he declared himself ready to go forward; ready to put his reputation, and even his life in jeopardy, to plead the cause of his Master against all opposition.

5. The only other peculiar difficulty which I shall mention, as attendant on the labours of a Minister of the Gospel in a great city, is that LOVE OF VARIETY, and that fondness for RELIGIOUS DISSIPATION if I may so speak, which are apt to prevail in populous places.

When a Minister is settled in a retired situation, or in a town where there is but a single church, and but seldom an opportunity of comparing the ministrations of others with his, he has, comparatively an easy task. He is, in a great measure free from that peculiar pressure, which a very different state of things imposes on the city pastor. In great cities there is created a sort of morbid appetite for variety, and for an excessive quantity, as well as delicacy, of publick preaching. There is such an easy access to every sort of talent and manner, that it cannot fail of being extremely difficult for any one man to keep together, and to satisfy, a large congregation. If he hope to do it, he must not only preach the pure Gospel, with diligence and with power; but he must also labour, as far as is lawful, to give his people that variety and richness of matter, which may be adapted to the various tastes of those who attend on his ministry. He must labour, as our Lord expresses it, *like a good householder, to bring forth out of his treasure things new and old.* He must, as the Apostle, in writing to Timothy, exhorts—*He must give attention to reading, as well as to exhortation: he must meditate upon these things, and give himself wholly to them, that his profiting may appear unto all.*

But that love of variety, which is peculiarly strong in the inhabitants of great cities, and which a city pastor must make peculiar exertions to consult, and, as far as is proper, to satisfy, is not the whole of his difficulty. There is also a tendency in large towns, where publick exercises of religion abound, and where some churches, of one denomination or another, are almost always open; there is a tendency among many professors of religion, otherwise exemplary, by far too much to neglect the duties of the closet, and of the family, and to be almost perpetually engaged in attending on publick services. I am a warm friend, not only to a punctual attendance on the stated service of the house of God on the sabbath; but also to an attendance on prayer-meetings, and other similar exercises, as Providence may afford an opportunity, in the course of the week. The person who has it in his power to attend such meetings, but has no taste for it, and seldom or never appears at them, gives too much reason to fear that if he have real religion at all, it is at a very low

ebb in his soul. Nay, I have no doubt that, where the principle of piety is in a lively and growing state, such meetings will be regarded as a feast, and there will be a desire to enjoy them as often as is consistent with the other duties of the Christian life. But this desire may be, and often has been, indulged to excess; especially by parents and heads of families. Many hasten from church to church, and from one social meeting to another, until every hour on the sabbath, and every evening in the week, are employed in publick services. In fact, they seem to think that they serve God acceptably just in proportion to the number of publick exercises on which they can attend. This religious dissipation—for it really appears to me to deserve no better name—is productive of multiplied evils. It interferes, almost entirely, with that calm self-examination, and self-converse, which are so essential to a life of growing piety. It abridges, or prevents, in a most fatal degree, that faithful instruction of children and servants, which is indispensable to training up a family *in the nurture and admonition of the Lord*. And it tends to surcharge the mind with an amount of spiritual provision, which is never properly digested, or likely to be advantageously applied.—The consequence is, that the young and rising generation, in such families, are never prepared by adequate training at home to hear the Gospel with profit. While those who are more advanced in life, taking little or no time for meditation and reading in private, do not grow as they ought in Scriptural knowledge, and remain but babes, while they ought to be *strong men in Christ*.

Hence arises what is alledged by many to be a fact, and what, I suspect, is really so; that among the mass of the professors of religion in great cities, there is, commonly, less accurate and digested knowledge of Christian doctrine, than among an equal number of professors in the country. Not that there is less general intelligence, or less access to books, in the former than in the latter: but, on the contrary, more, usually, of both. But because there is more mixed society; more of those distracting interruptions which multifarious society cannot fail to produce; and, of course, less retirement, less religious reading, and less leisurely digestion of what is read and heard.

Now, it is perfectly obvious that all this is unfriendly both to the comfort and the success of a Christian pastor. Whatever has a tendency to interrupt or to abridge the exercises of retirement and devotion; whatever has a tendency to prevent professors of religion from enjoying much deep, undisturbed

converse with themselves, their Bible, and their God; and whatever tends to interfere with the patient, laborious pursuit of family instruction, and family discipline, will always be found to have an equal tendency to increase the toil, and at the same time to diminish the fruit of a Minister's work: will render the closet a less edifying preparative for the sanctuary, and the parental mansion a less wholesome nursery for the church of God.

Such are some of the peculiar difficulties and temptations, which beset the Ambassador of Christ in a great city; and which either hinder his success, or increase his labour, or tempt him to employ unhallowed means for avoiding the trouble which they induce.

It cannot be necessary to add, that, these things being so, the situation of a city-minister is, by no means to be coveted or envied. If he have a more comfortable temporal support than usually falls to the lot of his country brethren (though this is by no means always the case, and perhaps more seldom than is imagined, when every thing is taken into the account); and if he enjoy the advantage of more intelligent society, and of greater literary privileges; he has, at the same time, if he be faithful, more severe labour; more perplexing care; more distracting interruptions from unprofitable company; less command of his time, for either study or devotion; and less ministerial comfort. He is like a soldier, who is not only always on duty; but always in the front of the battle; often on the forlorn hope; and if he be sometimes cheered with the voice of approbation, and the shout of victory, he is, perhaps, still more frequently assailed by the murmurs of complaint, and discouraged by the fruitlessness of his toils.

I have dwelt so long on this branch of the subject, that less time than I could wish is left for considering the second proposition, which is

II. That, as peculiar difficulties and temptations attend the preaching of the Gospel in great cities; so it is of PECULIAR IMPORTANCE THAT THE GOSPEL BE PLAINLY AND FAITHFULLY PREACHED IN SUCH PLACES.

It is of unspeakable importance that the Gospel be plainly and faithfully preached every where. *For it is the power of God unto salvation, to every one that believeth.* If the salvation of the soul be of infinite moment; if the Gospel of the grace of God be the only message of life and peace to fallen man; and if *he that believeth this Gospel hath life, but he that believeth it not, shall not see life, but hath the wrath of God abiding on him;*—then no tongue of men or of angels can tell

the importance of preaching the Gospel, in its simplicity and purity, to every creature.

But the thought which I wish to illustrate and enforce is, that there are some considerations which render it **PECULIARLY** important that the Gospel be plainly and faithfully preached in **GREAT CITIES**. Among many which might be suggested, I will only request your attention to the following.

If there be any justness in the remark offered in a former part of the discourse, that there is a certain *intensity of character* usually observable among the inhabitants of great cities; that, especially, their luxury and dissipation, their follies and vices are, in common, more strongly marked, than in the more sparse population of the country; then it follows that there is, humanly speaking, more **NEED** of the Gospel in the former than in the latter: a more imperious call for exhibiting, in all its solemnity and power, that most potent of all means for opposing and subduing the depravity of man. It is a maxim, among wise physicians that the most strongly marked diseases, call for the most bold and vigorous treatment. To counteract a poison of peculiar virulence, remedies of the most active character must be employed. So it is in the moral and spiritual world. Where difficulties more than commonly powerful and obstinate exist, remedies of corresponding potency ought to be sought and diligently applied. Since, then, the Gospel of Christ exhibits the only adequate remedy for human depravity and misery, it ought to be preached with peculiar plainness, fidelity and perseverance, wherever the diseases which it is intended to heal reign with more than ordinary malignity.

Again; it is of peculiar importance that the Gospel be faithfully and powerfully preached in great cities, because *there* it is commonly addressed to **GREATER NUMBERS AT ONCE** than in more retired places. There the preacher has a more favourable opportunity of doing good upon a large scale: and, of course, the result of a given amount of labour, other things being equal, will be likely to be more extensively useful. When *Peter* preached at *Jerusalem*, and *Paul* at *Antioch* and *Corinth*, they seem to have accomplished more by single sermons, than by many, in the smaller settlements which they visited.

A large city, likewise, forms, as it were, the heart, the most vital portion of the State or Country to which it belongs. It gives fashion, and almost law, to the surrounding

districts. A favourable impression made here, will be extended in every direction. A happy impulse given here, will vibrate, and be beneficially felt to the remotest bounds of the social body. How important, then, that in the Metropolis of a State or Nation, the truth be known and honoured, and orthodox churches established and edified! How peculiarly desirable; that in such a great centre of action and of influence, there be able, faithful men, well qualified to be guides of the faith and practice of those around them!

Further; in a great city, there is special need of instructive, faithful preaching, because there, as you have heard, there is apt to be less reading, less retired devotion, less patient use of the private means of growing in scriptural knowledge, than are commonly found in other places, where the means of grace are stately enjoyed. It often happens, in large cities, that the instructions given from the pulpit, form the greater part of what many professors of religion and others, ever receive. Of what unspeakable importance is it, then, that the preaching, in such circumstances, be plain, clear, sound, able, faithful, and edifying! How important that preachers be *scribes, well instructed in the kingdom of God; qualified rightly to divide the word of truth, and give to every one his portion in due season!*

In a large city, moreover, the faithful, popular preacher will, almost every sabbath, address a number of strangers, who flock to the Metropolis, on business or pleasure, from every part of the surrounding country; and who, if they be benefited themselves by his labours, will carry with them a portion of the sacred treasure, wherever they sojourn, or wherever they abide. When *Peter* preached in *Jerusalem*, on the day of Pentecost, he was the instrument of saving benefit to many who resided in almost every part of the Roman Empire. Some of the inhabitants of *Egypt* and of the *Lesser Asia*, of *Crete* and *Arabia*, of *Rome* and of *Parthia*, were found together, drinking in the Word of life from his lips; and each, afterwards, going to his own home, we may suppose, became a means of saving knowledge to many around him. O how animating, and, at the same time, how solemn, is this thought to one who, from sabbath to sabbath, proclaims the message of salvation in a populous city! Every time he enters the pulpit, he will, perhaps, preach to some who never heard him before, and will never hear him again; and who may carry away an impression eternally beneficial or injurious, according to its character, not only to themselves, but also to many others over whom they may exert an influence!

Finally; in a large city, as we have seen, there is generally collected a much greater amount of intellectual power, of literary acquirement, and of pecuniary means, than are to be found in other places. Of course, if a right direction be given to public sentiment by the faithful preaching of the Gospel (and we cannot hope that it shall be given by any other means) we may expect to see a much greater amount of talent, of learning, of wealth, and of exertion devoted to the cause of the Redeemer, to the promotion of human happiness, than could otherwise be reasonably expected. The servant of Jesus Christ, then, who *takes the oversight in the Lord* of a large and wealthy city congregation, may consider himself as called to preside over the movements of an Engine of mighty power, which, under wise guidance, may accomplish more than can easily be estimated;—not for his own personal aggrandisement;—not to gratify the littleness of sectarian bigotry;—but to support and extend those great plans for building up the church of God, at home and abroad, which now do honour to those who engage in them, and which will promote the happiness of unnumbered millions in time and eternity.

It is plain, then, that the labours of a Gospel Minister, in a great capital, are more important than those of most others in the sacred office:—That greater benefits, or greater mischiefs are likely to flow from them, according to their character:—And that, as he is called to struggle with many peculiar and most painful difficulties; so he has, also, peculiar inducements to be faithful, and may expect peculiar rewards for his fidelity.

THEOLOGY.—HISTORICAL.

DOCTRINE AND ORDER OF THE WALDENSES.

[Continued from Page 374. Vol. III.]

“The Discipline under which the *Waldenses* and *Albigenses* lived. Extracted out of divers authentick manuscripts: written in their own language, several hundreds of years before *Luther* or *Calvin*.” PERRIN.

ARTICLE I.

“Concerning Discipline.”

“Discipline contains in itself all moral doctrine, according to the institution of Christ and his Apostles; shewing after

what manner every one ought to live by faith, in his vocation, and to walk worthily in true holiness and righteousness. There are many instructions in the Book of God touching this discipline, showing, not only how every man ought to live in his own particular estate, of what age or condition soever he may be; but also what must be the union, context, and bond of love, in the communion of the faithful. And, therefore, if any man desire the knowledge of these things, let him read what the apostle hath said in his Epistles, and he shall find it there at large set down: and especially in what manner every one is bound to keep himself in unity, and to walk in such a sort that he be not a scandal, and an occasion of falling to his neighbour, by wicked words and actions; and in what manner he is bound not only to fly from what is evil, but also the occasion of evil: and whensoever any man hath failed therein, how he may be reformed, and come to amendment of life."

"By many such general instructions, the reclaimed people, newly brought into the faith, must be taught; to the end that they may walk worthily in the house of the Lord; and that they may not make his house a *den of thieves*, by their profane, wicked conversation, and toleration of evil."

ARTICLE II.

"Of Pastors"

"All they that are to be received as Pastors amongst us, while they are yet with their own people, are to entreat ours, that they would be pleased to receive them to the ministry, and to pray unto God that they may be made worthy of so great an office: and this they are to do, thereby to give a proof and evidence of their humility."

"We also appoint them their Lectures, and set them their task; causing them to learn by heart all the chapters of St. *Matthew* and St. *John*, and all the Epistles that are canonical; also a good part of the writings of *Solomon*, *David*, and the *Prophets*."

"And afterwards, having produced good testimonials, and being well approved for their sufficiency, they are received *with imposition of hands*, into the office of teachers."

"He that is admitted in the last place, shall not do any thing without the leave and allowance of him that was admitted before him. And also, he that is first, shall do nothing with-

out the leave of his associate, to the end that all things among us may be done in order."

"Diet and apparel are given unto us freely, and by way of alms; and that with good sufficiency, by those good people whom we teach."

"Amongst other powers and abilities which God hath given to HIS SERVANTS, He hath given authority to choose leaders, to rule the people, AND TO ORDAIN ELDERS IN THEIR CHARGES; according to the diversity of the work in the unity of Christ; which is proved by the saying of the Apostle, in the 1st chapter of his Epistle to *Titus*. *For this cause have I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I have appointed thee.* When any one of us, the aforesaid pastors, falls into any gross sins, he is both excommunicated, and prohibited to preach."

ARTICLE III.

"Of the Instruction of their Youth."

"Children born of carnal parents, must be made spiritual towards God, by discipline and instruction; as it is said in *Eccles. 30.* *He that loveth his son, causeth him often to feel the rod, that he may have joy in him in the end, and that he knock not at the door of his neighbour. He that chastiseth his son, shall have joy in him, and shall rejoice in him among his acquaintance. He that teacheth his son, grieveth his enemy, and before his enemy he shall rejoice in him. Though his father die, yet he is as if he were not dead; for he hath left one behind him that is like unto himself. Whilst he lived, he saw and rejoiced in him; and when he died he was not sorrowful; for he left behind him one that will uphold his house against his enemies, and one that shall requite kindness to his friends. Instruct thy son in the fear of the Lord, and in the ways of God's laws, and in the faith. Despair not of thy child when he is unwilling to receive correction, or if he prove not speedily good; for the labourer gathereth not the fruits of the earth as soon as it is sown; but he waits a suitable time.*

☉ A man must also have a careful eye over his Daughters. Hast thou daughters? keep them within, and see that they wander not. For *Dinah*, the daughter of *Jacob*, was corrupted by being seen of strangers."

ARTICLE IV.

“ Concerning the Elders—the distribution of Alms—and Ecclesiastical Synodical Assemblies.”

“ We choose from among the people Rulers and Elders, according to the Divinity of their employment in the unity of Christ; agreeably to what is said by the Apostle, in his first Epistle to *Titus*—*I have left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee.* The money that is given for the relief of the poor, is by us carried to the aforesaid assembly, and is there delivered for the common use in the presence of all; and afterwards taken by those who are in authority. Part of that money is given to those who are to travel any long journey, to employ as they shall think fit; and part unto the poor.”

“ Our Pastors do call Assemblies once every year, to determine of all affairs in a general Synod.”

ARTICLE V.

“ Of Ecclesiastical Correction.”

“ Corrections are to be used to keep men in awe; to the end that they that are not faithful may be punished, and separated either for their wicked life, or their erroneous belief, or their want of charity, or any of those evils which may possibly all be found in one particular individual. Now that it is necessary to use such correction, the Lord Jesus Christ teacheth us, saying—*If thy brother trespass against thee, rebuke him betwixt thee and him alone, and if he repent, forgive him.* *Luke 17.* The Apostle confirmeth the same, saying to the Galatians, *If a man be overtaken in a fault &c.*”

“ But forasmuch as all receive not these corrections in love, our Lord teacheth our spiritual guides what course they should take in such case, saying—*But if he hearken not unto thee, take with thee one or two; for in the mouth of two or three shall every word be established.* Our Lord’s meaning is, that this is to be done, if the fault be not publick, and known to many. But not so if the sin be manifest, and made known to every one: for in such case the correction must be made manifest too. The Apostle telleth us as much *1 Tim. v. 20.* *Them that sin, rebuke before all, that others may fear.*”

ARTICLE VI.

“*Of Excommunication.*”

“But when such will not amend their lives by any of these admonitions, nor leave their wicked ways, Christ teacheth us what we are to do against such—*If they will not hearken thereunto, tell the church, that is to say, the guides, whereby the Church is ruled and preserved, that he may be punished, especially for contumacy. This the Apostle confirmeth 1 Cor. v, 3. I verily, as absent in body, but present in spirit, have judged already, as though I were present; in the name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of the Lord Jesus Christ. As also in verse 11th. If any man that is called a brother, be a fornicator, or covetous &c., with such an one no not to eat; but put away from among you that wicked person. And again, If there be any one that will not obey our word, mark that man, and keep no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother; and as our Saviour saith, let him be unto thee as an heathen man and a publican; that is let him be deprived of all aid of the church, and of the ministry, and of the fellowship and union of the church.*”

ARTICLE VII. of “*Marriage,*” and VIII. of the excess and disorders which are commonly committed in Taverns,

Have nothing very particular in them, excepting that they shew the vigilant attention of these good people to every source of danger to the morals of their church members.

When Presbyterians, and other Evangelical denominations of christians, denounce *promiscuous dancing*, as contrary to the spirit of our holy religion, they are ridiculed by some, and reprobated by others, as *righteous over much*, as affecting unwarrantable preciseness. But no opinion of this sort will be formed by those who are acquainted with the sentiments of the primitive christians on this subject, as well as of those who have distinguished themselves as *witnesses of the truth*, from that time to the present. The following language of the old *Waldenses* is very decisive.—

ARTICLE IX.

“*Against Dancing.*”

“A dance is the devil’s procession; and he that entereth into a dance entereth into his possession. The devil is the

guide, the middle, and the end of the dance. A man sinneth in dancing divers ways; and, therefore, we will prove, first by the scriptures, and afterwards by divers other reasons, how wicked a thing it is to dance. The first testimony that we will produce, is that which we read in the Gospel, Mark 6th. It pleased *Herod* so well, that it cost *John* the Baptist his life. The 2d is in *Exodus* 32d. When *Moses* coming near to the Congregation, saw the calf and the dancing, he cast the tables from him, and broke them at the foot of the mountain; and afterwards it cost 23,000 their lives. Besides, the ornaments which women wear in their dances, are so many crowns, signifying their several victories, which the devil hath gotten against the children of God. The women come not willingly to the dance, unless they are painted and adorned; the which painting and ornament, is a grindstone upon which the devil sharpeneth his sword. They that deck and adorn their daughters, are like those who put dry wood to the fire, to the end, that it may burn the better. For such women kindle the fire of luxury in the hearts of men; as *Sampson's* foxes fired the Philistines' corn; so these women have fire in their faces, and in their gestures, and actions, their glances and wanton words, by which they consume the goods of men." The article then goes on to show how, in dancing, all the ten commandments are violated. Having done this, it proceeds as follows:

“A man may prove how great an evil dancing is, by the multitude of sins that accompany those who dance. *St. Augustine* saith, ‘the miserable dancer knows not that as many paces as he makes in dancing, so many leaps he makes to hell.’ They sin in their ornaments, after a five-fold manner. First, by being proud thereof—Secondly, by inflaming the hearts of those that behold them. Thirdly, when they make those ashamed that have not the like ornaments, giving them occasion to covet the like. Fourthly, by making women importunate in demanding the like ornaments of their husbands. And, fifthly, when they cannot obtain them of their husbands, they seek to get them elsewhere by sin. They sin by singing and playing on instruments; for their songs bewitch the hearts of those that hear them, with temporal delight, forgetting God, and uttering nothing in their songs but lies and vanities, and the very motion of the body which is used in dancing, gives testimony enough of evil.”

In a treatise of the Old Waldenses concerning *Antichrist* the following chapter is found:

“Of Chrism, or Confirmation.”

“Now to speak of the Chrism, which they also call a Sacrament, which has no ground at all in scripture. They say, that first it must be administered by a Bishop, and compounded of *Olive Oil*, and of *balm*, to be applied to the person baptised, upon the forehead; with the sign of the cross, and with these words, *I sign thee with the sign of the cross, and confirm thee by the sign of salvation, in the name of the Father, and of the Son, and of the Holy Ghost*; which is performed by imposition of hands, and with a white covering on the head. This is that which they call the Sacrament of Confirmation,” WHICH WE DO NOT FIND INSTITUTED EITHER BY CHRIST OR HIS APOSTLES. For Christ, the pattern of all his church, was not confirmed in his own person; and he doth not require that there should be any such unction in baptism, but only pure water. Therefore such sacrament is not needful to salvation, but thereby God is blasphemed. It was introduced by the devil’s instigation, to seduce the people, and to deprive them of the faith of the church; and that by such means they might be induced the more to believe in the ceremonies, and IN THE NECESSITY OF THE BISHOPS.”

HISTORICUS.

(To be concluded in our next.)

MISCELLANY.

DR. CLAYTON’S LETTERS ON VIRGINIA.

(Continued from Page 476.)

*Mr. Clayton’s second Letter, containing his farther Observations on Virginia. **

BEING honour’d with the Thanks of the Society for my last, and receiving by my worthy Friend Dr. *Moulin*, their Commands to proceed, I have added here my Observations of the Waters, and part of the Earth and Soil. I shall wave both Complements and Apologies, since I have greater Respect and Honor for the Society than I can possibly express, and have no reason to suspect their Favour, whose Candidness I so signally proved in my last.

** From the Hist. Soc. of Va., Vol. 2, no. 12, pp. 10-12, Dec 1781.*

OF THE WATER.

'Twixt the two Capes, the Southern, call'd the *Cape Henry*, the more Northerly call'd *Cape Charles*, there runs up a great Bay, call'd the Bay of *Cheesepeak*; nine Leagues over in some places, in most Seven, lying much West, Nore and South, dividing *Virginia* into two unequal Parts. On the East side of this Bay there lies a narrow neck of Land, which makes the Counties of *Northampton* and *Accomack*. On the West side of the Bay there branches forth four great Rivers, *James River*, *York River*, *Rapahanack* and *Potomack*, that rise from a ridge of Mountains, whereof more in the Sequel. These Rivers plentifully water all the other parts of *Virginia*, emptying themselves into the great Bay. The Mouth of *James River*, which is the most Southerly of them, the Mouth of *Potomack*, which is the most Northerly, may be a hundred Miles distance: but as I have been credibly inform'd that the Falls of *James River* are not past thirty Miles from *Potomack*, which is a vast large River nine Miles over in many places. I have been told it was Navigable nigh two hundred Miles, much higher than any of the other Rivers: Whence I conclude in future times, it will be the most considerable for Trade when the Country comes to be inhabited further up into the main Land. The other Rivers are much about three Miles over a piece. And *James River* is Navigable at least eighty Miles. Within four or five Miles of *James Town*, *James River* and *York River* are not past four or five Miles asunder. Yea Sloops of considerable Carriage may Sail up the Branches of the two Rivers, till they come within a Mile the one of the other; for I take it to be no more from Col. *Bollard's* to Major *Troop's* Landing, and I believe they may come much what as near again as Col. *Coles*, and several places. *York River* is distant from *Rapahanack* in some places not past ten or twelve Miles, *Rapahanack* from *Potomack* not past seven Miles in one place, tho' it may be sixty in others. The Heads of the Branches of the Rivers inferere and lock one within another, which I think is best expressed after the manner that an *Indian* explained himself once to me, when I enquired how nigh the Rivers of *Carolina*, *Virginia* and *Maryland* arose out of the Mountains? from those that ran Westerly on the other side of the Mountains, he clapt the Fingers of one Hand 'twixt those of the other, crying, they meet thus; the Branches of different Rivers rising not past a hundred Paces distant one from another: So that no Country in the World can be more curiously watered.

But this conveniency, that in future times may make her like the *Netherlands*, the richest place in all *America*, at the present I look on the greatest Impediment to the advance of the Country, as it is the greatest Obstacle to Trade and Commerce. For the great number of Rivers and the thinness of the Inhabitants distract and disperse a Trade. So that all Ships in general gather each their Loading up and down an hundred Miles distant; and the best of Trade that can be driven is only a sort of *Scotch* Peddling; for they must carry all sort of Truck that trade thither, having one Commodity to pass off another. This (*i. e.*) the number of Rivers, is one of the chief Reasons why they have no Towns; for every one being more solicitous for a private Interest and Conveniency, than for a publick, they will either be for making forty Towns at once, that is, two in every Country, or none at all, which is the Countries Ruin. But to return, The Tides in these Rivers regularly ebb and flow about two Foot perpendicular at *James Town*; there is there, as they call it, a Tide and half Tide, that is, it flows near two hours along by the Shoar, after that it is ebb in the Channel, and again it ebbs near two Hours by the Shoar, after that it is Flood in the Channel. This is great advantage to the Boats passing up and down the River. I suppose this is caused by many Creeks and Branches of the Rivers, which being considerable many, tho' only three or four Miles long, yet as broad as the *Thames* at *London*; others ten Miles long, some above twenty, that have little fresh Water which they carry of their own, but their Current primarily depending upon the Flux and Re-flux of the Sea. So that after the Tide is made in the Channel, it flows by the Shoar a considerable time afterwards, being that those Creeks are still to fill, and therefore as it were draws up a Source upwards by the Shoar; and likewise when the Tide returns in the Channel, the Creeks that would not so readily disburse their Water, being still to empty themselves, they make an ebbing by the Shoar a considerable time after that it is Flood, as I say, in the Channel. So far as the Salt Waters reach the Country is deemed less healthy. In the Freshes they more rarely are troubled with the Seasonings, and those Endemical Distempers about *September* and *October*. This being very remakable, I refer the Reason to the more piercing Genius of those most judicious Members of the Society: And it might perhaps be worthy the Disquisition of the most Learned to give an Account of the various alterations and fatal effects that the Air has on humane Bodies, especially when impregnated with a Marine Salt;

more peculiarly when such an Air becomes stagnant: This might perhaps make several beneficial Discoveries, not only in relation to those Distempers in *America*, but perhaps take in your *Kentish* Agues, and many others remarkable enough in our own Nation. I lately was making some Observations of this nature, on a Lady of a delicate Constitution, who living in a clear Air, and removing towards the Sea-Coast, was lamentably afflicted therewith, which both my self and others attributed to this Cause, she having formerly upon her going to the same, been seized in the same manner. But to return: There is one thing more in reference to this very thing very remarkable in *Virginia*, generally twice in the Year, Spring and Fall, at certain Spring-Tides, the most of the Cattle will set on gadding, and run, tho' it be twenty or thirty Miles, to the River to drink the Salt Water, at which time there's scarce any stooping of them; which the People know so well, that if about those times their Heards are stray'd from their Plantations, without more sollicitation they go directly to the Rivers to fetch them home again. As for the Waters in the Springs in general, they are, I think, somewhat more eager than those in *England*. In that I have observed, they require some quantity more of Malt to make strong Beer than our *English* Waters, and will not bear Soap. I have try'd several by infusing of Galls, and found little difference in the Colours, turning much what the Colour of common Sack in Taverns. I tried two Wells at Col. *Birds*, by the Falls of *James River*, several Wells near *James Town*, some Springs in the *Isle of Wight County*: There's a Spring in the *Isle of Wight*, or *Nanzamond County*, vents the greatest Source of Water I ever saw, excepting *Holy-well in Wales*. but I had not opportunity to make Experiments thereof. I tried likewise some Springs on the Banks of *York River*, in *New Kent* and *Gloucester County*, but found them vary very little as to Colour. I could not try any thing as to their specifick Gravity, having neither Aquapoise, nor those other Glasses I had contrived peculiarly for making such Experiments, they being all lost with my other things. I had Glasses blown would hold about five Ounces, others about ten Ounces, with Necks so small, that a Drop would make a considerable Variation; with these I could make much more critical and satisfactory Observations as to the specifical Gravity of Liquors, having critical Scales, than by any other way yet by me tried. I used this method to weigh Urines, which Practice I would recommend to the Inquisitive and critical Physicians. I had made many Observations hereof.

but all Notes were likewise lost with my other things. Yet I have begun afresh; for there are more signal Variations in the Weights of Urines than one would at first imagin; and when the Eye can discover little, but judge two Urines to be alike, they may be found to differ very much as to Weight. By Weight I find Observations may be made of Affections in the Head, which rarely make any visible Alterations in the Urine. I have found two Urines not much unlike differ two and twenty Grains in the quantity of about four or five Ounces: But let them that make these Essays weigh all their Urines when cold, lest they be thereby deceiv'd. But to return to the Spring Waters in *Virginia*. There's a Spring at my Lady *Berkley's*, called *Green-Spring*, whereof I have been often told, so very Cold, that 'tis dangerous drinking thereof in Summer-time, it having proved of fatal Consequence to several. I never tried any thing of what Nature it is of.

There be many petrefying Waters; and indeed I believe few of the Waters but participate of a petrifying Quality, tho' there be few Pebbles or paving Stones to be found in all the Country. But I have found many Sticks with crusty Congelations round them in the Ruins of Springs, and Stones figured like Honey-Combs, with many little Stars as it were shot in the Holes. And nothing is more common than petrefy'd Shells, unless you would determine that they are parts of natural Rock shot in those Figures, which indeed I rather think; but thereof hereafter. Mr. Secretary *Spencer* has told me of some Waters participating much of *Alome* or *Vitriol* towards *Potomack*. Up beyond the Falls of *Rapuhanack* I have heard of Poysonous Waters. But these I only mention as a hint to further Enquiry of some others, for I can say nothing of them my self.

 REVIEW.

Remarks made on a short Tour from Hartford to Quebec in the Autumn of 1819. By the Author of a Journal of Travels in England, Holland, and Scotland. New-Haven, S. Converse, 1820. pp 407.

Well written books of Travels constitute a very entertaining, and perhaps the most instructive part of that great mass of literature that goes under the familiar name of *light reading*. Whether the phrase is *always* appropriate, we

leave our readers to judge. The author of the work before us is professor Silliman of Yale College, advantageously known to the public as the author of *Travels in England &c.* We have long felt surprise that our own country, to us at least the most interesting in the world, has not more frequently occupied the attention of scientific and liberal minded tourists among our countrymen. There are a thousand scenes of native majesty and beauty, of which descriptions by men of genius and taste would greatly delight those who have no opportunity of visiting them. There are traditions among the people of almost every neighbourhood, respecting the early history of our country, and the events of the revolutionary war. These, if collected and embodied by skilful hands, would prove highly interesting: and, at the same time produce associations of thought and feeling with natural objects, calculated to deepen the attachment of our countrymen to the land, where their fathers encountered the men and the beasts of the forest, or the mercenaries who came to despoil us of our birthright. Owing to the restless temper, and migratory habits of our countrymen, these traditions are fast dying away, and probably in less than half a century many of them will be lost forever. In the mean time, we, in the humility of intellectual bondage, are looking to Europe for books of Science and amusement; for systems of law, for maxims of polity, for treatises in Divinity, for History and Biography, for Travels and Novels. Our early history, the former exploits of our fathers, the present state and the future prospects of our country, are in a great degree disregarded. *The many* are aiming to make money, while the few who read any thing, read newspapers and new Novels. A description of the cradle of an unborn prince, an account of the preparations for the *accouchement* of a princess, the journals of the trial of a queen, with a detail of a few murders, and executions will excite a deeper interest from week to week, than any history of the former age, or any exhibition of the natural beauties of our own country. Of course, there is here and there an exception to these remarks. Still the fact is, that a whole cargo of new Novels will sell, before a bookseller can trade off three or four copies of a work really valuable on any serious or important subject. It is in much sadness that we make these remarks. But truth extorts them. Foreign travellers notice our want of taste for reading, with expressions both of surprise and scorn. We have felt our faces burning with shame, on seeing it re-

marked by one of them, that not a book was seen in the hands of an individual, from the capes of Virginia to Lexington in Kentucky.

Professor Silliman has given us a very decent duodecimo volume, with a number of respectable engravings. We thank him for the pleasure afforded us in the perusal, and wish that neither he nor his publisher may lose money by the undertaking. We wish to see many publications of character and tendency, similar to the one before us.

The Tourist took his departure from Hartford, and travelled by the way of Albany, lake George, lake Champlaine, St. Johns, and Montreal to Quebec; and returned by Plattsburg, Burlington, Hanover, Brattleborough, &c. to Hartford. One at all acquainted with the history and geography of our country, sees at once that he passed over the scenes of many very interesting events.

The author has adopted a practice, now very common with scientific travellers, of giving the geology of the countries visited by them. Of this we very highly approve. Yet readers in general will take no interest whatever in these parts of an author's book; and perhaps professor Silliman will find his work less popular on this account. It may, however, in the *long run*, as we say in Virginia, be more useful. Should it be at all instrumental in exciting a spirit of geological research, the effect will be salutary. There is much to learn on this subject in our country: there are many hidden treasures to be discovered. And he who rouses curiosity, and promotes inquiry, does good. With these very few remarks, we shall refer to the author himself, for all that he says on this subject.

A few miles from Hartford, near the top of *Talcot* mountain, there is a country residence called *Monte Video*, remarkable for the extraordinary beauty of its natural scenery. There is in cultivation, a piece of gently undulating land, in the centre of which is the mansion house; there is a break in the ridge for about half a mile, occupied by a deep lake of pure water, on the margin of which is a summer house, and near it a boat for the pleasure of the owner; there is a rise of the ridge again to about the height of one hundred and twenty feet, and the top of it is surmounted by a hexagonal tower of grey rock, sixteen feet in diameter, and fifty five feet high. Here, with the neighbouring scenery continually varying at every point, and combining both beauty and magnificence, the spectator has, on one hand, a view of Farmington valley, six hundred feet below, in its whole extent a perfect Garden, teeming with abundance, irrigated and adorned by

Farmington river; and on the other, of the great valley of Connecticut river, stretching away in boundless extent. Go to the top of the tower, and at an elevation of nine hundred and sixty feet above the level of Connecticut river, "you have at one view all the objects that have been seen separately from the different stations below. The diameter of the view is, in two directions more than ninety miles, extending into the neighbouring states of Massachusetts and New York, and comprising the spires of more than thirty of the nearest towns and villages. The little spots of cultivation surrounding the house, and the lake at your feet, with its picturesque appendages of boat, winding paths, and Gothic buildings, shut in by rocks and forests, compose the foreground of this grand Panorama p. 16." For a farther account of this romantic place we refer to our author.

At p. 30, mention is made of a small parish in the valley of Northington, in which there are three churches, although a short time since there was "only one miserable ruinous house, situated in the midst of a forest." We were sorry to learn that this is owing to dissention rather than to religious zeal. "It would be easy, (says the writer) to give a considerable list of towns in Connecticut, where two spires rise instead of one, because the people could not agree where the one should be placed." In the present state of human nature, such evils will attend popular forms of church government. But these are incomparably less than the evils which result from ecclesiastical tyranny. If, however, our brethren in Connecticut would adopt the checks and balances of Presbyterian government, they would suffer fewer inconveniences of this kind, and at the same time perfectly secure their religious freedom. At least so we think.

There is a very pleasing account of a Sabbath spent at Northington, when worship was held in the old church.

I once attended public worship there on a pleasant but warm summer sabbath. The house was almost embowered in ancient forest trees; it was smaller than many private dwelling houses—was much dilapidated by time, which had furrowed the grey unpainted shingles and clapboards, with many water-worn channels, and it seemed as if it would soon fall. It was an interesting remnant of primeval New-England manners. "The people, evidently agricultural, had scarcely departed from the simplicity of our early rural habits; the men were not parading in foreign broadcloth nor the women flaunting in foreign silks and muslins; but they appeared in domestic fabrics, and both men and women were dressed with simplicity. I do not mean that there were no exceptions but this was the general aspect of the congregation, and, from the smallness of the house, although there were pews, it seemed rather a domestic than a public religious meeting.

The minister corresponded, admirably, with the appearance of the house and congregation, as far as antiquity and primeval simplicity were concerned, and he was highly respectable for understanding, and sustained, even in these humble circumstances, the dignity of his station. He was an old man with hoary locks, and a venerable aspect, *a man of God, of other times*—a patriarchal teacher—not caring for much balanced nicety of phrase, but giving his flock wholesome food, in sound doctrine, and plain speech. His prayers had that detail of petition—that specific application, both to public and private concerns, and that directness of allusion, to the momentous political events of the day, and their apparent bearing upon this people, which was common among our ancestors, and especially among the first ministers, who brought with them the fervor of the times when they emigrated from England.”pa. 30 31.

We have in the next place, some very good advice to foreigners respecting their conduct in the Inns of our country. Travellers, especially English travellers, are accustomed, on going into a house of Entertainment, to act as though they were masters there, and all were obliged to obey every humour, and yield to every caprice, with cringing and servile obedience. This our free and independent countrymen cannot brook. Hence the traveller is disgusted, and the landlord offended. The former goes home and writes in a book, that our inns are detestable, and our people semi-barbarians; and the latter stoutly maintains that the English are the most lordly and insolent people in the world. In general, our innkeepers think that they confer as great a favour on the traveller, as they receive from him; and that therefore the civilities should be mutual.

The Tourist went by Sandisfield, and Lenox (a beautiful village) to New Lebanon. Here is a settlement of the *Shakers*. Of this very singular people, little is known in our part of the country. A brief notice of them, then, may not be improper here.

The Rev. Robert Adam, in his *Religious World Displayed*, says that, “they first appeared in N. America in 1774; and that *Anna Leese* or *Lecos* was the founder and head of their first Society at Harvard in Massachussetts, or according to Hannah Adams, at Nisqueuania, above Albany in New York. *A. Leese* died in 1784, when her power devolved on James Whitaker, who was succeeded by Joseph Meacham, whom they look up to, not only as their head, but also as a prophet. The chief elders are his deputies and substitutes in their different settlements.”

TENETS AND PECULIARITIES.

“The Shakers assert that *A. Leese* was the woman spoken of in the 12th chapter of the *Revelations*;—that she spoke

seventy-two tongues, and that though those tongues were unintelligible to the living, she conversed with the dead, who understood her language.

They further add, that she was the mother of all the elect; that she travailed for the whole world; and that no blessing can descend to any person but only by and through her, and *that* in the way of her being possessed of their sins by confessing and repenting of them, one by one, according to her direction.

The tenets which peculiarly distinguish them are comprised in seven articles.—They believe and assert,

1st, That the first resurrection is already come; that now is the time to judge themselves; and that, under this new dispensation, the people of God are not to be guided by the written word, but by the immediate influences of the Holy Ghost.

2d, That they have power to heal the sick, to raise the dead, and to cast our devils. This they say is performed by the preaching of the word of God, when it is attended with the divine power—the wonderful energy and operation of the Holy Spirit, which performs those things, by healing the broken-hearted—raising up those who are dead in trespasses and sins to a life of holiness and righteousness, which causes the devils to be cast out. St. Matth. x. 8.

3d, That they have a correspondence with angels, the spirits of the Saints, and their departed friends. This they attempt to prove from 1 Cor. xii. 8—10.

4th, That they speak with divers kinds of tongues in their public assemblies. This they think is done by the divine power and influence of the Holy Spirit.

5th, That it is lawful to practise vocal music, with dancing, in the Christian churches, if it be practised in praising the Lord.

6th, That they, being the children of the resurrection, must neither marry nor be given in marriage; but that their church is come out of the order of natural generation, to be as Christ was; and that those who have wives be as though they had none;—that, by these means, heaven begins upon earth, &c.

They suppose that some of their people are of the number of the 144,000, *who were redeemed from the earth, that were not defiled with women.*

7th, That the word *everlasting*, when applied to the punishment of the wicked, refers only to a limited space of time; excepting in the case of those who fall from their sect; but for such *“there is no forgiveness, neither in this world, nor in that which is to come.”* To prove this, they quote St. Matth. xii. 32.

The account given by Professor Silliman as to the origin of this singular people is entirely different. He says that they took their rise in England, nearly half a century ago; that they first emigrated to America in the year 1774, under their spiritual mother *Ann Lee*, a neice of the celebrated general Charles Lee, who made a distinguished figure during the American Revolutionary War; that Ann Lee was born in 1735, and became the wife of one Abraham Stanley, whose cruel treatment of her in very delicate situations, induced her to renounce marriage, and declare it to be the great original sin. We believe this to be true; and have taken pains to correct the statement of Mr. Adam; because many English writers wish it to be believed that religious sects abound in America, in a remarkable manner, and that the land is fruitful in wild and extravagant heresies. All because we have no establishment. Now the truth is, that with the exception, we believe, of **only one** obscure and unnoticeable society, denominated *Chrystians*, all our sectaries came from England; while there are several in that country unknown here. So that this boasted argument in favour of an establishment, works against the cause, which it is employed to support.

Adam, in the work before quoted, has this curious remark. "Their form of government is said to be *republican*, under the chief elder, whom they elect, and whose power is unlimited."

To us, this seems a strange republic. In truth we believe that there is no more absolute ecclesiastical despotism in the world, than that exercised by the elders over the common people. One article received among them, is proof enough of this—they believe that their elders have power of inspecting their thoughts, and their most secret actions. An article of faith like this is inconsistent with religious liberty. The absurdity is never insisted on without sinister intentions.

The houses of the Shakers are comfortable; the utmost neatness and regularity are observable in their fields, yards, gardens, and the whole of their establishments; their agriculture is admirable; the products of their mechanical skill are all excellent; their garden seeds are celebrated for their goodness; and on the whole, they are a thriving people. Their worship is less fanatical than it used to be; and there are few if any scandalous offences *now* among them.

But—where is the warrant, either in reason or in scripture, by which whole communities, (not, here and there, individuals, peculiarly situated,) withdraw themselves from the most interesting and important of the social relations—from the tender charities of husband and wife—from the delight-

ful assiduities of parental love—from that relation, on which society stands, and on which, as on a fruitful stock, is grafted, every personal and domestic virtue, and every hope, both for this world and a better!

By what right are they empowered to recruit their ranks, thinned from time to time by death, by drawing upon the social world, whose obedience to the first law of God and nature, they condemn, while they are dependant upon it, both for their own existence as individuals and for the continuance of their own unnatural community; however commendable they may be for their industrious, moral and humane deportment, *the principle of their association is, in my opinion, deserving of severe reprobation.* But, happily, their example is very little in danger of general imitation; mankind will not, generally, be persuaded to go on a crusade, or to suffer martyrdom, in the cause of celibacy, and I believe it will be long ere the world, according to their expectation, is all reformed by becoming a generation of Shakers, for this they say, will constitute the Millenium. pp. 46—47.

For further particulars, we refer to the author; as we must do also for an account of the mineral spring of New Lebanon, and its beautiful scenery,

We have pleasing notices of Albany, Troy, Lansingburg, and various other towns, through which our traveller passed, on which we cannot dwell. But that which most deeply interests us, is the recollection of important events in the history of our country, in connection with the places where they transpired. The country from Albany to the borders of Canada affords peculiarly favourable opportunities for notices of this kind. The author well observes

Indeed, from Albany, upon the course proposed, every part of our way was to be over *classical ground.* History sheds a deeper interest over no portion of the North American States. He who venerates the virtues and the valour, and commiserates the sufferings of our fathers, and he, who views, with gratitude and reverence, the deliverances which heaven has wrought for this land, will tread with awe, on every foot of ground between Albany and the northern lakes. pp. 73.

While, however, high matters of this sort occupy Mr. Siliman's attention, he does not disdain to notice any singular application of mechanical skill. We suppose that our readers will be amused with a brief description of an extraordinary ferry-boat that plies across the Hudson at Troy.

The ferry-boat is of most singular construction. A platform covers a wide flat boat. Underneath the platform, there is a large horizontal solid wheel, which extends to the sides of the boat; and there the platform, or deck, is cut through, and removed, so as to afford sufficient room, for two horses to stand on the flat surface of the wheel, one horse on each side, and parallel to the gunwale of the boat. The horses are harnessed, in the usual manner for teams—the whiffle trees being attached to stout iron bars, fixed horizontally, at a proper height, into posts, which are a part of the fixed portion of the boat. The horses look in opposite directions, one to the bow, and the other to the stern; their feet take hold of channels, or grooves,

out in the wheels, in the direction of radii; they press forward, and, although they advance not, any more than a squirrel in a revolving cage, or than a spit dog at his work, their feet cause the horizontal wheel to revolve, in a direction opposite to that of their own apparent motion; this, by a connection of cogs, moves two vertical wheels, one on each wing of the boat and these, being constructed like the paddle wheels of steam-boats produce the same effect, and propel the boat forward. The horses are covered by a roof, furnished with curtains, to protect them in bad weather; and do not appear to labour harder than common draft horses with a heavy load.

The inventor of this boat, is Mr. LANGDON, of Whitehall, and it claims the important advantages of simplicity, cheapness and effect. At first view, the labour appears like a hardship upon the horses, but, probably this is an illusion, as it seems very immaterial to their comfort, whether they advance with their load, or cause the basis, on which they labour, to recede. pp. 74, 75.

From Troy our traveller went on to Waterford, “a pretty village of one thousand inhabitants”—chiefly remarkable, “as having been the most southern point, to which the American army, under general Schuyler, retreated, before the then victorious general Burgoyne.”

(*To be continued in our next.*)

A HYMN,

By KRISHNU, the first Hindoo baptized in Bengal, and now a Preacher of the Gospel.

O thou my soul, forget no more
The FRIEND who all thy mis'ry bore;
Let ev'ry idol be forgot,
But, O my soul, forget HIM not.
BRUMHU* for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt;—
And canst thou e'er such love forget?
Renounce thy works and ways with grief,
And fly to this most sure relief;
Nor HIM forget who left his throne,
And for thy life gave up his own.
Infinite truth and mercy shine
In HIM, and he himself is thine;
And canst thou then, with sin beset,
Such charms, such matchless charms, forget?
Ah! no—till life itself depart,
HIS NAME shall cheer and warm my heart;
And, lisping this, from earth I'll rise,
To join the chorus of the skies.
Ah! no—when all things else expire,
And perish in the general fire,
THIS NAME all others shall survive,
And through eternity shall live.

* The Hindoo name of the One God.

RELIGIOUS INTELLIGENCE.

POLYNESIA.

GEORGIAN ISLANDS.

London Missionary Society.

General State of the Mission.

(Concluded from p. 489.)

The Chapel of King Pomare is about 712 feet long by 54 wide. The ridge pole, or middle, is supported by 36 massy pillars of the bread-fruit tree. The outside posts all round the house are 280. It has 133 windows of sliding shutters, and 29 doors. The ends are of a semicircular form. There are three square pulpits, about 260 feet apart from one another; those toward each extremity being about 100 feet from the ends of the house. It is filled with forms, except an area before each pulpit, and laid with dry grass. The rafters are covered with a fine kind of fringed matting, which is bound on with cords of various colours, in a neat manner; and the ends of the matting are left hanging down, like the flags in St. Paul's cathedral. The whole building is surrounded with a very strong fence of wood, and the space between it and the building is filled with gravel.

The prodigious length of this place renders it inconvenient; but it is supposed that Pomare, having acknowledged the only living and true God, was determined that the building erected for his honour should far exceed any edifice formerly devoted to the idols of the country.

Missionary week at Otaheite.

"The second week in May, 1819, was observed at Otaheite as a Missionary week. On Monday, May 10th, a Meeting was held preparatory to the general meeting of the Society: on Tuesday was the opening

of the Royal Mission Chapel: on Wednesday, the Sermons of the Auxiliary Missionary Society were preached: Thursday was a kind of state day, and occupied in the promulgation of a new code of Laws: on Friday, the First Annual Meeting of the Missionary Society was held: and the whole was followed by the baptism of the King, on Sunday the 16th of May."

Opening of the Royal Mission Chapel.

Of the ceremony observed on this occasion, the Missionaries give the following account:—

Tuesday being the day appointed for the opening of the Royal Mission Chapel, about 11 o'clock, we met the King at the east end of the house. He was dressed in a white shirt, with a neat variegated mat round his loins; and a tiputa over all, coloured and ornamented with red and yellow. The Queen and principal women were dressed in native clothing, with an English frill round the neck. The assembled thousands were clean, and dressed in their best.

We took our stations according to appointment: Brother Platt in the west pulpit, Brother Darling in the middle; and Brother Crook in the east. The King sat in the east end of the house. Brother Bourne, from the middle pulpit, commenced the service, by giving out hymn the third in our Otaheitean collection, with a shrill and penetrating voice, which was heard from one end of the house to the other. The whole congregation stood up and sung. Each preacher then read Luke xiv. and prayed. Sermons commenced about the same time. Brother Darling's text was Isai. lvi. 7; Brother Platt's, Luke xiv. 22; and Brother Crook's, Exod. xx. 24. The sermons

being ended much about the same time, all the congregation sung again, and the whole was concluded with prayer.

The scene was striking beyond description. No confusion ensued from three speakers preaching all at once in the same house, as they were at such a great distance from one another. We suppose the number of hearers to have been between 5000 and 6000.

Apprehensions were entertained, from bringing so many parties together, who had ever been at variance, and who still seem jealous of one another. Pomare had been informed that some people would come in with guns, and fire in upon them from the windows; and he had taken the precaution to place two principal persons on whom he could depend, at each door and window, but every thing was very peaceable and orderly, and not the least disturbance occurred. "Surely," said some, "there will be no war; for all the people have left their arms at home, and have brought the old and decrepit, the children, the lame, and the blind!"—a thing that was never done in any of their great meetings before.

We met together in the afternoon to attend to the internal concerns of the Society; and departed to our lodgings, much gratified, and praising God for what we had seen and heard.

First Anniversary of the Auxiliary Missionary Society.

In relation to the preparatory Meeting on Monday; the delivery of the Missionary Sermons on Wednesday; and the Meeting of the Society for the transaction of business on Friday; the Missionaries write as follows.—

On Monday, preparatory to the General Meeting of the Society, the Brethren assembled at Papaoa. The people were encamped on each side of it, along the sea-beach to the extent of about four miles. They soon

assembled together, to pay their respects to the King, and made a grand appearance, being decently arrayed in white native clothing.

The Brethren met the King and the Chiefs in the usual place of worship, according to the appointment of Pomare, who had judiciously arranged all the services and business of the week. Brother Darling began with singing, reading the scriptures, and prayer. The King then proceeded to business. He first wrote his own name, and his gift to the Missionary Society (eight hogs;) and having written the name of his principal Governor, Treasurer, and Secretary, he desired each of us to write our names, with our donations. In the same manner he proceeded with all the Governors, writing their names and contributions. Pomare called on Brother Crook to conclude the meeting, with a short exhortation, singing, and prayer.

On Wednesday, it being the beginning of the anniversary of the Parent Society, the day was regarded with peculiar interest. About half past ten, the King arrived. It was as numerous and respectable a meeting as that of Tuesday. Brother Henry occupied the east pulpit, and preached from Ps. lxxxvi. 8, 9. Brother Wilson, in the middle pulpit, preached from Isai. xxxv. 2. Brother Bicknell, in the west pulpit, preached from Luke x. 2. In the afternoon, about half past three, we assembled again. Brother Darling, in the east pulpit, preached from 2 Thess. iii. 1; Brother Bourne, in the middle pulpit, from Ps. cxxxvi. 1; and Brother Crook in the west pulpit, from Luke xvi. 9. We retired in the evening, praising God, and entreating him to bless all our attempts to promote his glory.

On Friday, we attended to the business of the Missionary Society.

We met the King, as President, and all the Governors, Officers, and Members, in the Royal Mission Chapel.

Brother Bicknell began with a short address, singing and prayer.

Br. Wilson then addressed Tati and the Society, and concluded by

moving: "That we thank Pomare for his princely conduct, as President of this Society, and for his royal contribution; and that he be requested to take his seat as President. Utami rose, and supported the motion.—Tati then addressed the people, and put the motion, which was unanimously agreed to. The King then took his seat, and addressed the people, exhorting them to be firm in their attachment to the Society, and to continue their subscriptions and support till death. The people, to signify their hearty consent to what Pomare had said, held up their hands.

Brother Darling then addressed the President, and spoke of the encouraging circumstances of the Society, moving, "That the Treasurer put the property on board the first convenient ship, and send it to the best market; and that the Secretary do write a letter to accompany it, to the Rev. George Burder, Secretary to the Parent Society; and that the nett proceeds be remitted to the Treasurer of the Missionary Society, London." This was seconded by Tati; when the President put it, and it was carried unanimously.

Brother Crook then addressed the President, spoke of the great quantity of property now in the hands of the Treasurer, &c.; and concluded, by moving, "That a vote of thanks be given to the Treasurer and Secretary," which was also carried unanimously.

Brother Bourne proposed, "that a vote of thanks be given to all the Governors, in their various departments, for their diligent and active services on account of the Society." Hitoti seconded the motion; which, being put, was universally agreed to.

Brother Platt then addressed the President; and moved, "That the thanks of the meeting be given to the various Treasurers and Secretaries under the respective Governors." Brother Crook supported this motion, which was also carried.

Lastly, Brother Henry proposed, "That a vote of thanks be given to the Governors, Officers, and Members of Eimeo, for their active co-operation." This motion was sup-

ported by Ahuroiro, and carried as all the rest were, by an universal show of hands.

The King then addressed the Governors, Officers, and Members of the Society, exhorting them to persevere in this delightful work; observing, that due notice would be given them as to what should be collected for the next year, whether oil, cotton, or any other article. Brother Crook addressed the whole Society, and exhorted them to persevere in this glorious work, which rejoiced our hearts, and would certainly cause the hearts of thousands to rejoice with us. Brother Bourne gave out a hymn; in the singing of which, our united voices were completely drowned by the natives. Brother Wilson prayed; and Brother Henry gave notice of the services on the ensuing Sabbath.

Pomare dined with us at Brother Bicknell's, and was very affable and pleasant. He proposed to us, that we publish his wish as widely as possible, that it may be known by all Europe, America, &c. viz. that he means to consider Palmerston Island as a place for Otaheitean convicts, and that no vessel shall take any of them away on any account.

Five thousand copies of an Address to the Society, written by Brother Henry, and printed by Brother Bourne, were given to the various Governors of the Society, and were received with the greatest eagerness imaginable.

Promulgation of the Laws.

Of this important event in the history of Otaheite, the letters of the Missionaries detail the following particulars.—

Thursday being the day appointed for promulgating the Laws, about noon we all assembled in the corner of the Missionary Chapel.

The King requested Brother Crook to open the business of the day. He ascended the pulpit, and Pomare followed.

After singing, reading the Scriptures, and prayer, the King stood up,

and looked upon the thousands of his subjects on his right and left. Addressing himself to Tati, the pious Chief of the southern part of the Island, he said, "Tati, what is your desire? what can I do for you?" Tati, who sat nearly opposite the pulpit, arose, and said, "Those are what we want—the papers which you hold in your hand, the Laws: give them to us that we may have them in our hands, that we may regard them, and do what is right." The King then addressed himself to Utami, the good Chief of the Teoropaa; and in an affectionate manner, said, "Utami, and what is your desire?" He replied, "One thing only is desired by us all, that which Tati has expressed—the Laws, which you hold in your hand." The King then addressed Arahu, the Chief of Eimeo, and Veve the Chief of Taiarabu, nearly in the same manner, and they replied as the others had done.

Pomare then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, marriage, adultery, the judges, court-houses, &c. in eighteen articles. After reading and explaining the several articles, he asked the Chiefs if they approved of them. They replied aloud, "We agree to them,—we heartily agree to them." The King then addressed the People, and desired them, if they approved of the Laws to signify the same by lifting their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms being lifted at once.

When Pomare came to the article on rebellion, stirring up war, &c. he seemed inclined to pass over it, but after a while proceeded. At the conclusion of that article, Tati was not contented with signifying his approbation in the usual way only; but, standing up, he called, in a spirited manner, to all his people to lift up their hands again, even both hands, he setting the example, which was universally followed.

Thus all the articles were passed and approved.

Br. Henry concluded the meeting with a short address, prayer, and blessing.

This scene may be better conceived than described: to see a King giving Laws to his people with a regard to the authority of the Word of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us all. The King has undertaken to write out a fair copy of the Laws for the press, and to send a circular letter to all the Governors on the subject of education, pressing on parents the importance of getting their children instructed.

Baptism of King Pomare.

The account of this solemn and interesting event is given as follows:—

Pomare has lately expressed an earnest desire for Baptism, engaging to devote himself to the Lord, and to put away every sin, and every appearance of evil. He has had conferences with some of the brethren on the subject; and has also written to us, expressing a deep sense of his sinfulness and unworthiness, a firm dependence on the blood of Christ for pardon, and an earnest desire to give himself to the Lord in Baptism. As it appeared to be the voice of the nation, and particularly of the most pious Chiefs, and as his conduct has been so constant in teaching and promoting Religion, we resolved to baptize him. The Baptism was fixed for Sunday, the 16th of May. On that day, the Congregations were again assembled in the Chapel Royal. The people were not so numerous as before, owing to their having been so long from home; and being pinched for food many had returned. However we had still between four and five thousand hearers.

Br. Wilson occupied the east pulpit, Br. Henry the west, and Br. Bicknell the middle. They all preached from the same subject—the commission of our Lord to his Disciples, to disciple and baptize all nations, Matt. xxviii. 18—20.

Sermons being ended, we all closed round the King, he being seated on the occasion, in the centre, near the middle pulpit. Br. Bourne commenced by giving out a Hymn, which was sung by the Congregation. After prayer by Br. Bicknell, the king stood up. Brother Bicknell stood on the steps of the pulpit, and, taking the water, poured it on his head, baptizing him in the name of the Father, Son, and Holy Ghost. The sight was very moving, especially to our elder brethren, who had been watching over him for so many years. Br. Bicknell addressed the King with firmness, yet not without a degree of tremour, entreating him to walk worthy of his high profession in the conspicuous situation which he holds before the eyes of men, angels, and God himself. Br. Henry addressed the people, exhorting them to follow the example of the King, and to give themselves up to the Lord. Another hymn was sung, and Br. Wilson concluded the whole with prayer.

Pomare shook hands affectionately with all the Missionaries, they being stationed by his own desire, at his right and left hand. After the ceremony, the King retired to his camp.

Eagerness for the Scriptures.

On this subject, the Missionaries give the following statement:—

The impression of St. Luke's Gospel in the Otahaitian language, is now completed, viz. 3,000 copies; and although we demand, as formerly mentioned, a quantity of cocoa-nut oil, as the price of each copy, to help in defraying the expense of printing more, yet the people manifest the utmost eagerness to obtain them. Indeed, the miser's thirst for gold cannot exceed the thirst of these people for this portion of the Word of God; and it is matter of much concern to us, that great numbers must go without *any*, for the present.

Many of the inhabitants of the Paliser's, and other islands to the eastward of Otahaiti, have also demolished their idols, and become professed worshippers of the true God; and

320 of them lately came to these islands in order to obtain books. Some elementary books have been given to them, but it grieves us that we cannot let them have more.

Thus the leaven of the Gospel continues to spread among the islands; and will, we trust, not cease to do so, till it has leavened the whole.

In a letter to the British and Foreign Bible Society, the same Missionaries thus remark:

Three hundred copies of the Gospel of St. Luke, fell to the share of this island; and though we had neither title-page nor binding, but simply the sheets as they came from the press, as soon as it was known that we had them, Brother Henry's house was surrounded by a crowd which we verily thought would have materially injured it. We wished the people to wait till we could get something to cover the books, lest they should soon be destroyed, by being delivered in sheets. "No, no," said they, "let us have them in our hands." The vessel being about to sail with the Brethren to leeward, Brother Henry told the natives that he would not distribute a single copy till it was gone. As soon as the vessel was outside of the reef, the people assembled again, exclaiming, "The ship is gone; let us have our books." In the mean time, we requested the Chief of every district to give us a list of the names of those who could read, that as our supply was inadequate, we might divide them in the most equitable manner. Having obtained this list, we distributed the copies accordingly; and gave them to each Chief to divide them in the best manner that he could among the people. This pleased them much. Every district by this means received a few; and we are now happy to say, that there is scarcely one left unbound. Indeed it was remarkable with what diligence they got the skins of goats, dogs, &c for the purpose of binding them themselves; and from the observation which they have made of our work, they have bound them strongly and neatly. Never did we see such eagerness for the Word of God!

We have now more than 6000 readers, and the number will probably soon be doubled.

We wish to print 10,000 copies of the Gospels and of the Acts of the Apostles; which, while we view the very great progress which the natives make in learning, and their urgent desire to obtain and know the Word of God, we expect will not supply their wants. Multitudes can now read, with ease, the Gospel of St. Luke; and their desire to teach others the Word of God, seems to grow with their own knowledge.

It is common to see those who have been taught to read, sitting in circles in the cooling shade, or in their own houses, teaching those who know not. Not content merely with what they learn at school, they frequently sit in circles till midnight teaching one another.

In some of the Islands, where a Missionary has never resided, the Natives can read and write; and many have known how to teach their neighbours, before their names were ever enrolled in the School Book.

The Printing Press, it is stated, has been removed from Eimeo to Huaheine; and two additional presses have been sent to them from London.

Prayers of the Natives.

“At the time of Morning and Evening Prayer, the natives have been heard to utter such petitions as the following:”—

Jehovah! Thou art the true God—there is none else. Thou alone art our hiding-place. Thou alone hast sent us teachers, that our hearts may be enlightened; that we may know the sin of our hearts; that we may know the love of Jesus Christ, the Son of God; and that we may also know the will of God.

Bless our teachers—let them not die soon, nor be sick with disease. Make them diligent, that they may know our language, and tell us the Word of God, the good Word. Bless also the Teachers in Britain, and the Brethren who believe!

SOCIETY ISLANDS.

London Missionary Society.

HAUHEINE.

Formation of an Auxiliary Missionary Society.

An auxiliary Missionary Society was formed in this Island, on the 6th of October, 1818; when a President, Vice-Presidents, and Governors, with a Secretary for each Governor, were appointed. Every contributor of five bamboos of cocoa-nut oil, or three balls of pia (arrow-root), or one pig, or four baskets of cotton, was to be considered a Member; but smaller contributions would be received. It was also agreed, that an Annual Meeting of all the Members should be held in the great place of worship at Apootava.

First Anniversary of the Auxiliary Missionary Society.

This was held on the 18th of May, 1819. In the morning, there was a Prayer-Meeting, conducted by the people themselves. In the forenoon, Mr. Nott preached from Luke x. 27. *And thy neighbour as thyself.* There was a great congregation; most of the inhabitants of Huaheine being present, as also Tapa, and other Chiefs from Raiatea.

In the afternoon, the people assembled again, when Mr. Ellis prayed, and afterward stated to them, what had been done in Africa by those who believed the word of God, how they had contributed their property, in order that others might know the Word.

After this, Mahine addressed the people; reminding them of their former diligence, labour, and expense, in the service of the false gods, that wicked and unprofitable service; and that to exceed in hearty diligence, in the service of the true God, is nothing but right. The service of the idols is evil—that of God truly good—his Word the means of salvation: let then our diligence greatly exceed.

Then followed Tana, Auna, Tojoro, and Tamairia, much to the same purpose; stirring up the people to persevere, and to contribute afresh the ensuing year.

Mahine then again addressed them all, saying, "If agreeable to you to contribute again this new year, hold up your hands; if not, keep them down." All hands were up instantly. Then he spoke again, "The officers—shall they continue in their office? If agreeable, hands up!" All hands were held up. "An account of our Society, shall it be printed?" All held up their hands.

After this, Tana, the general Secretary, gave an account of the contributions of the different districts towards promoting a knowledge of the Word of God, those of Huaheine, Raiatea, &c.

When the contributions of each division of the Islands were summed up, the total amount appeared to be—3,985 ohemori, or bamboos of oil; 98 buaa, or pigs; 95 taamu-pia, or balls of pia, (arrow-root.)

RAIATEA.

State of the Mission.

Since the formation of the Mission on Raiatea, we have had to mingle tears of regret with our rejoicings; and it is with sorrow that we view the prevailing influence of sin over the multitudes of the natives. We sincerely deplore the ill effects produced by the wicked conduct of some, who from time to time visit these islands. In this, as in every other part of the world where Christianity has obtained an entrance, the number of those who profess is far greater than that of those who really feel the power of vital religion. While, therefore, we admire the astonishing effects of Divine Power in constraining the natives to abolish their cruel and bloody rites, we cannot but weep over those who are not only unacquainted with repentance unto life, but who evince a total un-

concern about the salvation of their souls.

After great labour, we have obtained comfortable dwellings. Several also of the natives have built neat dwelling-houses, and plastered them inside and out. We hope soon to make them utterly ashamed of their former practice of keeping together as a flock of sheep, and we are earnestly desirous of introducing among them those habits, which will contribute to their temporal felicity, and prepare them for domestic life.

A little time since, the body of Kings and Chiefs assembled, of their own accord, to advise as to the best means to be adopted for the suppression of those vices to which the people were most addicted. Husbands who had recently discarded their wives, and wives who had discarded their husbands, were assembled before the tribunal of the Chiefs; and caused again to unite. They now live in peace together; and we live to testify the good effects of promptitude on the part of those who govern. The happiest results have followed. The people call loudly for books, and to obtain them they spare no pains. Many have made considerable progress in learning, can repeat the Multiplication Table off hand, and work the most difficult Long Division Sums, and sums in Reduction without a mistake. Thus they encourage their teachers to greater diligence, evince toward them the most affectionate attachment and invite them to press forward in their work; nor are they backward in the cultivation of the useful arts; for considering the means which they possess, they stand on equal, if not superior ground, to any of their neighbours. If the Natives are kindly treated, they may be led as children; if coercively, they will be entirely unmanageable, and will forsake the person's house who should so treat them.

The greater part of them are regular in their attendance on the preaching of the Gospel; and the Chapel is frequently crowded an hour before the time of public worship. We are soon to have a new place built.

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The greater part of them are regular in their attendance on the preaching of the Gospel; and the Chapel is frequently crowded an hour before the time of public worship. We are soon to have a new place built.

Our prospects of usefulness are pleasing; and, though our difficulties are many, we believe we *shall reap if we faint not*. God has not only enabled us to tell of Jesus in the Otaheitean Language, but he has conducted us into a field *ready for harvest*, and which calls for the most vigorous exertions. Pray for us that we may *hold fast the profession of our faith steadfast unto the end*, that our *garments may be unspotted from the world*, and that we may go down to the grave with a *conscience void of offence, both toward God and toward man*.

The Islands adjacent present an extensive field for usefulness, and occupy part of our time and labours. On Tahao we opened a new Chapel, a short time ago; and in the largest and most populous district, called Pateo, there is a large place of worship, nearly finished. We need more time, more strength, and more zeal; for the nations all around are calling for our assistance. Preaching tours have been made round Borabora; and the attention of the people is by far greater than we could have expected, when we consider that a teacher has never lived among them.

Formation of an Auxiliary Missionary Society.

“The native good sense of the inhabitants of Raiatea, will be observed in their Addresses, with much pleasure:

“The Missionaries write”—

Our people seem determined not to be behind their neighbours; and after repeated solicitations from them, we have agreed to further their wishes in forming a Missionary Society.

We were anxious that **THEY** should take the lead, lest they should ultimately say that the Gospel is a tax on their benevolence. The Chapel was made doubly large, on the day appointed for the meeting; and some, who from disease, had not seen the light of the rising sun for years, came forth. The place of worship was soon crowded to excess; and one of the natives exclaimed, “This is a day of rising from the dead. See,

here are the sick, the lame, and the blind, all coming out to-day!” Every person appeared in the best clothes that he could obtain: decency and good order pervaded the whole; but the people soon exclaimed, “Take out the sides of the house, that we may see our teachers, and hear their voice.” Their request was immediately complied with; and as soon as all were comfortably seated. Br. Williams gave out a suitable Hymn, and then prayed. It was delightful to hear **TWO THOUSAND** natives singing the praises of the Lamb of God and to see the expressions of joy that sat on the countenance of each.

Br. Orsmond then opened the meeting with an address, showing the great superiority of **THIS** meeting, compared with those which they were accustomed to hold in the reign of the evil spirits. “Then, only the Kings the Warriors, and the Chiefs assembled together. The poor people were afraid; and used to run to the mountains and hide themselves, for fear of being killed for sacrifices; but now here are Kings, Chiefs and Warriors assembled; poor men, women, and children, all collected into one place—all sitting together! Now you do not fear that you will be killed and carried before the Marai. Here are your teachers in the midst of you; and what is your business? It is to devise means that **OTHERS** may obtain and know the Word of Life. Because of that Word you now live in peace; because of it you have burnt your wooden gods, and worship the Living God.” Br. Orsmond then referred to the practices of other countries, to their zeal and love to poor people who know not the true God; and urged on the people of Raiatea to follow their good example, that other Missionaries may be sent, and that all the world may hear of the Saviour’s love.

Br. Williams then rose and proposed, “That we immediately form ourselves into a Missionary Society, and that King Tapa be the President of it.” Br. Threlkeld seconded his motion; and it was instantly approved by a unanimous show of hands.

Tapa then addressed the people with great propriety and warmth of feeling, saying, "Remember what you used to do for the Lying gods. You used to give all your time, strength, and property, and lives too. Look at the Marais which you used to build for them. Then you had no property; it was all the gods'; your canoes, your pigs, your mats, your cloth, your food, all belonged to the gods: but now, all your property is your own. Here are your Teachers in the midst of us; God sent them; He is of great compassion; they left their own land to come here. Now our eyes are opened. Let us form our conduct by the word which we learn. If we are wicked, God will perhaps take our Teachers away from us. Let us compassionate other lands. Let us give our property willingly with the whole heart. We cannot give money, but we will give what we have. Remember, there were many drowned who helped to build the ark: do you take care lest you die in your own sins, after sending the Gospel to others; lest you become at last fuel for the fire, as the scaffolding that we use about our houses does. If we are not true believers, God will not regard us. We shall go the fire of hell."

After Tapa had taken his seat, Puna, a man of very consistent conduct, invited the attention of the Meeting, by saying, "Friends! I have a little question. In your thoughts, what is it that makes the heavy ships sail? I think it is the wind. If there were no wind, the ships would remain in one place: while there is wind, we know that ships can sail. Now I think that the money of the great Missionary Society is like the wind; if there had been none, no ship would have come here with Missionaries. If there is no property, how can additional Missionaries be sent to other countries? How can ships sail? Let us then give what we can."

Tuahim then stood up and said, "Friends! the Kings, Chiefs, and all of you! we have heard much speech to-day: do not be tired: I also have a little to say. Whence come the

great waters? Is it not from the small streams that flow into them? If there were no little streams, there would be no great bodies of water. I have been thinking that the Missionary Society in Britain is like the great water, and that such like societies as ours are like the little streams. Let there be many little streams; let not ours be dry. Let Missionaries be sent to every land. We are far better off now than we used to be. We do not now sleep with our cartridges under our heads, our guns by our sides, and our hearts in fear. Our children are not now strangled, nor our brothers killed for sacrifices to the Lying Spirit; it is because of the good word of God. He sent his Word, and Missionaries to teach us, and we hope that there are some who have already believed."

Many propositions were subsequently made, and carried by a numerous holding up of the naked arm. The whole was conducted with a degree of simplicity and affection, that fanned the spark of zeal, and excited the tear of holy gratitude. The friends of religion in London never witnessed such a scene.

Before we finally closed the Meeting opportunity was allowed for any one who wished to make his observations.

Hoto, one of the great warriors, urged the people to constancy and consistency, that those across the great sea may not laugh at us.

Waver, whose heart we hope is changed, said, "We are now become a Missionary Society, and we are to give our property, that the Word of God may be carried to all lands: but let us ask, Is it in our hearts? Has it taken root there? If not, how can we compassionate others? We must give our property, with love of heart, to those who are sitting in the shades of death."

Pauwona, whose conduct agrees with his profession, said, "It would be well if all the world knew the Word of God, as well as we know it—if all could read it as we read it—if all could hear it every Sabbath as we hear it—if all would bow the knee to

Jesus—if all knew him as the only sacrifice for sin: then there would be no war. We are to give our property, that other lands may know the true God and his Word, that they may have Teachers. It is not to be given to the false gods as we used to do. Let us be diligent, and spend our strength in this good work.”

Another observed, “Friends! there have been many from among us, who have been pierced with balls: let us have no more of it: let our guns be rotten with rust; and if we are to be pierced, let it be with the Word of God.”

Brother Williams then rose; and after some recapitulatory remarks, explained more particularly the design of the Society, and gave many reasons why they ought to collect their property. He urged it as a duty they owed to God, and to the Missionary Society in London. He contrasted the blessings which they now enjoy with their former wretched mode of living, and then referred to those countries where men and women are burned, where little children are given to feed beasts, and where old people are drowned; showing, at the same time, their need of the word of the true God. He concluded by incitements to perseverance and industry.

Brother Threlkeld expressed the joy of his heart in witnessing so great a number assembled for so good a purpose, and cautioned the people more particularly against the idle tales of worthless seamen. “Perhaps,” said he, “they will tell you that we want your property for ourselves, but you know better. We have never yet requested your property. For all we have received of you, we have given our own property. We have not come hither to deceive you. Is there any one here who has been injured by us? Let him speak out. Are there any here present, who have lived at variance before? Gratify your Teachers, by burying your grievances, and live in peace. Love one another, as it becomes all who regard the Word of God. Show your willingness to do so, by holding

up your right hand.” This was instantly done.

Brother Orsmond then proposed, that the next Missionary Meeting be holden in May, 1820; and that the Kings and Chiefs be requested to complete the intended new large place of Worship by that time. To this they promptly agreed, and the Meeting concluded.

A lively interest was excited in the minds of all. It was the topic of conversation for weeks after. Some have already begun to collect their cocoa-nuts for the annual contribution. Our spirits are revived, our zeal invigorated, and our determination to spend and be spent, in the cause of the Redeemer strengthened.

NARRATIVE of the State of Religion within the bounds of the Synod of VIRGINIA.

The Lord and saviour of the church has promised that the gates of Hell shall never prevail against it. The Synod find in the events of the past year, fresh reason to confide and rejoice in this promise. They desire to bless God for what their eyes have seen, and their ears have heard of his saving power within their wide extended bounds. There has been indeed, and yet remains much to deplore. In several congregations a cold suspicious formality prevails, and too few professors exhibit that fervency of spirit, pecuniary liberality, and exemplary holiness of general conduct, which fully testify the sincerity of their profession. The spirit of mad and delusive speculation in trade, lately so prevalent, is finding its remedy in the ruin and suffering which it has produced. But our churches are still too much infected with a deadening worldly-mindedness. In several of them, but few have lately made a profession of faith and hope in our Redeemer. Societies for the promotion of religion have not increased in number or efficiency as much as might have been hoped.

But though the Synod have great cause of grief, they have greater cause of joy and encouragement. They observe with pleasure the establishment of several new, and the laudable perseverance, of several old bible and tract societies, Bible classes, and Sunday schools. On hearing the particular narratives of the members of this body concerning the operations of these institutions, they were struck with the additional evidence afforded, of their great utility in the promotion of knowledge, morality and religion, particularly among the youthful, the poor, and the formerly neglected portions of society.

No great and general revival of religion has taken place lately within their bounds. But they rejoice to see that upon the whole, large additions have been made to their churches within the year. The aggregate increase of their church-members may be estimated at near a thousand. Several churches within the Lexington Presbytery, and a few in other places have received an augmentation of between 20 and 30 members each.

Within the limits of the Abingdon presbytery they are glad to hear of the flourishing state of several congregations, the call of some destitute regions for a preached gospel, and the hopeful appearance, at present, of a speedy and considerable addition of such as shall be saved to one of these churches. They also learn with peculiar pleasure, that at Washington college in that Presbytery, about 15 pious young men are preparing for the gospel-ministry.

But the most powerful and glorious exhibitions of Divine grace, have appeared in the counties of Bath and Greenbriar.

On Anthony's creek, a settlement of 40 or 50 families, where until the last year, the people were destitute of religious instruction, a church has been organized, 24 persons have been added to the church—a house of worship has been built, and a most deep attention to Divine subjects almost universally manifested.

At Covington, a village on Jackson's river; where 12 months ago, there was little regard for religion, and where they have since enjoyed but occasional preaching,—a church has been formed of about 40 members, chiefly new converts. Many also have joined the Methodist church, a most solemn attention to religion has been awakened in almost the whole population,—and deep impressions made upon many who have not yet come forward to the Lord's table.

We remark that God has, in these places, fulfilled the work of faith with uncommon power. The impressions made were of the most deep and solemn kind. Tears, and groans, and sobs, and loud cries for mercy, were in some instances extorted from the subjects of this work.

In all that region, we hear with great joy that thousands are hungering for the bread of life, and looking ardently for the visits of the messengers of peace.

It is further stated, as an evidence of the promising state of things there that the Rev. Mr. McElheney has within 8 or 10 months, in his own congregations and vacancies around admitted into the full communion of the church about 100 souls.

Well may we say, with regard to these events; "the Lord hath done great things for us, whereof we are glad. We pray and hope, that He may carry on this work, and extend it, until his name be a praise in every part of our highly favoured land.

From the Religious Intelligencer.
STATE OF RELIGION IN THE NORTHERN
SECTION OF NEW-YORK.

The following is the Narrative of the State of Religion within the bounds of the Synod of Albany: read and adopted at their Annual Meeting in Brownville, September 15th, 1820.

To hear of the prosperity of Zion affords peculiar pleasure to her children. Such pleasure, the Synod of

Albany have it in their power to bestow upon the churches and congregations under their care; by a relation of the dealings of God towards them during the past year. A year which will be set down in the annals of this judicature of the church of Christ, and in the hearts of its members, as having been most signally distinguished by spiritual blessings; one in which the interests of the Redeemer's kingdom have been greatly advanced; and which, when the redeemed of the Lord shall stand upon Mount Zion, and looking down upon the darkness of the bottomless pit from which they have been recovered, will be remembered by them with unutterable joy. In recounting these favours, conferred upon us by the hand of our covenant God, the Synod feel that they have been bestowed upon very unworthy labourers; that they are the favours of a sovereign, yet compassionate Jehovah; and would, with one heart, adopt the appropriate language of the Bible, and say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Whatever of success might be attributed to us, viewing ourselves only as the instruments in God's hand, we would, with the deepest submission, bring it all to the foot of the cross; convinced that "Paul may plant and Apollos water, but God must give the increase."

The Synod of Albany is made up of seven Presbyteries; and to have a clear and correct view of the state of religion, it will be necessary to retrace the providence of God during the past year, to each of these presbyteries, commencing with that of St. Lawrence. The Synod are very happy to have it in their power to state, that in the large, comparatively new, and in many respects, important part of the country within the bounds of this Presbytery, there has been a very visible and pleasing change in the state of morals. They who have been accustomed to see the Lord's day profaned by forbidden labour; and who, in the public service of God, have met with only a few of Zion's worshippers, now tell

us of order, regularity, and very visibly an increasing desire to hear the word of God, and to attend upon all the ordinary means of grace. By several congregations under their care, new and commodious buildings have been erected and dedicated to the service of Almighty God; and the whole state of morals and of society greatly improved. In several of the towns within the bounds of this Presbytery, the interests of vital godliness have also been considerably advanced; and in many of their churches, though there has not been what is generally denominated a revival of religion, yet there have been many instances of hopeful conversion. Scattered throughout the bounds of this Presbytery are many, not only hungering, but starving for the bread of life; many small societies that have no teachers, and are crying in the spirit and with the anxiety of the Macedonian man, "come over and help us." Here are large districts of country entirely destitute of the means of grace; and which, in earnest and pressing strains, beg the prayers and the exertions of the devoted missionary of the cross. It is with pleasure the Synod state, that *moral* order pervades, in a good degree, the *military* stationed within the bounds of this Presbytery; that they have been supplied with copies of the holy Scriptures, and manifest some disposition to attend upon the means of grace. In Lewisville, God has shed down some of his precious mercy drops; and made his children there to rejoice in a revival of his work.

In the Presbytery of Champlain the state of religion is, on the whole, favourable in those places which enjoy the stated means of grace. Upon Potsdam and Lorain, God has begun to pour down the influences of his Holy Spirit; and the effects are already very visible. We trust that he is about to gather in a rich harvest of souls in those places. With the exception of these two places, there have been no special revivals; yet the outward means are well attended, charitable institutions are prosperous and multiplying, and a good degree

of harmony pervades their churches. This Presbytery is in the midst of a moral wilderness. Large tracts of country inhabited, but no one to preach to them the unsearchable riches of Christ. This is a region which has hitherto been greatly neglected. The precious streams of salvation, at which the way-worn pilgrim drinks and refreshes his soul, have flowed around it in every direction; but have not yet broke their way through this spiritual desert. They have heard from a distance the sound of the waters, but their thirst has not been allayed. The glimmerings of light that have occasionally flitted across their horizon, have exposed to their view the dark, cold cloud that hangs upon them, and they wait with indescribable eagerness the rising of the King of Day. From the windows of their cottages, and from the tops of the mountains they are looking forth, and the anxious cry, "Watchmen what of the night," is raised throughout their benighted borders. When, oh when shall their cry touch the hearts of our churches, and the faithful missionary be sent to tell them of Jesus. To the Presbytery of Oneida, God has manifested himself again in ways of mercy. With only one or two exceptions, the congregations under their care have been more than ordinarily engaged in religion during the past year; and several of them blessed with the special presence and work of God. Upon Holland Patent, Clinton, New-Hartford, Whitesborough, Utica, Westmoreland, Mount-Vernon, Litchfield, and Union the Lord has rained down righteousness, and many precious souls have been quickened by the vivifying influences of the Holy Spirit. If it were proper to make any calculation on a subject of this nature, the Synod would remark, that from the statements of the members of that Presbytery it would appear, that more than *seven hundred* souls have been born unto God during the past year. The fruits of these revivals, like those of every other genuine work of grace, have been peace and holiness. In view of this conquest,

made by the Captain of our salvation over the hearts of his enemies, we cannot refrain from saying. "Go on thou Prince and Saviour, from conquering to conquer, until every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Passing on to the Presbytery of Otsego, we are still able to mark the footsteps and the victories of the King of kings. Particularly in Cooperstown and Sherburne, the Lord has appeared for the salvation of many. In the former of these places, the revival began in a very interesting and powerful manner; so interesting and so powerful, that if the relation did not exceed the bounds of such a narrative, the Synod would be happy to give it to their people. The fruits of this revival were 111 hopeful converts; and in Sherburne about 200. The general features of the work in these societies, were similar to those of the other revivals within the bounds of this Synod.

From Otsego, we come to the Presbytery of Albany. Here have been gathered many trophies of the cross during the last year. In *ten contiguous towns* there have been special and powerful revivals of religion; but more particularly at Saratoga Springs, Malta, Stillwater, Ballston, East Galway, West Galway, Amsterdam, and Schenectady, the work has been overwhelming. To give any thing like a particular account of these revivals, would very far exceed our limits. We can only say that the work has been very general throughout these towns; that it has been accompanied with very deep and pungent convictions of sin as committed against a holy God; and that its fruits have been such as to convince the most incredulous, that of a truth the Lord was here. The arrows of the Almighty have been sharp in the hearts of his enemies. Many a proud sinner has been humbled, and there is good reason to believe that nearly *two thousand* souls have been washed in the blood of the Lamb. A year, such as the last has been, was never known before in the bounds of this Presbytery.

In the Presbytery of Columbia, God has also made bare his arm for the salvation of sinners. At Schaghticoke, North Pittstown and at Nassau, more than *one hundred* give hopeful evidence of being born of God. The same shower that watered the vineyard in the Presbytery of Albany was spread out over these places. In Lansingburg there has been more than an ordinary attention to religion, and about 16 or 20 give evidence of a saving change.

Other places, not particularly named, within the bounds of this Synod, have made large additions to their churches during the past year; and an increased interest to religion, as well as a more faithful attendance upon the means of grace, have been very manifest.

With these rich and abundant effusions of the Holy Spirit God hath been pleased to bless our seminaries of learning. In Union and Hamilton Colleges there have been special revivals of religion; the fruits of which are the hopeful conversion of thirty-four in the former, and seventeen in the latter of these institutions. Thus, with the smiles of his Providence upon these colleges, our Heavenly Father is mingling the converting and sanctifying influence of the Holy Spirit: and we fondly hope, preparing many faithful labourers for the fields already white with the harvest.

In some of our congregations lukewarmness and apathy still prevail. O would to God it were not so. But on all such the Synod would loudly call; and urge them to be up and doing in this day, distinguished by God's merciful visitation to our churches.

On a review of the whole, we would cordially and unitedly say,

"Bless the Lord O our souls, and all that is within us bless his holy name, and forget not all his benefits."

JONAS COE, D. D. }
JOHN FROST, } Com-
HALSEY A. WOOD. } mittee.

REFORMED DUTCH CHURCH.

General Synod of the Reformed Dutch Church in North America Report,
That, from the Minutes of the Particular Synods of New-York and Al-

bany, and from the free conversation on the state of religion, it appears.—That the pure doctrines of the gospel, as held by our standards, are generally maintained, and regularly and faithfully preached—that there is particular attention paid to the instruction of youth in the principles of our religion—that family visitation is faithfully attended to by many of our ministers that there is a very encouraging attendance upon public worship and other means of grace—that the number and influence of prayer-meetings and Bible classes have considerably increased—that family worship and other private duties are better observed than formerly—that there is an increasing attention to discipline—that the standard of piety is gradually rising—that professors of religion are walking more worthy of their vocation—that Christians of various denominations are more closely united in the kindly feelings of gospel good-will—that the monthly concert of public prayer is regularly observed in many congregations—that there is in a few places more lively interest felt in behalf of Missionary and Bible Societies—that there are more earnest prayers and more liberal exertions made for the extension of the Redeemer's kingdom at large—that the regular dispensation of the gospel has a very perceptible influence upon the world in many places, to check their vices and vain amusements—that during the last year a goodly number of sinners have, to all appearance, become savingly converted—and that the general prospects of our church are in many quarters very particularly encouraging.

From this general view it appears, that the Dutch Church was never in a more prosperous state in this country; that it never had brighter prospects; and, therefore, that its members have never been more loudly called upon to observe and acknowledge, that the hand of God has been stretched out in their behalf.

It is particularly incumbent on us to notice the increased attention which is paid to family worship: this duty has heretofore been neglected

to a very shameful degree in many of our congregations. It is pleasing to observe that an evident change for the better is now taking place. In some congregations two-thirds of the families of professors now regularly worship God morning and evening. In a few congregations the proportion is still greater; and in one, all the families of this description but two, are entitled to this commendation.

It is also pleasing to observe, that Bible classes are multiplying and attracting more general attention. It has been found by experience that this mode of instruction is peculiarly calculated to interest the minds of young people, and to induce the attendance of many, who would turn away from other modes, and in many instances it has actually been productive of the happiest results.

When we add to this the consideration, that by this method we draw instruction directly from the fountain of religious knowledge, which God himself has opened, we earnestly pray that these institutions may meet with still more extensive patronage.

Prayer meetings and family visitations, have also been remarkably blessed, and have given clear indications of God's presence with us. In attending to the latter duty it has been found very useful for the minister sometimes, to go unattended by an elder, and to speak to the members of each family, one by one. Such a mode of address, is peculiarly calculated to come home to every heart. There is no throwing it off upon others, or merging of one's self in a whole community, and thus escaping as an individual. There is a great point gained, when you make the *individual* feel that religion is his own personal concern. It has also been found useful, to hold meetings expressly for the purpose of conversation and prayer, with such as are in any degree anxious about their spiritual state; or are willing to confess that they are seeking salvation.

Among the causes of gratulation on the state and prospects of the Church, your Committee distinctly

recognize those frequent revivals of religion which are breaking forth in various parts of our land, and within our own borders; and in which, considerable numbers are in a short time brought from the darkness and thralldom of sin, into the light and glorious liberty of the children of God. When we hear such things, we are powerfully reminded of the promise; "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed and my blessing upon thine offspring;" and we are, before we are aware, thinking of those events of the day of Pentecost, which were the actual first fruits; and the earnest of the great harvest of souls which God shall gather to himself in the latter days. Considering these revivals in this connexion, they open a glorious field to our view, and place us under very special obligations to praise the Lord and congratulate one another on what we are living to hear and see. If the angels in heaven feel such an interest in our concerns as to rejoice over a sinner when he is brought to repentance, should not we rejoice at the conversion of a multitude of our neighbours and brethren? Yes, let us, "praise the Lord for his goodness, and for his wonderful works to the children of men!"

But though "the Lord hath done great things, whereof we are glad," yet our joy is abated by the coldness and barrenness of many professors; by the unhappy distractions and keen animosities existing in one of our classes; and especially, by the awful fact, that to all appearance, a vast majority of the people of our several congregations are yet in an unconverted state; and therefore, under the curse of God, and exposed to his eternal wrath. Their case is the more affecting, because they are brought very near to the kingdom of heaven; they are living within the call of the Saviour. But they *will* not come to him that they may have life. Many are deaf to his call, and wholly indifferent to his admonitions. They have forgotten their Maker, and neglect his service, though they have

grown up under the means of grace, and have dwelt in the midst of such as are living and faithful witnesses for God. Is not their case most awful and deplorable? Will it not be more tolerable for Sodom and Gomorrah in the day of judgment, than for many who belong to our congregations and frequent our churches? Let us more faithfully and habitually view the case as it really is: Let us measure ourselves not so much by human judgment, as by the standard of divine truth; let us view our congregations in the light of God's word; and we shall see abundant reason to weep day and night over the slain of the daughters of Zion! Let us pray, and preach, and act, and labour as if we were in earnest over this immense interest; as if we really believed and felt, that we are all fellow-workers with God, to save the souls of our fellow creatures from destruction.

The Committee have also prepared, and herewith present, certain resolutions connected with the state of the churches for the consideration of the Synod. All of which is respectfully submitted.

By order of the Committee,
PHILIP MILLEDOLLER, *Chairman.*
New-York, June, 1820.

SELECT LITERARY INTELLIGENCE

Recently Published and on Sale in the Book-Stores in Richmond.

SOUTHEY'S LIFE OF WESLEY. 2 Vols. 8vo. \$4. This is a curious book. It contains sketches of the Ecclesiastical History of England for near a century, notices of Wesley's fellow labourers, various anecdotes of others, and altogether a strange medley of prejudice and liberality, of sensible and absurd things. It appears to us, that the design of the writer is to prepare the way for the return of the *English Methodists* to the established church. That such an event is possible, there can be no doubt. We think it, although dis-

tant, not improbable. But the effect of Southey's book will be the reverse of that designed by him.

Character essential to Success in Life.—By the Rev. Isaac Taylor, of Ongar. *Self Cultivation Recommended.*—By the same. *Practical Hints to Young Females on the Duties of a Wife, a Mother, and a Mistress of a Family.* By Mrs. Taylor, of Ongar.

The Taylors are a family, in whom are united very considerable intellectual endowments, very creditable literary attainments, and fervent piety. They have produced a number of *small works* calculated to be useful in no small degree.

Display; Maternal Solitude; Essays on Morals and Manners, are of the number. The last of these, by Miss Jane Taylor is much less known and valued than it ought to be. It is Poetry; and we think it not too much to say, that the Author has caught some portion of the spirit and manner of the best of modern Poets, Cowper.

The three little books noticed above are worth perusal. We strongly recommend to female readers, the *Practical Hints*; the other two, to all, but especially the young.

JUST PUBLISHED,

The Life of Curran, the celebrated Irish Lawyer. By his son Henry Curran. The Reviewers speak of this as a very pleasing specimen of Biography.

The Life of Commodore Perry. A small 12mo. vol. Of the merits of this we know nothing. We hope that it is well written. The glory of a nation is perpetuated, when the wisdom of her statesmen, and the courage of her warriors, are celebrated in the writings of men of genius and taste.

To Correspondents.

We acknowledge with pleasure the receipt of the first part of a Memoir of the late William Graham, A. M.