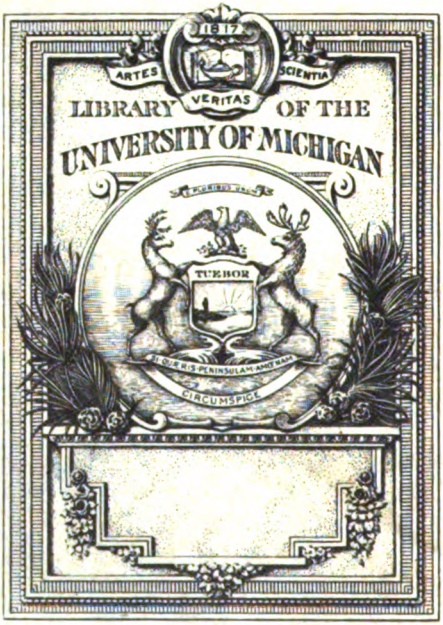

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PHILIP DODDRIDGE, D.D.

born June 26. 1702.

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THE

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

PUBLISHED MONTHLY.

VOL. I.

SECOND EDITION.

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PLAN OF THE WORK.

THIS Magazine shall contain, Essays on the doctrines of Christianity :—Arguments to support its divine authority by a revelation from God :—Answers to the principal objections made by infidels and immoral persons, against its doctrines and duties :—Explanations of difficult and doubtful passages of scripture :—Remarks on moral, religious and experimental subjects :—Distinguishing marks of true and false religion :—Explanation and fulfilment of the prophecies :—With plain rules for a godly life.

Also, as a source of intelligence, this Magazine will contain accounts of missions of all Christian denominations, extracted from their own printed narratives, with the success attending their pious endeavours to spread a knowledge of the Christian religion :—Narratives of religious revivals :—Biographical sketches of persons, either ancient or modern, who have been eminently useful in the Church of Christ, whether they were placed in a public or more private station :—Anecdotes and authentic accounts of the Christian life in singular situations ; with whatever else may instruct the minds and warm the hearts of Christians, comfort the afflicted, and awaken the sinful to attend to the things of their peace.

Polemic discussions will not be admitted into this publication. All Christian denominations who believe in the divinity of Jesus Christ, and the known essential doctrines of his gospel, are invited to contribute their assistance, under the assurance that nothing shall be intentionally admitted which will wound their feelings, or increase divisions between the humble and faithful followers of our Divine Redeemer.

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CONDITIONS.

I. This work will be continued in monthly numbers through the year, each containing forty pages 8vo. printed on white paper with a handsome type, and a cover and contents on blue paper.

II. The price to subscribers, who receive less than 6 numbers for each month, will be 15 cents.

III. To those who subscribe for 6 and less than 12 numbers each month, 12 1-2 cents.

IV. To those who subscribe for 12 numbers each month engaging to take them through the year, 12 1-2 cents and a thirteenth gratis.

V. Any Bookseller, or any Missionary Society who make themselves responsible for fifty numbers per month, shall have 12 1-2 per cent. deduction from the most favourable terms above.

VI. Any person who will receive 25 numbers each month, and give evidence that they are distributed gratis to the poor, shall have them at the price mentioned in the last article.

The above are the prices at the office of publication. It is expected that payment will be made quarterly. Single subscribers who make full payment at the beginning of the year shall have 5 per cent. deduction.

It is expected that all letters will be post paid; if they are not, the postage will be charged in account.

If the work meets with sufficient encouragement to defray the expense, a handsome engraving shall embellish every number, illustrative of some subject contained therein.

An Index of the volume will be given at the end of the year.

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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. I.] JANUARY, 1808. [NO. 1.

Memoirs of the Life and Writings of Philip Doddridge, D. D.

DR. PHILIP DODDRIDGE was descended from a respectable family in Devonshire. His great-great-uncle was sir John Doddridge, knt. a justice of the King's bench, in the reign of James I. His grandfather, John, rector of Sheperton in Middlesex, was ejected by the act of uniformity, in 1662*. Mr. Daniel Doddridge, his father, an oilman in London, married the daughter of the Rev. John Bauman, of Prague, who, in consequence of the troubles which followed the expulsion of the Elector Palatine from Bohemia, came to England, and, having brought ample testimonies from many German divines, was appointed master of the free-school at Kingston-upon-Thames*.

Mr. Daniel Doddridge had twenty children, all of whom died young except one daughter, and Philip, who was born in London, on the 26th of June, 1702. So destitute was he at his birth, of the signs of life, that he was thrown aside as dead. But one of the attendants thinking she perceived some motion in him, cherished with such assiduous care the almost expiring flame of existence, that it was happily preserved. From his infancy young Doddridge had an infirm constitution, and a thin, consumptive ha-

* At that time, he had ten children unprovided for; notwithstanding which, he quitted a benefice of 200l. a year, rather than violate the dictates of his conscience.

* This gentleman likewise gave a great example of integrity. That he might enjoy the free exercise of the Protestant religion, he quitted the possession of a considerable estate, and withdrew, on foot, in the habit of a peasant; carrying with him nothing but a hundred broad pieces of gold, plaited in a leathern girdle, and a bible of Luther's translation.

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bit, which rendered both himself and his friends apprehensive that his life would be short. He frequently was accustomed, therefore, especially on the returns of his birth-day, to express his wonder and gratitude that his years were so long continued. His parents brought him up in the early knowledge of religion. His first initiation in the learned languages was in a private school in London. In 1712, he was removed to Kingston-upon-Thames, and placed at the school there under his grandfather Bauman. Here he continued till 1715, and distinguished himself by his piety and diligent application to literature. The same year, he lost his father; and he had been deprived of his mother some time before. This circumstance, of his being left an orphan, excited in him very serious, but not gloomy reflections; for he expressed a devout, and even a cheerful trust in the divine protection.

On his father's death, Mr. Doddridge was removed to a private school at St. Alban's. Here he was happy in forming an acquaintance with a gentleman who behaved to him with the kindness of a parent—Mr. (afterward Dr.) Samuel Clark, the dissenting minister of the place. What rendered Mr. Clark's protection particularly seasonable, was a calamity that befel Mr. Doddridge. By the mismanagement of the person into whose hands the care of his affairs had been entrusted after his father's death, he lost the whole of his substance; and had not Providence raised him up such a generous friend, he could not have proceeded in his studies.

During Mr. Doddridge's residence at St. Alban's, he began to keep a diary of his life; from which it appears how anxious he was to be advancing in knowledge, piety, virtue, and usefulness. As he had the Christian ministry in view, beside his application to the languages, he read, every morning and evening, portions of scripture, with some commentary upon them; and it was seldom, indeed, that he permitted either his school-business, or any amusements, to divert him from this course. He recorded the substance of the sermons he heard, with the impressions they made upon him; noting what was most worthy of imitation in the preacher.

In 1718, Mr. Doddridge left the school at St. Alban's, and retired to his sister's house, at Ongar in Essex. Strong as his inclination was to the ministry, he had little prospect, from the narrowness of his circumstances, of being able to carry his wishes into execution. While he was in this state of suspense, the dutchess of Bedford, hearing of his situation and character, made him an offer, that, if he chose to be educated for the church of England, she would support the expenses of his education, and afterward provide for him. This proposal he received with gratitude, but declined it in a respectful manner, as he could not comply with the terms of ministerial conformity. In the distress of his mind, from an apprehension that he should not be able to accomplish what was so near to his heart,

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he entertained thoughts of studying the law, and was on the point of entering into an advantageous connection with Mr. Eyre, a counsellor, when he received a letter from Mr. Clark, offering to take him under his care, if he chose the ministry upon Christian principles. He considered this offer as a seasonable interposition of Providence; and, accordingly, he returned to St. Alban's, and continued some months at the house of his excellent friend, who directed his studies, furnished him with books, and laboured to cherish religious dispositions in his heart. In 1719, he was placed under the tuition of the Rev. John Jennings, who kept an academy at Kibworth, in Leicestershire*. In 1722, Mr. Jennings removed to Hinckley, at which place Mr. Doddridge preached his first sermon, on the 22d of July.—From his first appearance in the pulpit, he was remarkably acceptable in the places where he exercised his talents. In 1723, he settled at Kibworth. As he lived in an obscure village, he could devote almost his whole time to the acquisition of knowledge. Soon after his settlement at Kibworth, one of his fellow-pupils having condoled with him, in a letter, on his being buried alive, he returned the following answer: 'Here I stick close to those delightful studies which a favourable Providence has made the business of my life. One day passeth away after another, and I only know that it passeth pleasantly with me. As for the world about me, I have very little concern with it. I live almost like a tortoise, shut up in a shell, almost always in the same town, the same house, the same chamber. Yet I live like a prince; not indeed in the pomp of greatness, but the pride of liberty; master of my books, master of my time, and I hope I may add, master of myself. I can willingly give up the charms of London, the luxury, the company, and the popularity of it, for the secret pleasures of rational employment and self-approbation; retired from applause and reproach, from envy and contempt, and the destructive habits of avarice and ambition. So that, instead of lamenting it as my misfortune, you should congratulate me upon it as my happiness, that I am confined to an obscure village; seeing it gives me so many valuable advantages, to the most important purposes of devotion and philosophy; and I hope I may add usefulness too.'

Dr. Kippis observes, that he has transcribed this passage with peculiar pleasure; as he has reason to reflect with some degree of satisfaction, that the spending a number of years in retired situations may be favourable to the increase of knowledge and the habits of study. To this gentleman's excellent life of our author, prefixed to the seventh edition of 'The Family Expositor,' we refer the reader for a pleasing account of

* Author of Two Discourses on preaching Christ, and particular and experimental Preaching; which were so much esteemed, that, they were recommended by two Bishops, at their visitations of their clergy.

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the particular objects of Mr. Doddridge's studies, and the manner in which he conducted them, both at the academy, and during the earlier years of his ministry. Into these, as well as into his preparations for the pulpit, and the character of his sermons and expositions, during the same period, although very interesting subjects, our limits will not permit us to enter.

In 1723, Mr. Doddridge removed to Market-Harborough, but without discontinuing his relation to the people at Kibworth. About this time, he received pressing invitations from some large congregations at London, Nottingham and other places. But he preferred his connection at Kibworth and Harborough, and, in 1729, being chosen assistant to Mr. Some, minister of the congregation at Harborough, he preached alternately at this place and at Kibworth. Mr. Jennings who died in 1723, had declared it to be his opinion, sometime before his death, that Mr. Doddridge was the most likely of any of his pupils to proceed with his plan of academical instruction; and many of our author's friends concurring in the same idea, he opened an academy at Harborough, in Midsummer 1729.—His first lecture shewed to his pupils the reasonableness and advantages of acknowledging God in their studies. In the second, he gave directions for their behaviour to him, to each other, and all around them. After this he proceeded to his ordinary course. Thus was he led to a situation of life which formed the most distinguished scene of his usefulness.*

On the 24th of December 1729, Mr. Doddridge removed his academy to Northampton, in consequence of a pressing invitation to take upon him the pastoral office of the congregation at Castle Hill, in that town. Two months afterward, he was seized with a very dangerous illness, from which, however, he happily recovered; and, on the 19th of March following, he was ordained at Northampton.

Dr. Kippis, speaking of Mr. Doddridge's abilities as a preacher, thus expresses himself; 'He was always warm and affectionate in the applications of his sermons. His sentiments on this head he has thus expressed: "It is indeed unworthy the character of a man and a Christian, to endeavour to transport men's passions, while the understanding is left uninformed, and the reason unconvinced. But, so far as is consistent with a proper regard to this leading power of our nature, I would speak and write of divine truths with a holy fervency. Nor can I imagine that it would bode well to the interest of religion to endeavour to lay all those passions asleep, which surely God implanted in our hearts to serve the religious as well as the civil life, and which, after all, will probably be employed to some very excellent or very pernicious purposes." This is the lan-

* The late Rev. Hugh Farmer, so well known among the Dissenters as a most excellent preacher, and by the literary world in general for his extensive learning and valuable publications, was one of Mr. Doddridge's earliest students.

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guage of wisdom. True eloquence consists in an union of the rational, the forcible, and the pathetic; and to address to the affections, as well as to the reason, of mankind, is the dictate of the soundest philosophy. The cold and feeble conclusions of many discourses from the pulpit, are as disgusting to a just taste, as they are unprofitable with regard to religious improvement.'

In 1738, Mr. Doddridge persuaded his people to concur with him in establishing a charity school, for instructing and clothing twenty boys. He himself often visited the school, and examined the children; accompanying his exhortations with affectionate prayers for their improvement and welfare. With such distinguished abilities, and such excellent virtues, it is not surprising that he possessed the esteem and love of his congregation. In his last will he bore this testimony to their character, 'That he had spent the most delightful hours of his life in assisting the devotions of as serious, as grateful, and as deserving a people, as perhaps any minister ever had the happiness to serve.'—'This character,' says Dr. Kippis, 'was, no doubt, almost universally true. Nevertheless, he was not without his calls for the exercise of patience. There were persons belonging to his society, who were narrow bigots, and weak enthusiasts; and these sometimes obtruded upon him in a foolish and troublesome manner. He behaved, however, to them, with a condescension and tenderness which they scarcely deserved, and of which few ministers of the gospel would be able to set an equally striking example.'

In 1730, Mr. Doddridge married Mrs. Mercy Maris, of Worcester; a lady who, with a delicate constitution, and precarious state of health, proved an excellent wife, and received, in return, the most endearing proofs of conjugal affection.

Dr. Kippis, in his Life, has employed many pages in an interesting account, interspersed with important reflections, of the manner in which Mr. Doddridge conducted himself as an academical tutor. We must here be content to observe, that so great was his reputation in this respect, that the number of his students was large, being, one year with another, thirty-four: and the academy was usually on the increase. During the twenty-two years in which he sustained this office, he had about 200 young men under his care, of whom 120 entered upon the ministry. Several of his pupils were from Scotland and Holland. One person, who was intended for orders in the church of England, chose to spend a year or two under his tuition, before he went to the university. Others, whose parents were of that church, were placed in his family, and were readily allowed to attend the established worship; for the constitution of his academy was perfectly catholic.

Mr. Doddridge, in younger life, afforded various proofs of a poetical turn. Of the lines which he wrote on the motto to the arms of his family, 'Dum vivimus vivamus,' Dr. Johnson's opinion was, that they constitu-

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ted one of the finest epigrams in the English language. Though so well known, they cannot be omitted in any memoirs of the author's life:

'Live, while you live,' the epicure would say,
'And seize the pleasures of the present day.'
'Live, while you live,' the sacred preacher cries,
'And give to God each moment as it flies.'
Lord, in my views let both united be;
I live in pleasure when I live to Thee.

[To be continued.]

A Narrative on the Subject of Missions, for the Year 1807. And a Statement of the Funds of the Missionary Society of Connecticut. Published by the Trustees of the Society.

THE Constitution of the Missionary Society of Connecticut having made it the duty of the Trustees of the Society to publish annually, an account of the Missionaries employed by them, and of the places to which they are sent,—of the state of the funds,—and generally of their proceedings in the discharge of the trust committed to them, the said Trustees invite the attention of the ministers and people of the State to the following Narrative for the year 1807.

The several districts in which Missionaries have been employed are, the north-eastern part of Vermont,—the north-western part of Vermont,—the northern counties of New-York, west of lake Champlain,—the settlements on Black river and parts adjacent,—the western counties of New-York,—the northern counties of Pennsylvania, and the territory called New Connecticut. The Missionaries who have laboured in these fields are, the Rev. Asa Carpenter, the Rev. Aaron Cleveland, the Rev. Jeremiah Hallock, the Rev. Holland Weeks, the Rev. John Hough, Mr. George Colton, Mr. Thomas Punderson, the Rev. Joseph Vaill, the Rev. Israel Brainerd, the Rev. Calvin Ingals, the Rev. Seth Williston, the Rev. John Spencer, and Mr. Abraham Scott.

In last year's Narrative, the Rev. Asa Carpenter is mentioned as appointed to labour in the north-eastern part of Vermont. He entered on his mission in November, 1806, and itinerated 8 weeks, in which time he travelled upwards of 350 miles on missionary ground, preached 54 times, administered the Lord's Supper once, baptized 3 children, assisted in forming one church, and attended 3 conferences. In addition to these labours, he visited a number of families and several sick persons. In his journal he observes, "On the Sabbath the meetings were full. Though at some lectures but few attended, at others there was a goodly number. In almost every place there are some that are really serious, and who, consequently, are pleased with opportunities to hear the gospel preached."

Last spring, and beginning of summer, the Rev. Aaron Cleveland performed a mission of 17 weeks in the same field. During

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his mission he preached 92 sermons, in 25 different towns, in 9 of which churches have been formed. He administered the Lord's Supper 5 times, baptized 11 children, attended funerals, visited and prayed with the sick, and visited several schools and many families. He found that in places where there is no stated ministry, error and delusion abound; and that there is much need of continuing to send Missionaries to that country. In one of his letters he remarks, "I have been received kindly, and treated 'well every where. People in general have done their best to 'attend appointed meetings, and I hope some little good will be 'done by missionary labours. The salt of the earth seems to be 'scattered more or less in every town, and now and then one is to 'be found exceedingly pious and exemplary."

The next Missionary in this part of the country was the Rev. Jeremiah Hallock, who returned in November last from a mission of 16 weeks, in the course of which he rode upwards of 900 miles, baptized 12 children, received 4 persons into church fellowship, administered the Lord's supper 4 times, preached 90 sermons, attended conferences, visited the sick, and spent several whole days in visiting schools and families from house to house. The following is extracted from his journal: "I was kindly received, 'and comfortably provided for. The meetings were generally so-'lemn and attentive. The spiritual interest of the Redeemer's king-'dom hath evidently increased in the state within six years, when 'I was there on a former mission. About 40 ministers have been 'settled within this term, and mostly in new places where they 'never had a minister before. There is yet much missionary 'ground; and while the Lord's people return their cordial thanks 'to the Trustees, they earnestly request they would still remem-'ber them. Although the ecclesiastical convention of Vermont 'have formed themselves into a Missionary Society, yet it is hoped '(as I heard it often observed) that this will not abate the atten-'tion of the Connecticut Society to the destitute churches and 'towns in that State."

The Rev. Holland Weeks, it is supposed, is now labouring in the same field.

In the fall of 1806, the Rev. John Hough received an appointment to itinerate 4 months in the north-western part of Vermont. Soon after he commenced his mission he was invited by the people of Vergennes, to preach statedly to them as a candidate for settlement. With this invitation he complied, and in March last was ordained to the pastoral care of the church and people in that place. Mr. Hough laboured as a Missionary only 5 weeks. In this time he visited many of the towns in the northern part of the State, and preached 31 sermons. In his letter to the Trustees he observes; "My discourses were heard with attention, and my appointments 'were usually well attended. A large proportion of the inhabi-'tants in the vacant towns esteem it a high privilege to be visited 'by Missionaries. There are in the State many towns which are 'too new to be able to support the regular preaching of the gos-

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'pel, and in others a want of harmony in religious sentiments 'will have the same effect. The northern part of the State of 'Vermont will therefore, for a considerable period, be a proper 'field for the labours of Missionaries."

Last spring and summer, the Rev. Holland Weeks performed a mission of 24 weeks in the north-western part of Vermont, and the northern part of New-York, west of lake Champlain. He rode about 1300 miles on missionary ground, preached 153 sermons, made nearly 200 family visits, besides where he lodged, attended 33 conferences, baptized 15 children, administered the Lord's Supper 6 times, visited 14 schools, attended 3 church meetings, one ordination, and one installation, examined and propounded to join the churches 15 persons, and assisted in forming one church. Mr. Weeks began his mission in Vermont, about the first of March, and continued in that State till the beginning of June, when he crossed lake Champlain into the State of New-York, where he laboured till about the middle of August. He then re-crossed the lake, and itinerated a few days more in Vermont. In several places, both in Vermont and New-York, there was a revival of religion, and in most of the towns a number of people anxious to hear preaching, and to have the Christian ordinances administered among them. The following remarks are extracted from Mr. Weeks' journal: "With scarce an exception, wherever I have called, I have been kindly and hospitably 'received. The inhabitants of the new settlements, who have any 'regard for the preaching of the gospel, are not insensible of 'their obligations to the Missionary Society of Connecticut, as an 'instrument of their spiritual good. They practically show that 'they are not devoid of the feelings of gratitude. There are 'numerous little churches which owe their existence, under God, 'to the faithful labours of Missionaries from Connecticut, *the Lord 'working with them, and confirming the word.* These churches 'have as yet but little pecuniary strength, by which to provide 'themselves and the rising generation with the important and necessary means of moral instruction. There are many people 'who say they were not in favour of sending out Missionaries, 'before they removed into the wilderness; but now they have 'changed their sentiments entirely upon this subject, and feel glad 'to receive that assistance from Missionaries without which they 'and their children must, in a great measure, be destitute of religious instruction. There are others who say that when they 'lived in the old settlements, they contributed for the support of 'missions; and now they are glad to receive the benefit of it. 'What they contributed God has been pleased to direct should be 'for their own personal benefit, and that of their families and 'neighbours in particular, as well as their fellow creatures in other 'places. The adversary has his apostles, and also a multitude of 'untoward spirits on his side, with the weight of their influence, 'in opposition to evangelical truth, and a regular use of the means 'of grace. It must therefore be plain to every one who candidly

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'considers, or who has seen the peculiar situation of infant settle-
'ments, that it is a matter of unspeakable moment that measures
'should be devised and vigorously executed to furnish the new
'settlements with faithful, zealous, orthodox preachers. In con-
'sequence of what has already been done, thousands will have
'occasion to praise God for ever. Everlasting joy will be upon
'their heads. God grant that this good work may still go on,
'till the whole world shall be brought to the knowledge, and the
'cordial acknowledgment of Jesus Christ."

The next field of missions, to which the Trustees would turn the attention of the public, is the settlements on Black river and parts adjacent. In last year's Narrative, Mr. George Colton is mentioned as then labouring in that field. He performed a mission of 16 weeks, partly in those settlements, and partly in some of the settlements, further south and west. The following is extracted from the close of his journal: "My mission com-
'menced September 27th, 1806, and terminated January 19th,
'1807. I rode about 600 miles on missionary ground, preached
'80 sermons, visited about 150 families, and several schools, and
'travelled through more than 30 towns, some of which I visited
'twice. The bulk of the people were disposed to hear me, and
'are friendly to the missionary cause. I found no great revivals
'of religion, but many apparently pious people, some under deep
'religious impressions, and very many enquiring. Many of the
'new settlements where I have been are in a melancholy condi-
'tion by reason of divisions. Every error that can be imagined
'prevails among the people. Some of the towns have been recently
'settled, and are consequently unable to support the stated and reg-
'ular administration of the gospel, and others that are older and
'more wealthy are, by means of other impediments, equally una-
'ble, and therefore claim and loudly call for the assistance of Mis-
'sionary Societies. By the preaching and other labours of Mis-
'sionaries, light is thrown on important doctrines, errors are refu-
'ted, churches formed and difficulties healed, sinners convinced and
'converted, saints comforted and encouraged, and the welfare of
'civil society promoted."

The next Missionary employed in the Black river country was Mr. Thomas Punderson, who performed a mission of 16 weeks in those settlements last summer and fall. During this time he rode about 1230 miles, preached 97 times, visited 4 schools, attended several conferences and one funeral, besides visiting the sick, the afflicted, and the wavering. Mr. Punderson's journal contains the following remarks on the religious state of the country: "As I
'went from place to place, I found many good people, who ap-
'peared to have Zion's interest at heart,—who appeared deeply
'to mourn the prevalence of immorality, delusion, and error. It
'gladdens the hearts of such to have Missonaries sent among
'them. Their gratitude is not unfrequently expressed by tears.
'Their spontaneous language seems to be, *How beautiful upon the*
'*mountains are the feet of them that bring glad tidings, that publish*

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'*peace!* But not so with all; some who once professed Christ be-
'fore men appear to have lost their first love. Generally speak-
'ing, it is a time of coldness and stupidity about the things of re-
'ligion, through this part of the country: though in some places
'there are a few individuals enquiring what they must do to be
'saved. In many places numbers appear to be desirous of hear-
'ing preaching, but preachers cannot be obtained. In many
'towns, were the people united, they would be able to support a
'minister, but unhappily they are much divided in religious senti-
'ments. There is a great call for faithful labourers in this part of
'Christ's vineyard; and abundant reason for the friends of Christ
'and his kingdom to pray the Lord of the harvest to send forth la-
'bourers, *for the harvest truly is great, and the labourers are few.*
'It is the opinion of judicious people in these parts that Mission-
'aries have been instrumental of doing much good. Their ser-
'vices have been acceptable, and are still earnestly solicited."

"It is astonishing to see how many people have moved into this
'country, in the space of eight or ten years. He, whose will be
'the kingdom and dominion, is making fertile the wilderness and
'the solitary place; he will make them vocal with his praises.—
'How animating is the thought that God is pleased to honour the
'weak and feeble efforts of his children, as a means of advancing
'his kingdom! What a motive is this for all to be diligent and
'prayerful, always abounding in the work of the Lord! Let not
'the friends of Zion be dismayed or discouraged. Let them not
'slacken, but rather redouble their efforts. *Go, teach all nations,*
'was the command which Christ gave, just before he ascended
'on high. Oh, that every Christian might feel his duty and per-
'form it! Then would Zion arise, and shake herself from the
'dust, and put on her beautiful garments."

Mr. Punderson was followed by the Rev. Joseph Vaill, who entered on a mission to the Black river settlements in September last, from which he returned the first of January instant. He has given the following account of his mission. "I entered on my
'missionary labours the latter part of September last; preached
'in 16 on 17 towns, 74 times in all, administered the Lord's Sup-
'per 5 times at different places, baptized 6 children, prayed with
'a number of sick persons, and visited several schools. I was very
'affectionately received in almost every place, and especially by
'families where I lodged. I tarried in above 50 different houses
'in the course of my tour, and generally conferred with the fami-
'ly on the subject of religion, and addressed their children at par-
'ting with them, on the concerns of the soul. I found many who
'appeared to be understanding, judicious Christians, who lamen-
'ted their being denied the great privileges of a stated gospel min-
'istry. In almost every place where I preached a goodly number
'appeared to be disposed to collect together for lectures, and their
'attention was generally remarkably solemn. I found some awa-
'kening at Rutland hollow, and in the town of Harrison. In the
'course of my travels I became more fully convinced of the great

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'utility of Missionary Societies to the new settlements. In consequence of Missionaries' forming Churches and distributing religious books, religious and social worship are kept up in many places, upon the Lord's day, without a minister. Though the number that attend is not large, yet their thus meeting together has had a salutary effect in putting a check upon the disorderly conduct of the looser sort on the Sabbath. By the labours of Missionaries, attended with a divine blessing, Christians have been greatly quickened and edified, and many sinners have been made the hopeful subjects of sanctifying grace. These labours also tend greatly to impress the minds of the serious and thinking part of the inhabitants with the importance of using their earnest endeavours to have ministers settled, and the ordinances of the gopel statedly administered. May God, in his infinite mercy, succeed the benevolent designs of the respective Missionary Societies, and crown the labours of their Missionaries with abundant success!"

In the western counties of New-York, and the northern counties of Pennsylvania, the Rev. Israel Brainerd laboured about 4 months, commencing his mission in November 1806, and ending it in March 1807. He began in the county of Otsego, thence he proceeded to the counties of Chenango, Broome, Tioga, Lycoming, and Luzerne. He preached 97 times, attended 5 conferences, baptized one adult and 8 children, administered the Lord's supper twice, visited and catechised 12 schools, attended one funeral, and visited families for private instruction, and the sick as he had opportunity. He observes that though there appeared to be no special impression upon the minds of the people in general, yet in most places there was a disposition to hear, and the pious appeared to be edified, and to rejoice. He found many errors prevailing, and great need of the labours of faithful, orthodox Missionaries.

In November last, Mr. Brainerd received an appointment to itinerate a few weeks in the counties of Otsego and Delaware. No particular intelligence has been received from him since he entered on his mission.

From the latter end of May to the beginning of October, the Rev. Calvin Ingals, itinerated as a Missionary, in the State of New-York. He began his mission in Otsego county, and thence proceeded westward in the northern range of counties to lake Erie. He travelled nearly 1400 miles, preached 89 sermons, formed one church, baptized one adult and 6 children, attended several funerals, visited and prayed with many sick persons, visited families, and conversed with individuals on spiritual subjects, as opportunity presented. The westernmost county in the State is a large tract of country, in which many settlements have been recently made. Here a large field is opening for missionary labour, and many of the settlers, sensible of this, expressed to Mr. Ingals an earnest desire that Missionaries might be sent to that extensive and rapidly settling country. There are also many other places that not only need, but ask the same favours.

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Mr. George Colton laboured about 4 months, last summer and fall, in the counties of Otsego and Delaware. He visited every town in the county of Delaware, and almost every town in the county of Otsego, and in most of the towns preached once or more. On this mission he rode about 1000 miles, preached 84 sermons, and visited many families and several schools. He remarks, in his journal, that the people generally paid good attention to preaching, and treated him with kindness. He met with many who appeared to be truly pious,—with some scoffers and errorists, and with great numbers who, though giving no evidence of possessing vital piety, appeared friendly to the missionary cause. Many appeared to remember, with affection and gratitude, former Missionaries who had visited them, and expressed an ardent wish that the Trustees would continue to send labourers into that part of the vineyard of the Lord.

The Rev. Ebenezer Kingsbury was some time since appointed to a mission to that same field, but owing to sickness in his family, has been as yet prevented from entering on the service.

In October last, the Rev. Seth Williston received an appointment to labour, for the term of six months, in his former field of missions, namely to the south-western counties of New-York and the northern counties of Pennsylvania, and it is supposed he is now engaged in fulfilling that appointment.

To the Rev. John Spencer, a minister living near lake Erie, the Trustees sent, some time since, a commission to labour for several weeks, in the settlements in his vicinity.

Several other persons now stand appointed as Missionaries, some of whom will, probably, soon enter on the service.

From the first settlement of New-Connecticut, the Trustees have thought it their duty, for various reasons, to pay particular attention to that country; and they very much regret that they have not been able of late to obtain a competent number of Missionaries for that important field. The only person that has laboured there, in the course of the last year, under the direction of this Society, is Mr. Abraham Scott. He began his mission the latter end of July, and continued to itinerate till some time in October, when, the situation of his family requiring his attention at home, he left the service for a few weeks, after which he was to return. No recent accounts have been received from him. Mr. Scott spent 11 weeks in New-Connecticut. He preached twice every sabbath excepting 3, on which he preached but once. Exclusive of sabbaths, he preached 26 times. Part of the time he travelled in company with the Rev. William Wick, a Missionary from the General Assembly of the Presbyterian Church, and was present with him at two sacramental occasions, and at the formation of two churches. He was in most of the principal settlements, and visited many families and individuals. The following remarks are extracted from his journal: "The people 'in this country in general profess, and also in many other 'respects evidence a desire for the gospel. They generally give

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'their attendance when circumstances will admit. They not only 'attend with decency and decorum, but in many places numbers 'have appeared solemn and affected. I have conversed with some 'few who are under serious impressions. In several places they 'have subscribed generously to pay for preaching, and are de-'sirous of obtaining ministers to labour statedly among them."

Mr. Jonathan Leslie, who lives in the vicinity of New Connecticut, has lately been appointed a Missionary to that country; and others will be sent there as soon as suitable persons can be obtained.

From the preceding Narrative it will be seen that, exclusive of the services lately performed by Messrs. Weeks, Brainerd, Williston, Spencer, and Scott, the Missionaries employed by the Trustees the year past have laboured in all about 180 weeks, preached nearly 1000 sermons, administered the Lord's Supper 23 times, baptized 63 persons, formed 3 churches, and admitted 22 persons into the communion of churches, besides performing other ministerial services as opportunity presented.

It affords the Trustees great satisfaction to reflect, that their endeavours to supply the new settlements with preaching, and other ministerial labours, the year past, have been attended with more success than in some preceding years. They consider this as an encouraging circumstance, and a motive to renewed and still more vigorous exertions. Though much has been done by the several Missionary Societies in the United States, for the benefit of the new settlements, much still remains to be done, as those settlements are rapidly increasing in number and in extent.

In the course of the year the Trustees have sent a number of religious books to the new settlements, a particular list of which is subjoined to this Narrative. More would have been sent had opportunities presented. There are now on hand, belonging to the Society, nearly 30,000 numbers of the Connecticut Evangelical Magazine, some of which will probably be sold, and the rest will be distributed among the inhabitants of the new settlements, whenever they can be sent there. There are also on hand many other books designed for distribution, particularly several hundred copies of a Sermon on Christ the Bread of Life, given by a friend of missions, to whom the Trustees take this method to express their thanks, in the name of the Society, for the many valuable donations of books and money received from him.

The distribution of religious books is a very important means of promoting religious knowledge, and of advancing the kingdom of the Redeemer. The Trustees therefore request the pious and charitably disposed to aid them in this work, by making donations of books, and by endeavoring to procure persons to carry books to places where they are needed; particularly they request those who may be going to the new settlements, to call on the Book Committee, and receive from them as many books as they shall be willing to carry, and be responsible for their faithful distribution.

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By inspecting the statement of the Society's funds, subjoined to this Narrative, it will be seen that the liberality of the good people of the State still continues. The public contributions of last May were about equal to those of preceding years, and in the course of the year several valuable private donations have been made.—There has also been a payment of nearly 800 Dollars from the publishers of the Connecticut Evangelical Magazine; and another of about 120 Dollars from the Editors of the Hartford Selection of Hymns. There has likewise been a valuable legacy bequeathed to the Society, by Richard Devens, Esq. of Charlestown, Massachusetts, of ten shares in the Boston Fire and Marine Insurance Company, and arrangements are making for a legal conveyance of the same to the Trustees. This legacy is worth about 1000 Dollars. Mr. Benjamin Beecher of Cheshire has also made a generous addition to his former donation of land. The Trustees feel grateful for the above donations, and take this method to express their thanks for the same.

The expenses of the last year have very considerably exceeded those of the preceding year; and much more would have been expended, if the Trustees could have obtained as many Missionaries, and found the means of distributing as many books as they desired.

The time for which the legislature of the State had licensed contributions having expired last May, and the Trustees having judged, from the liberality with which the people continued to contribute, that they wished again to have an opportunity in this way to promote the cause of missions, application was made to the legislature, and permission obtained for another contribution.

A measure of this kind was the more necessary, as the Editors of the Connecticut Evangelical Magazine determined to discontinue the publication of that work; and consequently a very considerable source of revenue was cut off. The profits arising from the sale of the Magazine have exceeded the most sanguine expectation. Upwards of 8150 Dollars have already been paid into the Treasury, and there is now due from subscribers about 3200 Dollars, the most of which will probably be collected. This is exclusive of 30000 Magazines left on hand, which are the property of the Society, and many of which it is presumed will be sold. The Editors, and those who furnished materials for the Magazine, deserve the thanks of the public for their generous, disinterested exertions.

The Trustees, judging that the interest of the institution required, that the vacancy occasioned in their Board, by the late much lamented death of the Honorable Oliver Ellsworth, Esq. should be immediately filled, made choice of Enoch Perkins, Esq. for that purpose, and he has accepted the appointment.

No recent communications have been received by the Trustees from the London Missionary Society; they have therefore no particular information to give to the public respecting the missions established by that Society; nor have they received any particular

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intelligence from the other Missionary Societies in Europe. From general information however, derived from various sources, they have reason to believe that the missions to the East Indies, Tartary, and Africa have been attended with some success, and that great good will ultimately result from them. It is believed also that much good will be done by the dispersion of the holy scriptures in various languages, under the direction of the British and Foreign Bible Society, and other similar institutions.

On the whole, the friends of Zion have encouragement to continue their exertions. Though the enemy has erected a standard to which great numbers are flocking, yet he who, in the days of his flesh, spoiled principalities and powers, still reigns as head of his Church, and king in Zion. Let this idea animate his subjects to exert themselves to the utmost, according to their respective stations, for the enlargement of his glorious kingdom. Above all let them pray without ceasing: "For Zion's sake let them not hold their peace, and for Jerusalem's sake let them not rest, until the righteousness thereof go forth as brightness; and the salvation thereof as a lamp that burneth."

JOHN TREADWELL, *Chairman.*

Passed by the Board of Trustees, January 6, 1808.

Attest,

ABEL FLINT, *Secretary.*

Officers of the Missionary Society of Connecticut.

TRUSTEES.....His Honor *John Treadwell*, The Honorable Messrs. *Roger Newberry*, *Aaron Austin*, *Jonathan Brace* and *John Davenport*, Esquires. *Enoch Perkins*, Esq. Rev. Messrs. *Samuel J. Mills*, *Elijah Parsons*, *Nathan Perkins*, D.D. *Moses C. Welch*, *Samuel Nott*, and *Calvin Chapin*.

Andrew Kingsbury, Esq. Treasurer.

Rev. *Abel Flint*, Auditor.

His Honor *John Treadwell*, Chairman, and the Rev. *Abel Flint*, Secretary of the Board of Trustees.

Committee of Missions.—Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. Rev. Messrs. *Elijah Parsons*, *Nathan Perkins*, *Moses C. Welch*, *Samuel Nott*, and *Abel Flint*.

Book Committee.—Hon. *Jonathan Brace*, Rev. Messrs. *Nathan Perkins*, and *Abel Flint*.

Committee of Accounts.—Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. and Rev. *Abel Flint*.

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The Unbelieving will be self-condemned in the day of Judgment.

A SCENE more solemn and interesting cannot be presented to our minds, than the last judgment. The Son of God appearing in the form of his glorified humanity, attended by ministering angels, and seated on a throne prepared for judgment: all the successive generations of men that ever existed from the commencement to the consummation of time raised from their earthly or watery graves, summoned to the judgment, and in character and destination perfectly known to the assembled universe, by the difference in the bodies raised for them, as well as by their unveiled hearts: the interesting separation made before a tribunal of unerring righteousness: the utterance of the sentence, 'depart, ye cursed, into everlasting fire prepared for the devil and his angels,' issuing from the lips of that compassionate Saviour who suffered and died on the cross for the salvation of sinners, who prolonged the season of mercy, the day of grace, whilst he called and importuned them to repent and believe that they might be saved: the joyful destination of the righteous to the kingdom prepared for them from the foundation of the world: and the departure of the wicked from the left, descending into the everlasting gulph, while the righteous ascend into heaven: these are parts which, passing before us successively only in imagination, awaken the most solemn feelings; what then shall our feelings be, when we behold and have a part in the scene as a present reality?

That the decisions of the last day will be righteous, we cannot doubt. 'Shall not the judge of all the earth do right?' But whether the equity of these decisions will be seen and felt by those who are condemned, we could not know without the light which the holy scriptures have cast upon the scene. There we learn, that it shall be a day of the 'revelation of the righteous judgment of God.' That the Lord cometh in that day, not only to execute judgment upon all, but also to convince the ungodly of the guilt of their ways and words. And in the parable of the nobleman, who, on his return from his journey, called his servants that had been entrusted with capitals to give an account, the unfaithful servant is condemned out of his own mouth. As this parable represents the second coming of our ascended Lord, the part considered intimates that then under his sentence the unbelieving will be self-condemned. Such will be the light of truth presented to the minds of all, that the sentence passed on the impenitent and unbelieving shall not only be approved by all the holy, but the unholy shall be convinced of its righteousness.

The materials for such a conviction may be discovered in the impenitent themselves, even in their present state. Whatever may be the professed principles of the unbelieving, practically they manifest the force of impressions, which must confound them in the day of judgment. Their avowed principles and

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practice are so much at variance, that their ways declare they have impressions, which to the utmost of their endeavors are disregarded and suppressed. In the day when every spirit shall be unveiled, when the delusions and idle dreams of earth shall have vanished, these neglected impressions shall arise with all their energy, irresistibly demand an audience in the court of conscience at the bar of God, and cover the guilty with confusion.

The existence of a supreme intelligence, of God, who made and governs the world, is the most obvious inference which reason draws from the things that are made. Here unbelief stands shielded with consummate obstinacy against conviction. 'The fool hath said in his heart, no God.' He wishes there were none. Trusting in his heart he opposes the truth by every artifice until he arrive to the madness of folly and saith 'there is no God.' How inconsistent is such a principle with the exertions that are made to search into the nature and dependence of the works of God? How palpable is its contradiction to that pride which is felt when a few obstacles are surmounted, and the mind is a little enlarged in the knowledge of these works? How opposed to that consciousness in all, that the highest reach of human intellect falls inconceivably short of the full comprehension of them? Are not these feelings, (notwithstanding any profession of principles to the contrary,) the fullest acknowledgments that these works are the device of intelligence, of such as is worthy of investigation, of an intelligence that is supreme? What a variance of avowed principles and natural impressions!

With some it is a favorite principle that sincerity sanctions every system. There is no unchanging rule of duty. Every one may do what is right in his own eyes. The Creator of the world has no uniform, invariable laws for the regulation of human conduct; but all are right, however they may vary in principles and walks of life, provided they sincerely believe themselves to be right. Reason herself is to be suspected in opposition to this liberal system, and all who reject it are considered not only in an error, but illiberal in the extreme. Strange inconsistency! And will men who discard all system, studiously engage in devising and drawing up systems? Can they without a blush put their finger upon any principle and say this is right? Yea they even endeavor to spread and establish their crude opinions as if they were exclusively right. So wonderful is their liberality that the bitterest censure, and terms the most opprobrious, are liberally dealt out to them that differ. To declare that the rejection of an unchanging rule of duty is subversive of all order and peace, casting away the reins of vice, and must eventually turn the whole earth into a range of infuriate passions enkindled by the fire of hell, is sure to receive the epithet of hypocrisy and to meet with the severest treatment. How this can be reconciled with the principle that sincerity sanctions every system, may be left for the determination of them that hold

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it. At present we are abundantly furnished with evidence of impressions counter to principles professed. What is all this reasoning in favour of this latitudinarian principle, what are these endeavors to uphold and spread them, and what are these censures of all who disagree, but practical acknowledgments, that all are endued, with the same powers, and that there is a way in which they are to be exercised and improved, a way that is preferable to all others, which is wisest and best?

How desirable, how necessary is it that we have an unchanging rule of conduct that shall be of universal application? Practically it is acknowledged by every enquirer after truth and duty, and verbally by many, but the light of reason is gloried in as sufficient to make the discovery. Experience hath taught the reverse. The heathen, left to the guidance of the light of reason, found themselves involved in darkness, they groped in their blindness, wandering thro' superstitious idolatries, sacrificed to their vanities, friends, parents and children, and became the dupes of enchantments, divinations, and every unreasonable and debasing abomination.—They were sensible of their lamentable condition, in some instances they felt their burthen and anxiously wished for a better guide. The advocates for the sufficiency of the light of reason, the unbelieving under the light of the gospel, with all their advantages of experience and instruction, are equally wandering. They differ from each other in points most essential, they alter, they mutilate with professions of amendment, they have not yet discovered what is so desirable and needful. In these there is a living testimony open to the eyes of all, and felt by many who are unwilling to acknowledge it, that if ever we discover the way that is right, we must have instruction beyond the light of natural reason. And what are those frequent pilferings from the scriptures, but practical expressions of a sense of this necessity?

The exercise of supreme love to God our Maker, and benevolence to his creatures according to their ranks in the scale of being, are connected with the greatest happiness of the intellectual world. Every thought and desire and emotion of the soul that is noble, sublime or pure, and every thing generous and tending to happiness in our intercourse with each other, spring from a heart actuated by such love. The man who possesses such a character cannot fail to command respect. It is a character to be imitated by all, it is approved in moments of serious reflection, it is truly excellent. This is the character recommended and enforced in the scriptures, and exemplified in the life of Jesus Christ our Lord. How often has the character of the Saviour been admired, and his doctrines extolled by those who believed not the divinity of the scriptures. These are acknowledgments that discover some impressions of excellence in the truth as it is revealed. Would God there were in them 'an honest and good heart' to receive all the truth.—But like the homage which vice

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yields to virtue, it is not natural, it is out of necessity.

The total depravity of the heart of man and the consequent necessity of a change, a renewal of heart, are fundamental doctrines in the holy scriptures. They are rejected, they are derided by unbelief. Yet they are daily acknowledged by all men in their intercourse with each other. Who entrusts his possessions in the power of others without ample security? Who leaves his coffers of portable wealth open and free of access to every hand? Even the doors and other openings to our dwelling are barred and bolted against the aggressions of the midnight plunderer. Laws are enacted with severe penalties to restrain the rapacity and violence of a wicked world. Courts of justice are crowded with the contentious, the unmerciful, the factious, the criminal. And efforts are daily used to correct the corruptions of society, to reform the world, to ameliorate the state of man. Surely 'the whole world lieth in wickedness.' 'The heart is deceitful above all things and desperately wicked,' and all, whatever their avowed principles may be, are aware of the truth in practice.

Rewards and punishments are connected with virtue and vice in the present life. We witness it daily. All are sensible of it, and under convictions of the truth, on principles of self-preservation, men restrain themselves and guard against the consequences of vicious indulgences. The natural inference forces itself upon the mind, as God is immutably holy, and death only changes our state of being, the same connection must exist hereafter. Yet, by many, the delusion that they shall have peace, a delusion so flattering to the indulgence of sin, is fondly cherished. Yea although the unfinished state of things in this world, the instances of sin escaping with impunity and even without detection, the triumphs of iniquity and the sufferings of virtue, naturally lead men to expect a dispensation hereafter which shall equalize all these on the principles of righteousness; and though fearful apprehensions are experienced by the guilty, the language of delusion is readily heard, 'thou shalt not surely die,' until the light of eternity break the charm, and destruction have swallowed her prey.

Suppose these characters of unbelief arraigned before the tribunal of the Son of God, the Searcher of hearts. The sentence is passed according to the gospel. They are condemned for a wilful ignorance of God and an obstinate opposition to the gospel. To confirm the righteousness of such a sentence, what more is needed than the exhibition of their lives in heart and practice? The continual variance between principles and practice will bring to light the efforts of enmity striving to resist impressions that could not be eradicated, and will seal in silence every reply. May we all so regard the truth 'that when our Lord shall appear, we may have confidence, and not be ashamed before him at his coming.'

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On the Divine compassion to Sinners.

IN forming our conceptions of an infinite being, the greatest caution ought to be observed. When we speak of God, words are often used, which were primarily applied to the powers, qualities, actions and passions of depraved men. From the poverty of language it becomes necessary that many words, invented to describe objects of sense, should be used in speaking of heavenly and eternal things; also in our description of the nature, counsels, works and glories of the Almighty Jehovah. In understanding language it must, therefore, be always considered to what subject it is applied. A general knowledge of the subject, will direct an intelligent reader in the meaning of words. *Justice* and *compassion* are words of stable meaning, but when applied to men, and to our Almighty Creator, their signification, in many particulars, may be different. The nature of justice is the same in all beings; but the justice of God is infinite, and the justice of creatures is always finite, and in the most perfect Christians is mingled with many imperfections. The glory of creatures is derived, the glory of God is eternal and essential to his being. So the compassion of God is different from the compassion of the best men.

The compassion of God to sinners, in their state of rebellion to him, is a subject on which many persons have incorrect conceptions. Although they have in their hands the holy scriptures, in which God hath clearly described his sense of the evil nature of sin, and his compassion to the guilty, they do, still differ materially from his word, and from each other, in their opinions on these subjects. Some profess to conceive, that God hath not a strong displeasure against sinners; for although they are wrong, an infinite being, as he is, cannot be angry with creatures so weak and ignorant as he knows them to be. Others imagine that the divine compassion, which is so often expressed, will be a safe-guard against all punishment. Another error of opinion on this point is, that the punishment, which is threatened to the impenitent, is inconsistent with any degree of compassion. The last is doubtless the greatest of these errors; although each of them is contrary to the unerring scriptures of truth, in which the Lord our God hath described both his justice and benevolence. The word of God assures us he is angry with the wicked every day, which is a description of great displeasure. It also represents an awful punishment, which is prepared and will be executed on all who do not turn from their sins by repentance towards God and faith in our Lord Jesus Christ. So many are the threatenings of this punishment, that we cannot doubt its reality; nor can we doubt that God will appear to be just in the infliction, that it will be eternal, that all righteous beings will allow its fitness, and that the consciences of guilty sinners will be so convinced as to shut their mouths for ever. Of all these particulars there are many scriptural proofs, which might be recited at large, if the proof

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of this point was the principal design of my paper. But my purpose in these remarks is to show, that although God be angry with the wicked every day, and will most certainly punish the impenitent, who refuse the salvation of the gospel, and live in disobedience to the divine law; yet he still pities the state of the sinful. His justice, although awful in its works, is united with the most benevolent compassion. That a most holy God pities the state and miseries of the sinful appears from many considerations.

It is evident from the worldly blessings which are bestowed upon them. Although he reproves their sin, describes how unreasonable they be, how unjustifiable in his sight, and how righteously they might be condemned; still, he is kind and tender of their present safety, that they may have a space for repentance. He feeds, clothes, guides them in the midst of danger, and like a father watches over them, and fills their garners with good. The Lord saves them, by the special direction of his Providence, from suffering innumerable painful consequences of their own froward conduct. In how many instances, when they have digged a pit for themselves, or through their sin have exposed themselves to innumerable pains, doth he guide them safely, by his own care and wisdom? All these preservations and blessings show, that our heavenly Father, while he is displeased with our sinful practice, and if we continue therein intends to punish us, doth still compassionate our miserable state.

The testimony of God's word is sufficient evidence that he hath compassion on those, who against their own knowledge transgress his laws and dishonour his name. How can this be more plainly expressed than it is by the prophet, "Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die O, house of Israel?" This expression of pity, doth not mean that, sinners shall escape punishment, if they remain such; for turning is mentioned as the only condition on which they can be spared. The justice of God and the glory of his holiness require they should die if they do not turn from their iniquities. All such passages are designed to teach us, that although God be infinitely just and righteous, he hath for its own sake, no delight in punishment. In his punishment of sinners there is no revengeful anger, for he compassionates the pains which they must endure while he pronounces their sentence.—The Lord our God is a just and good judge. A good judge, for the honour of justice and the public benefit, while he condemns a criminal, may weep over the sentence pronounced by his own lips.

We have many scriptural testimonies of the divine compassion. "For though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men."

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"It is of the Lord's mercies that we are not consumed, because his compassions fail not; they are new every morning, great is his faithfulness."—How wonderful is that description of divine love to sinners, which is given by the apostle Paul, in the fifth Chapter of the Epistle to the Romans! Reader, peruse it and admire the love of God! "For scarcely for a righteous man will one die. Yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." The gift was the greatest possible! his own Son. Especially its greatness appeareth when we consider what humiliation and sufferings he was given to endure. This wonderful gift was made while we were yet sinners, in a state of enmity to his character, opposition to his government, disobedience to his laws, and enemies to him both in the state of our hearts and in our practice. This gift, being made before we had any repentance, reformation or reconciliation to his character was the greatest possible evidence of pity to sinners. His compassion was exercised before there was any return to their duty, and doth not this prove he hath no pleasure in that misery which justice to himself and his kingdom incline him to inflict?

The same compassion to sinners, on account of their present pains and the eternal misery they must endure, is apparent from the means used by the word, providence and spirit of God to reclaim them from their dangerous state. He thus laments over them in his word "Thou hast destroyed thyself"—"What more could I have done, that I have not done?" He bemoans their condition. "How is the gold become dim, and the most fine gold changed!" With all the compassion and reasoning of a father he saith, "Why will ye die, O house of Israel? why should ye be stricken any more? Come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be white as snow; though they be like crimson they shall be as wool: If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured."—He hath provided an atonement, the spirit is purchased for our assistance, and he saith, "Come for all things are now ready."

All necessary instruction is given in his word; the ordinances of religion are fitted for our assistance, the spirit knocks at the door of our hearts, the dispensations of providence are calculated to reclaim, and all nature around us is moving to invite, to instruct, to warn and bring us to repentance. Do not those things show that our father in heaven pitieth the misery of sinners?

But let us look again and behold the life of Jesus Christ. The whole of his life discovers deep pity for his most inveterate enemies. He not only prayed at last "lay not this sin to their charge"—"Father, forgive them, for they know not what they do," but before this, on entering Jerusalem, the seat of enmity against himself and his kingdom, he bewailed its state in the

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language of pity, "O Jerusalem, Jerusalem, how often would I have gathered your children together as a hen gathereth her chickens, and ye would not; but now your house is left unto you desolate"! Now your house is left unto you desolate!!!—You have outstayed the day of grace, your city must be destroyed, and your inhabitants remain, in the memory of mankind, outcasts from the divine favour.—Such is the lamentation of divine compassion over those who then were, and must ever remain, impenitent and miserable.

From these things, we understand that the justice which punishes is united with benevolence. From the manner, in which the Lord's denunciations are pronounced, we must conclude that he pities the miseries of those whom he condemns, and that his awful justice is clothed with compassion.—While, for the honour of divine benevolence, we thus conclude, it must not be inferred that the case of those, who remain in disobedience, is safe. Justice and compassion are united in the infinite mind, and in his word, each is described by the most solemn, alarming and affecting addresses to men. And these are equally ingredients in the character of those, who are made partakers of a divine nature.

From the threatenings of the Lord and his punishment of the guilty, we must not determine him to be revengeful and destitute of benevolence. In the awful work of judgment he is excited by the most holy motives. We also should be careful not to determine from the high descriptions of compassion, which are given in his word, that he will not punish the sinful according to their disobedience.

From these representations, some have concluded there is safety in sinning: But the conclusion is falsely drawn, for infinite justice and compassion dwell together, and both are glorious.

Doth not this strain of reflections show the aggravation of our sins, which we commit both against the rigid justice of the law which condemns, and the compassion of him who died on the cross?—The Saviour is gracious while we are enemies to him; when we dishonour him, he pities our folly; when we crucify him afresh, he compassionates our guilt; while we defy his power and profane his name, he answers us in the accents of love, "Why will ye die?" why will ye, against the intreaties of my grace and wisdom, increase your guilt and sentence yourselves to eternal misery? This is the meaning of God's word and his providential dealings with men, and the design of his spirit, when by the still small voice he addresses their consciences. Surely, a continued course of sinning against such compassion must be aggravated! The guilty, in review of their conduct, can find no excuse for themselves. "The goodness of God leadeth to repentance." Ye ministers of the sanctuary, I have often been edified by your discourses; but while you preach the law, with its dreadful threatenings, as ye ought to do; ought ye not more frequently to become the ministers of divine love and of

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reconciliation through the blood of Jesus Christ? Can a more awakening subject be proposed to the unbelieving, than the divine love, which they daily resist? While we teach men, that remaining sinful they must be miserable, under the awful punishment of a holy God, ought we not to declare most explicitly that love displayed on the cross and in the sepulchre, which is now exalted to reign on the right hand of the Majesty on high? Is not this the meaning of the apostle's words, "I beseech you therefore by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.—Reader, after thou hast perused these lines, retire into your closet, and ask your conscience, what reason there is that you should not immediately repent.

X. B.

An Address to Youth.

THE following is the last part of an address by an aged minister, to the youth of his Congregation. The impression on my mind was such that I requested a copy for publication. We are ready to think what hath affected our own minds will benefit other men.

JUVENIS.

AFTER many previous remarks he proceeded thus, "My dear youth, It is more than forty years since I first ministered in this place. I wish to convince you of the truths which have been delivered by the evidence of my own observation. I will carry you to the death bed of your parents, and to the graves of your brethren and sisters, if thus I may engage you to remember your Creator in the days of youth. Fantastic imaginations of future greatness in the world are a principal means of seducing the young. They look on the bright side of human life: They see the scenes around them decked with enchanting colours: They see the world busy in things of interest, cheerful, gay, and moving to some point, which men have fixed for themselves as the goal of happiness. They hear others conversing of profitable adventures, of amusing scenes, and the dignified exhibitions of grandeur; nor do they reflect that there is another side in the picture of human life. If the exhibition were turned to their view, they would see poverty, loss, bankruptcy, disease and death, and souls reluctantly departing without a Christian hope to convoy them into the world of Spirits. The chambers and cells, in which these things are seen, are either hung in sable, or bespread with such meagre ornament, as doth not court the entrance of a wandering eye and giddy heart; while the place of festivity is thronged with those, who sigh to become masters of its ceremonies.—Neither are we, the aged, faithful to draw the picture to our youth, in such colours of truth, as will convince them. Hence, charmed with the deceitfulness of the world, they neglect to remember their Creator and seek his grace on the terms it is revealed in the gospel.

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All the scenes I have mentioned await the youth of this congregation.—You must not expect to be differenced, in your future conditions, from the rest of mankind. Some will follow their parents, and others their brethren and sisters to the grave: Some will die prematurely. The Lord grant it may not be thro' their own vice! Some will be in affluence, and others, whose prospects are now inviting, will become indigent, and eat the bread of poverty and affliction. Blessed be that vail, which is suspended between this and future years! If it were drawn, half mankind would sink in dejection. But through whatever changes you pass, religion will be a director and support. If you are prosperous, it will enable you to consecrate your gains to some good purpose. If you are afflicted, it will prepare you to meet trouble. If rich, it will open your hearts to relieve the poor; or if poor, prepare you to support that condition with patience. But some are ready to enquire, is it possible such changes should speedily await us? Yes, it is both possible and probable. Unless the common course of providence changes, some of you will be seen on earth no more, before another year revolves. Some names will be erased from the roll of future ambition, and others who are counting on thousands will be dependant on the hand of charity. Where are those youth to whom I first spoke in this place? at that time, they formed visionary prospects of the world as you do at the present. Now they sleep in the dust. Only a few remain, and of this few the greatest part have drank cups of affliction, under which the bodies of men bow and the locks of their heads become hoary. The same scenes await you. Say not that providence is unkind, for this state of things is best adapted to prepare man for his everlasting home; but remember this preparation must consist in religion. In calling you from earthly expectations, I would point you to heaven; in requesting you to turn your backs on a thoughtless, which must be an unprofitable life, and from the amusements which are to perish, I beg you to look to Zion above, a city not made with hands, where you may join your departed ancestry and friends in eternal glory. But for this glorious end of the present life, you must become pious: you must walk in the steps of the departed saints: you must pray, as your fathers did: you must make this world subordinate to the future: you must know that you are sinners, and for pardon and cleansing look to the grace of God and the blood of Jesus Christ.

Finally, you must live in all respects, as Christians abounding in good works. The virtues of this life are not to be neglected. A diligent use of time, temperance, frugality, industry, the acquirement of natural science and an attempt to make yourselves useful in your several spheres of acting will be a guard against temptation. These virtues of social and civil life approach, next in excellence, to those which may distinctively be called Christian. Depend not, however, on these as the terms of eternal life. Repentance to-

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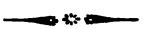
wards God and faith in our Lord Jesus Christ are the graces to which the promises are made. Christian piety is a character distinct from the manners of the world; you may possess the latter, while utterly destitute of the former. It is to the first of these I have often exhorted you, and oh! that my exhortations may not be in vain. I could weekly lead you with me to hear the groans of death; I could relate to you many mournful stories and examples from the years which are gone, but omit them, in hope that you will all become considerate without the sight or hearing of scenes, which necessarily produce such painful feelings. May the Lord guide you all to eternal life!



The Soliloquy of Aphilos.

AND must I die! and shall I die so soon! The funeral solemnities of my friend—— this afternoon, have excited feelings which I never had before. We were companions in youth, and have walked together in the pursuits of interest and ambition. He was a great man, but not too great to die, and is now suddenly taken, while I am spared a little longer; but for what end, is a secret with God.—— The thought returns with inexpressible weight, "And shall I by death so soon leave my wife, my children and all my possessions! Whether I am prepared for this change, is very uncertain. At the age of eighteen, I thought of religion and wished to be a Christian. But too soon the world ensnared me! Ah! faithless, deluding world! A wish to be rich was the first snare which entangled my heart. O fatal love of money, thou art indeed the root of all evil! I remember the first moment when I coveted to be rich! Had it been blotted from my existence, it would have been a mercy to me. I coveted and for the wise reasons of Providence I was prospered, until I possessed more than was necessary for this short life. My next passion was to be honourable with men. In this also, I succeeded beyond either my deserts or expectations. Alas! the fruit of all hath been to withdraw my thot's from religion, from my duty to God, and my own preparation for that change, which I now see I must soon meet. On looking around myself I find that I am an old man! and how vain the thoughts of any longer mingling with the gaities of youth, or pursuing the calls of interest and ambition! If I obtain a greater property, it will not add to my table; or if I advance some steps higher in the grade of honour, it will not prepare me to die with peace.

But why am I so alarmed? I have been honest in my dealings with men: Ihave consorted with respectable people: I have not ground the face of the widow and the fatherless, and have uniformly been the friend of order.

All this, which is true, neither heals the wound, nor dispels the fear I feel at present. I must soon die! and who can answer how such a life as mine has been, will be judged by God? My honesty was more from a love of character than of my duty:

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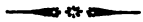
The condition of the widow and the fatherless excited my natural compassion: And the respectable people with whom I consorted, thought no more of death than I did myself. I fear that many of them were in the same wretched condition. When we met, it was to converse of banks, the course of exchange, the profit of some united concern, or the news and political bearings of the day.

——————Ah! I have been attempting to recollect some time when we discoursed on topics which may be called religious, but can find not one. How many warnings have I refused to notice! How many times have I been in the house of God, without knowing on my return home, on what subjects the preacher spoke! How many hours of sacred time have I been writing in my compting-house, or answering the letters of men ambitious as myself! My serious wife hath often requested me to pray with the family, while I refused, and she retired to her closet.—Alas! I have no closet! still true it is I must die!——————

And what will it be to die? I must leave the whole scene on earth: I shall know no more of all these things; this body will be buried in the dust, while my soul passes to a state with which I am not acquainted. I must come before my Judge, O that I knew he would be compassionate, who will judge me for all this thoughtless life. To be prepared for death, I must have some evidence of faith and repentance, of which, at present, I have none. I am pained for my own situation. I will kneel and attempt to pray, "the Lord be merciful and open the eyes of a sinner."

Soon *Philesia* opened the door and was surprised with seeing her husband on his knees. She ran and kneeled by his side, saying, "What is the matter?" He answered, "I was trying to pray." In the strength of her affection and surprise of her soul she offered her answer to heaven, "O most merciful Saviour, how often have I besought thee for such a moment as the present. I am overcome with the frailty of my heart, teach my best friend to pray, and let not this be the last time, that we shall kneel before thee in this pleasant duty."

How many *Philesias* are in our land, who daily pray for their irreligious husbands.



Anecdote of Doctor James Cogswell, late Pastor of a Church in Windham.

DR. COGSWELL died at the house of his son, Dr. Mason Fitch Cogswell, in Hartford, on the 2d of January, 1807, at the age of 87 years.—After he had become incapable through age of discharging the duties of the ministry, he was removed to the family of his son, where until his death, he was cherished with the most filial affection. His decline, which was gradual, through every period, was marked with piety and devotion corresponding to his past character. Towards the close of life he had peculiar comforts from the doctrines of the gospel, and said, that if he

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had a thousand lives to spend, they should be devoted to the service of his divine Master, whose name and doctrines, thro' his whole life, he had endeavoured to preach. In his last hours, his mind became equally debilitated with his body.—On the evening before his death, according to custom, a neighbouring clergyman visited him, and said, how do you do sir, this evening? He replied, I do not know you. It is Mr.——, you know him. He answered no; I do not remember any Mr.——. In the family there was a child to which he was particularly attached, and used to call her his little darling. The next question was, Do you not remember your little darling? No, I do not know that I have any little darling His son, Doctor Cogswell was in the room and came to the bed-side. He was then asked, Do you not remember your son *Mason?* to which he replied, No, I do not remember that I have a son Mason.—After a solemn pause, he was asked, do you not remember the Lord Jesus Christ? On which his eyes brightened, although in approaching death, and attempting to lift his hands, he said, "O yes, I do, I do, I remember the Lord Jesus Christ, he is my Lord and my God, by whom I hope to be saved;" and he then repeated the doxologies in long, common and short metre, as they are written by Doctor Watts. After which he spake little until his death.

Reader, consider the faith of a Christian! Can you, after you have forgotten your Christian friends, your children and yourself say, "O yes, I remember the Lord Jesus Christ, he is my Lord and my God, by whom I hope to be saved!" An instance of stronger Christian faith can scarcely be conceived. So long as a Christian remains in the body, although all earthly things are withdrawn from his recollection, he remembers the divine Lord whom he hath served. It also proves, that our gracious Redeemer withdraws not his Spirit from his precious saints, when they can no longer behold a perishing world. O that my death may be the death of the righteous, and that my last end may be like his!

An incident shewing the power of Conscience.

AS I conversed, the other day, with a wealthy merchant, in a place where men resort for business, and he was telling me of his ships, their outfits and returns, their destinations and cargoes; a pious, aged mechanic, who had lived more than seventy years passed by us.—This pious person through a long life had industriously served both God and men. Covered with a small house, clad in decent raiment, and fed by wholesome food, he had not apparently coveted more. As he passed, the countenance of my rich friend fell, and he involuntarily uttered this wish, "I would give all the world to be in the condition of that man," at the same time uttering a deep sigh. I enquired for the meaning of his words, when he replied, "This man hath been always as he now appears, happy and contented with

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a little. I knew him when a boy, and remember how he reproved me for some slight profaneness. He hath ever been an exemplary man. His children conduct better than my own, and in the church I have seen him cheerful under discourses, which chilled the blood in my veins."

With this description of the good man he turned and left me. I retired, silently meditating on the power of conscience, and saying thus to myself. If the sight of a good man thus afflicts the sinful, I no longer wonder that they avoid them. If this man's conscience was so alarmed by seeing a Christian, who had been so much below him in this world, how will it be moved in the hour of death? How will his conscience sting him and become his tormentor, on a sight of that glorious company who are washed in the blood of the Lamb, and have eternal communion with the Father and the Son. May I ever be careful "to keep a conscience void of offence, both towards God, and towards men." "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then I shall be upright and I shall be innocent from the great transgression."

Extracts from the Minutes of the General Association of Connecticut, at their session in Saybrook, June, 1807.

The Rev. Nathan Perkins, D. D. was Moderator of the Session: The Rev. Messrs. Ely and Pinneo, Scribes.—The following gentlemen were members of the body:

Rev. Messrs. Nathan Perkins, D. D. Ozias Eells, Cyprian Strong, D. D. Bezaleel Pinneo, Thomas W. Bray, James Noyes, Joseph Strong, William B. Ripley, Horace Holly, Samuel Fisher, David Ely, Israel Ward, Asa King, Alexander Gillet, Joseph W. Crossman, Ebenezer Porter, Zephaniah Swift, Elijah Parsons, Aaron Hovey, Royal Tyler, David B. Ripley.

Thomas E. Hughes, George C. Potts, John M'Dowel, Delegates from the General Assembly of the Presbyterian Church in the United States.

Heman Ball, Delegate from the General Convention of Ministers in the state of Vermont.

A motion was made by the Association of New-London County, That the business of the Missionary Society of Connecticut might be transacted, as far as possible, without expense to said Society: which was considered, ad referred to the following Committee, *viz.* Messrs. King, Crossman, Hughes, and Ward.

The Report of the delegates to the General Assembly of the Presbyterian Church was received, which contained an interesting account of the state of religion, in the southern and western parts of the Union, and particularly the zealous efforts that are made by our Presbyterian brethren, to spread the knowledge of the gospel among the Indian tribes and African slaves, and the hopeful and animating prospect of success.

The Report of the delegate to the Convention in Vermont

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was received, from which it appears, that the number of settled ministers is increasing in that state, and additions are made to the Churches, and general peace and harmony prevail among them.

An enquiry was made respecting the state of religion in our Churches, and those connected with us, from which it appears, that although in many places great coldness and stupidity, and many errors exist, and an unusual number of the Churches have been bereaved of their stated pastors by death, yet in many places, religion is revived, and the great head of the Church is pleased to visit and refresh many parts of his vineyard, with his gracious and effectual influences, and call into his fold many guilty and perishing sinners, for which we desire to magnify the infinite grace and compassion of God.

The following gentlemen were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, *viz.* Rev. Messrs. Nathan Perkins, D. D. William Robinson, Benjamin Trumbull, D. D. Matthew Noyes, Joseph Strong, Isaac Lewis, D. D. David Ely, Moses C. Welch, Andrew Lee, Samuel J. Mills, Dan Huntington, Elijah Parsons, and Nathan Williams, D. D.

The following gentlemen were appointed receivers of money in their several Associations, to be paid over to the Treasurer of the General Association, for the purpose of supporting our delegates to the several bodies with which we have connection, *viz.* Rev. Messrs. Ephraim T. Woodruff, Henry A. Rowland, William Robinson, Bezaleel Pinneo, Matthew Noyes, Zebulon Ely, Samuel Nott, Horace Holly, Jehu Clark, Andrew Lee, Alexander Gillet, Azel Backus, and Elijah Parsons.

The Committee, appointed on the motion of the New-London Association, presented the following Report, which was accepted:

Whereas it has been reported to the General Association that there are jealousies existing with some, that more of the Funds of the Missionary Society of Connecticut have been appropriated to the expenses of the Board of Trustees than the constitution warranted, or was expedient; after a critical examination of the subject, the Association are happy to state, that these reports are wholly without foundation; that the Board of Trustees have not only devoted much time and labor to the Missionary service, but have been at considerable expense which they have not charged to the Funds of the Society, as they might constitutionally have done; and that their diligence and faithfulness, in the business committed to them, entitle them to the gratitude of all the friends of Zion.

The General Association appointed the Rev. Abel Flint, their Treasurer, and the Rev. Andrew Yates, Auditor, for the year ensuing.

The committee, appointed for the purpose, reported a draft of a recommendation for the Rev. Thomas E. Hughes, on the subject of soliciting aid from the charitable and benevolent, for the encouragement and support of an infant Academy, in the western part of Pennsylvania, insti-

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tuted with a view to qualify young men to take the charge and oversight of the destitute Churches in that new country,—which was read and approved.

The Rev. Messrs. Moses C. Welch, Andrew Yates, and Joseph Strong, were appointed delegates to the General Assembly of the Presbyterian Church, in the United States, to convene at Philadelphia the third Thursday in May, 1808. The Rev. Messrs. Bezaleel Pinneo, Timothy Dwight, D. D. and John Elliott were chosen substitutes.

The Rev. Ebenezer Porter was chosen to represent this body in the Convention of Congregational and Presbyterian Ministers, in the state of Vermont, to convene at Middlebury the first Tuesday in September next, and the Rev. William Storrs his substitute.

The next meeting of this Body was appointed to be at New-London, at the house of the Rev. Abel M'Ewen on the third Tuesday of June, 1808, at 11 o'clock A. M.

The Rev. Cyprian Strong, D.D. requesting to be excused from serving any longer as register of this Association, the Rev. Calvin Chapin was appointed Register. The thanks of this Body were returned to Dr. Strong for his long and faithful services, in the above capacity.

DIED, at Charlestown, Massachusetts, RICHARD DEVENS, Esquire.

This gentleman, by his own industry, acquired a handsome property. The munificence of his life, and the legacies given by his will, at his death, prove him to have been one of those faithful stewards, to whom his Lord will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord." If the report of Mr. Devens' character may be credited, in the end, it will be said to him, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."—We are informed that his last benefactions to pious purposes were liberal. That he bequeathed eight shares of the bank of the United States to the poor of his native town: To the fund of the Baptist Education Society, ten shares in the Fire and Marine Insurance Corporation in Boston: And to the Connecticut Missionary Society, to the Massachusetts Missionary Society, to the Hampshire Missionary Society, each, ten shares of the same stock. We trust this man hath died in the Lord: He hath rested from his labours, and may his works follow him.

European Missions.

ALTHOUGH the wrath of man, under the direction of infinite wisdom, must eventually praise God, it often obscures the prospects and damps the hopes of his people, who wish their Saviour's name to be preached through the whole world. The Lord will build his

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From dreams so transient, and from joys so poor,
Disguise so tenuous, and toys so cheap,
Truth turns indignant—wisdom shuts the door,
Reason forbids, and folly's doom'd to weep.

Hence these vain phantoms, and delights profane!
Sacred to Wisdom, henceforth be my song;
To thee my heart—to thee each future strain,
Be thou my patron, thou my guide, my tongue.

Thy temple hence my best lov'd haunt shall be,
Thy hallow'd seat I'll visit for my theme,
To Calvary's Mount for inspiration flee,
And drink and bathe me in the purple stream.

Exhaustless fountain! stream like sacred fire,
Equal to every thirst—to every stain;
This shall refine the long polluted lyre;
That swell the notes to an eternal strain.

Retrospect of the Year.

Dark shades become the portrait of our time,
Here weeps misfortune, and their triumphs crime,
Let him that draws it, hide the rest in night.
WALLER.

LIFE! 'tis a bubble 'twixt two tides,
Borne on uncertain seas;
Time, but a strait that just divides,
Two vast eternities.

Our years are like the margin sand,
And wash'd like this away,
Each leaves us with a narrower strand,
And exsecates our stay.

Tidings of note to time's great Lord,
Are borne upon our hours;
Sweet are the fruits these hours afford,
But time these sweets devours.

Turn then vain man with refluent sight,
O'er the departed year;
Call from oblivion's shades of night,
Thy misapplied care.

What were thy toils, and whence thy joy,
From daily morn to ev'n?
What thy designs, hopes, zeal, employ,
And what thy pledge of Heav'n?

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Av'rice! thy hands gain'd not the ptize,
Nor thine, luxurious ease;
Wealth has no favorites in the skies,
There—luxury no pleas.

Ambition! to the Saviour's throne,
Thy yesterdays have borne,
Tales thy own heart would scarce have known,
Deeds thy own honor scorn.

One world to conquer, one to gain,
For thee his only end,
This, pride rejects with mad disdain,
That, lust doth still defend.

Come pleasure's votaries, giddy train,
Turn back th' unwilling eye,
O'er the long list of moments slain,
The year too young to die.

Ask ye of conscience and of thought,
Of your designs and toys,
If time were lent, if life were bought,
To waste in sensual joys.

And you more sober maniac too,
Train'd in false wisdom's school,
Time has no eulogy in you,
And bears none for a fool.

All ye who lost in folly's maze,
Dance thoughtlessly along,
Glance here the roving eye and seize
Instruction from my song.

Our works immortal as the mind,
Or good or ill their cast,
Perennial verdure leave behind,
Or death's eternal waste.

Cease then, immortals, from the strife
The passions love to wage,
Ascend faith's ever conqu'ring car
The world and lust engage.

Thus spake the Sage, and thus he thought,
And thus his guests he press'd,
Then kneeling to the altar brought
His plaint—and heav'n address'd.

"Reason is vain, and passion worse,
"To lead them to the skies,
"Jesus may plead, JEHOVAH curse,
"Man hears, forgets—and dies."

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" Thy grace alone, Almighty love!
" Can pow'r and will impart;
" Time to redeem and life improve,
" And joy to warm the heart."

" Come then, celestial spirit, come,
" On love's swift wings descend;
" Make Wisdom in each heart a home,
" To virtue each a friend."

Time—child of mercy!—grant us still,
" Time's ruins to repair,
" And give, 'tis all we need! the will
" T' improve the *New-born Year*."

" Teach by thy own resistless pow'r,
" Its undiscover'd worth,
" And be one blest Eternal hour,
" The issue of its birth."

ANSWERS TO CORRESPONDENTS.

A. is requested to continue his communications.

The *Bard Christianized*, is requested to forward the next efforts of his muse.

The Letter from Matilda, is received and will be published in our next number.

Tineus is too personal to be admitted a place in these pages.

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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. I.] FEBRUARY, 1808. [NO. 2.

Memoirs of Doctor Doddridge.

(Concluded from p. 10.)

MR. DODDRIDGE's first distinct publication was printed, without his name, in 1730. It is entitled 'Free Thoughts on the most probable Means of reviving the Dissenting Interest, occasioned by the late Enquiry into the Causes of its Decay.' Mr. Doddridge's pamphlet, in which he materially differed from the author of the Enquiry, is a model of the candour and politeness with which remarks may be made on the writings and opinions of another. In 1732, he published 'Sermons on the Education of Children;' which contain, in a little compass, a variety of affecting motives, to animate parents in the discharge of their momentous duty. In 1735, he published his 'Sermons to young People*.'

* Our limits will not permit us to notice his many single sermons. But Dr. Kippis has given an account of them in their chronological order; a circumstance, to which Mr. Orton, in his very copious Memoirs, had not attended. We must notice, however, that he published a sermon, on a very melancholy and affecting occasion—the loss of his eldest daughter, a hopeful child, nearly five years old. It is entitled, 'Submission to Divine Providence on the Death of Children, recommended.' Few superior instances of pathetic eloquence are to be met with in the English language.

In 1736, the university of Aberdeen conferred on Mr. Doddridge the degree of Doctor in Divinity; upon which occasion his pupils thought it a proper piece of respect to congratulate him in a body. He was gratified by their compliment, but told them, that 'their learning, piety, and zeal would be more to his honour, and give him a thousand times more pleasure, than his degree, or any other token of public esteem.' In the same year, he published 'Ten Sermons on the Power and Grace of Christ, and the Evidences of

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his glorious Gospel.' The three last, on the 'Evidences of the Gospel,' were afterward separately printed, at the particular request of one of the first dignitaries of the church of England. They contain a very judicious summary of several of the principal arguments in support of the Christian revelation, and especially of those which prove the genuineness and credibility of the evangelical history. The author had the satisfaction of knowing that these discourses were the means of converting to the belief of our holy religion two gentlemen of distinguished abilities, who had been sceptical upon this head. One of them who had endeavoured to prejudice others against the evidences and contents of the gospel, became a zealous preacher of Christianity, as well as a shining ornament to it in his life and manners.

In 1739, our author published the first volume of 'The Family Expositor; or, a Paraphrase and Version of the New Testament: with critical Notes, and a practical Improvement of each Section.' This volume contained the former part of the History of our Lord Jesus Christ, as recorded in the four Evangelists, disposed in the order of an harmony. The second volume was published in 1740, concluding the evangelical history. Soon after, he published, 'The Scripture Doctrine of Salvation by Grace through Faith, illustrated and improved in two Sermons.' This was followed by 'Practical Discourses on Regeneration,' which had been delivered on Sunday evenings, and attended with remarkable diligence, by many persons of different persuasions, to some of whom they were eminently useful.—The character given of them by a foreign divine, on their being translated into Dutch, was, that they united orthodoxy with moderation, zeal with meekness, and deep, hidden wisdom with uncommon clearness; that simplicity shone in them without coldness, elegance without painting, and sublimity without bombast.

In 1743, Dr. Doddridge published an answer to the pamphlet, entitled 'Christianity not founded on Argument,' which, under the appearance of zeal for orthodoxy, contained, in reality, an attack upon our holy religion. This answer was comprised in three letters, written with the utmost politeness and candour, and for which he was thanked by some men of distinguished rank and abilities. The last letter, in particular, is thought to contain the best illustration, and most rational and full defence of the influences of the Spirit upon the human heart, which had hitherto been published.

In the same year, the Doctor published, 'The Principles of the Christian Religion, expressed in plain and easy Verse, for the Use of Children and Youth.' In this performance, ease, plainness, and elegance are happily united; but it might have been more extensively useful, if no doctrine of a disputable nature had been introduced.

Dr. Doddridge was active in the scheme for erecting a county infirmary at Northampton. He published, in 1748, a Sermon in favour of that benevolent de-

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sign; and the success of it was greatly owing to his exertions.

In the same year, Dr. Doddridge became a member of a Philosophical Society at Northampton. In the course of their meetings in 1744, he exhibited a paper on the doctrine of pendulums, and another on the laws of the communication of motion, as well in elastic as in non-elastic bodies. The most material propositions relating to both were set in a very plain light in these papers. He likewise wrote and communicated to the Royal Society three papers, which evince the extraordinary activity of his mind.

In 1745, he published 'The Rise and Progress of Religion in the Soul,' illustrated in a course of serious addresses, suited to persons of every character and circumstance, with a devout meditation or prayer added to each chapter. This was one of the most popular and useful of his practical works. It met with the warmest applause, not only from the Dissenters, but from several persons of rank, learning, and piety, both clergy and laity, in the established church. A person of distinguished literature and goodness always carried the work with him; declaring that it was every thing on the subject of serious and practical devotion.

In 1747, Dr. Doddridge published 'Some remarkable Passages in the Life of the Hon. Col. James Gardiner.' His design was not merely to perform a tribute of gratitude to the memory of an invaluable friend, but of duty to God and his fellow-creatures; as he had a cheerful hope that the narrative would, under the divine blessing, be the means of spreading a warm and lively sense of religion.

In 1748, appeared the third volume of the 'Family Expositor, containing the Acts of the Apostles, with Additional Notes on the Harmony of the Evangelists;' and 'Two Dissertations, 1. On sir Isaac Newton's System of the Harmony. 2. On the New Testament.' This volume is a very valuable part of Dr. Doddridge's great work.—In the dissertation on sir Isaac Newton's scheme for reducing the several histories contained in the Evangelists to their proper order, Dr. Doddridge successfully combats sir Isaac's hypothesis. But, at the same time, he pays him a very fine compliment. 'I cannot,' says the doctor, 'set myself to this task, without feeling the fatigue of it sensibly allayed, by the pleasure with which I reflect on the firm persuasion which a person of his unequalled sagacity must have entertained of the truth of Christianity, in order to his being engaged to take such pains in illustrating the sacred oracles: a pleasure, which I doubt not every good reader will share with me; especially as (according to the best information, whether public or private, I could ever get) his firm faith in the divine revelation discovered itself in the most genuine fruits of substantial virtue and piety; and consequently gives us the justest reason to conclude, that he is now rejoicing in the happy effects of it infinitely more than in all the applause which his philosophical works have procured him; though they have commanded a fame lasting

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as the world, the true theory of which he had discovered, and (in spite of all the vain efforts of ignorance, pride, and their offspring bigotry) have arrayed him as it were in the beams of the sun, and inscribed his name among the constellations of heaven.'

In 1749, Dr. Doddridge published 'A plain and serious Address to a Master of a Family on the important Subject of Family Religion.' This was accompanied with two prayers; one to be used as an introduction to a stated course of family-prayer, where it had formerly been neglected; and the other a prayer for a family, to be used either morning or evening. The doctor, though a dissenter and excelling in the copiousness of extemporaneous adorations, was not, we see, averse to forms of prayer on proper occasions.

On the 16th of December 1750, Dr. Doddridge performed the last tribute to the memory of his excellent friend and father, Dr. Clark, who died on the 4th of that month, by preaching his funeral sermon at St. Alban's. The journey which he took for this purpose laid the foundation of his own death; for he contracted a cold, that hung upon him the remainder of the winter. When the spring advanced, the disorder considerably abated; but in the summer it returned with violence. In this state of his health, he was advised to lay aside his public work for a time, and to apply himself to the use of proper medicines and exercise. With the former part of this advice he could not be prevailed upon to comply; for, in his estimation, to be useless was worse than death. While he apprehended that there was no immediate danger, he could not be induced to lessen the sacred employments in which he so much delighted. The nearer he approached to his dissolution, the more plainly was observed his continual improvement in a heavenly temper. He seemed to have gotten above the world, and to be daily breathing after immortality. This disposition of his mind was ardently expressed in several of his letters, and is manifest from his will, which was made at this time, and is prefaced in the following language: 'Whereas it is customary on these occasions to begin with commending the soul into the hands of God through Christ, I do it; not in mere form, but with sincerity and joy; esteeming it my greatest happiness, that I am taught and encouraged to do it, by that glorious gospel, which, having most assuredly believed, I have spent my life in preaching to others; and which I esteem an infinitely greater treasure than all my little worldly store, or possessions ten thousand times greater than mine.'

The last time that Dr. Doddridge administered the Lord's Supper to his congregation at Northampton, was on the 2d of June, 1751. In the previous sermon, which was from Hebrews xii. 23, he dropped some hints of his approaching decease, and spoke with great tenderness and affection to his people on the prospect of their final separation. In July, he preached to his congregation, what proved to be his farewell sermon, from Rom. xiv. 8; and the last public service in which he was en-

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gaged, was on the 18th of the same month, at the ordination of the Rev. Mr. Adams, at Bewdly. After this he resided, some weeks, at the house of his friend, the Rev. Mr. Orton, at Shrewsbury. In August, he went to the Hot wells, at Bristol; but his health still declining, he was advised, as the last resort, to repair to Lisbon. As the doctor was not in affluent circumstances, the great expense of this voyage became a very serious objection to it. But this was obviated by a very liberal subscription among his friends, set on foot by a worthy clergyman to whom the doctor had undesignedly dropped a hint of his situation. He left Bristol on the 17th of September, and embarked on board the packet at Falmouth on the 30th. Upon the sailing of the vessel, the new scene which opened upon him, and the soft air and fresh breezes of the sea, had the most pleasing effect on his spirits. He generally sat the greatest part of the day, in an easy chair, in the captain's cabin; and his mind was admirably sustained by delightful views of the heavenly world. Such sacred gratitude and joy appeared in his countenance, as often brought to the remembrance of Mrs. Doddridge, the following lines in one of his hymns:

When Death o'er Nature shall prevail,
And all the powers of language fail,
Joy through my swimming eyes shall break,
And *mean* the thanks I cannot speak.

In the bay of Biscay the vessel was becalmed for some days; and the weather proved so intensely hot, that Dr. Doddridge's colliquative sweats returned, attended with a faintness that threatened his speedy dissolution. But when the ship came to the desired haven, and was waiting for the usual ceremonies of entrance, the fineness of the day, the softness of the air, and the delightful prospects by which he was surrounded, gave him a fresh flow of strength and spirits. He derived from it such a sensible degree of refreshment, as to raise even a flattering hope of his recovery. On the 13th of October, he landed. The next day he wrote to his assistant at Northampton, giving him a short account of his voyage. After mentioning his great weakness and danger, he added, 'Nevertheless, I bless God, the most undisturbed serenity continues in my mind, and my strength holds proportion to my day. I still hope and trust in God, and joyfully acquiesce in all he may do with me. When you see my dear friends of the congregation, inform them of my circumstances, and assure them, that I cheerfully submit myself to God. If I desire life may be restored, it is chiefly that it may be employed in serving Christ among them; and that I am enabled by faith to look upon death as an enemy that shall be destroyed; and can cheerfully leave my dear Mrs. Doddridge a widow in a strange land, if such be the appointment of our heavenly father. I hope I have done my duty, and the Lord do as seemeth good in his sight.'

At Lisbon, Dr. Doddridge was treated with all the kindness and respect that the most amiable and exalted character could claim. But the change of climate produced no favourable

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effect. On the 24th of October, he was seized with a colliquative diarrhœa, which soon exhausted his little strength. Nevertheless, during the succeeding night, he preserved the same calmness, vigour, and joy of mind, which he had felt and expressed thro' the whole of his illness. The only pain he had in the thought of dying, was the fear of that grief and distress, which Mrs. Doddridge would suffer from his removal. To his children, his congregation, and his friends, he desired to be remembered in the most affectionate manner.—Many devout sentiments and aspirations were uttered by him; but Mrs. Doddridge's heart was too much affected with his approaching change, to be able to recollect them distinctly. On the following day he lay in a gentle doze, in which he continued till an hour before his death. At the last struggle he appeared restless, and fetched several deep sighs, soon after which he obtained his release, on the 26th of October, old style, about three in the morning.

Dr. Doddridge had frequently expressed a wish to be interred in the meeting-house at Northampton, where his children, and so many of his congregation and friends were deposited. During his illness, however, he spoke of this as a matter quite indifferent to him; and, to avoid increasing the distress of his afflicted wife, he was desirous of being buried wherever he should die. It was found, upon inquiry, that the removal of the body to England would be attended with a great expense; and it was, therefore, judged most prudent to decline it. Accordingly, his remains were conveyed to the burying-ground belonging to the British factory, at Lisbon, with as much decency and respect as circumstances and the place would admit, the greater part of the gentlemen of the factory attending his funeral.

Though Dr. Doddridge's congregation had not the melancholy satisfaction of having him interred at his own meeting-house, they erected in it a handsome monument to his memory, and made a generous present to his widow after her return. On the monument was an inscription, drawn up by the doctor's ingenious friend, Gilbert West, esq. author of an excellent treatise on the Resurrection of Jesus Christ. He was born June 26, 1702, and died October 26, 1751, aged 50.*

* By the circumstance of his dying abroad, Mrs. Doddridge lost a considerable annuity, which he had provided for her in case of widowhood. To this consequence of his voyage, should he die abroad, the doctor was a stranger. The generosity of his friends was active to compensate for the loss which Mrs. Doddridge had sustained. A subscription was opened for her, and in a short time, a sum was raised, which was more than equal to the forfeiture of the annuity. Dr. Doddridge was not handsome in his figure. In stature he was somewhat above the middle size, with a stoop in his shoulders, and he was thin and slender. But when he was engaged in conversation, or in the pulpit, there was a sprightliness and vivacity in his countenance and manner, which commanded a general attention. Mrs. Doddridge survived her husband nearly forty years, all which time she exhibted an eminent pattern of the Christian virtues. She died at Tewkesbury, where she had long resided. The doctor left four children, one son, and three daughters. Philip, the son, was brought up to the

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Such were the last moments of this great and good man; who was highly esteemed, not by the learned among the dissenters only, but by many illustrious ornaments of the church of England; by a Barker, a Miles, a Neal, a Leland, and a Lardner, among the former; and by a Costard, a Warburton, an Oliver, a Newton, a Secker, an Ayscough, a Grey, a Hunt, a West, a Maddox, a Sherlock, a Hilsdesley, a Somerset, and a Lyttleton, among the latter.—Upon his temper, his virtues, and his character in general, it will be unnecessary to expatiate here, after what we have already said. But Dr. Kippis, who had the best opportunities of knowing him, has given a very minute, but interesting detail of it; and with his animated conclusion we shall close these memoirs: 'Upon the whole, Dr. Doddridge was not only a great man, but one of the most excellent and useful Christians, and Christian ministers that ever existed. The impression of his numerous and amiable virtues will not be effaced from my mind so long as it retains any sense of feeling or reflection. So far will be the impressions from being lost upon me, that I shall always cherish it with the utmost ardour; and I esteem it as no small felicity of my life, that I have been preserved to give this testimony of duty, gratitude, and affection, to the memory of my benefactor, my tuter, my friend, and my father.

A STATEMENT
OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1808.

No. 1.

Account of Sums, contributed in the several Congregational Societies in the State of Connecticut, for the support of Missions, on the first Sabbath of May 1807, pursuant to a resolve of the General Assembly of said state, passed May, 1804.

HARTFORD COUNTY.			
HARTFORD, First Society,	$71	43½	
South,	23	14	
West,	33	40	
Berlin, Kensington,	6	20	
New-Britain,	19	98	
Worthington,	15	04	
Bristol,	18	87	
Burlington,	7	49	
Canton,	50		
East Hartford, First,	27	50	
Orford,	13	06	
East Windsor, First,	6	03	
Second,	19	30	
Enfield,	22	31	

law, and settled as an attorney at Tewkesbury, where he died several years ago. The eldest daughter married Mr. Humphries, an attorney of the same place. She and her two sisters, who are single, are still living. The three remaining Volumes of the Doctor's Family Expositor were published by Mr. Orton, in 1754 and 1756; and, in 1756, he likewise published a Collection of his Hymns, which are well calculated to answer the purposes of Christian Devotion. In 1763, appeared his 'Course of Lectures on the principal Subjects of Pneumatology, Ethics, and Divinity; with References to the most considerable Authors on each Subject.'—Dr. Kippis' Account of the Family Expositor, and of our author's works in general, deserves particular attention.

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Farmington, First,	81	
Northington,	12	
Glastenbury, First,	19	47
Eastbury,	3	75
Granby, Salmon Brook,	6	25
Hartland, East,	6	50
West,	18	
Marlborough,	6	
Southington	15	14
Suffield, First,	12	40
West,	4	
Wethersfield, First,	70	
Newington,	15	85
Stepney,	25	62
Windsor, First,	11	55
Wintonbury,	10	50
Total, Hartford County,	651	78½

NEW HAVEN COUNTY.

New Haven, Brick,	47	25
United,	50	
West,	12	
Branford, First,	12	
Cheshire, First,	8	
Columbia,	4	20
East Haven,	6	45
Guilford, First,	18	45
East,	11	62
North,	11	04
Hamden, Mount Carmel,	12	
East Plains,	5	57
Meriden,	14	70
Milford, First and Second,	44	04
North,	14	30
North Haven,	12	51
Wallingford,	5	53
Waterbury, First,	7	08
Middlebury,	8	20
Wolcott,	6	34
Woodbride, Amity,	15	98
Total, New-Haven County,	327	26

NEW LONDON COUNTY.

New London,	80	28
Norwich, First,	35	75
Chelsea,	32	50
Bozrah,	4	64
Colchester, First,	21	62
West Chester,	14	
Franklin,	11	46
Lisbon, Newent,	7	85
Hanover,	3	58
Lyme, First,	8	54
Montville, First,	15	97
Chesterfield,	4	
Preston, First,	5	
North,	47	
Total, New-London County,	292	19

FAIRFIELD COUNTY.

Fairfield, First,	23	
Green's Farms,	17	31
Danbury, First,	26	17
Bethel,	2	78
Brookfield,	4	07
Greenwich, West,	36	35
Huntington, Ripton,	7	90
New Stratford,	5	38
New Canaan,	26	47
New Fairfield,	3	60
Newtown,	4	10
Norwalk,	34	74
Ridgefield,	4	12
Sherman,	6	27
Stamford, First,	22	
North,	6	25
Stanwich,	12	75
Stratford, Stratfield,	9	50
Weston, Norfield,	1	95
North Fairfield,	5	
Wilton,	12	06
Total Fairfield County,	271	77

WINDHAM COUNTY.

Windham, First,	12	50
Ashford, Westford,	5	06
Brooklyn,	5	72
Canterbury, First,	7	
Westminster,	7	70
Columbia,	12	16
Hampton,	27	
Killingley, Second,	1	
Lebanon, First,	50	52
Goshen,	7	07
Exeter,	4	55
Mansfield, First,	16	
North,	10	69
Plainfield,	9	22
Pomfret First,	9	09
Abington,	12	86
Thompson,	8	68
Woodstock, First,	9	21
Muddy Brook,	13	05
West,	2	25
Total, Windham County,	231	33

LITCHFIELD COUNTY.

Litchfield, First,	47	83
South Farms,	18	50
Northfield,	2	

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Barkhemstead, First,	4	42
Winsted,	21	
Bethlem,	26	50
Canaan, First,	22	
Cornwall, First,	33	18
Second,	7	50
Goshen,	74	50
Harwington,	12	50
Kent,	13	04
New-Hartford,	47	50
Norfolk,	40	
Plymouth,	10	01
Roxbury,	9	25
Salisbury,	23	00
Sharon, First,	18	10
Ellsworth,	8	50
Southbury, First,	8	
South Britain,	8	
Torrington, First,	15	37
Torringford,	34	24
Warren,	34	92
Washington, First,	27	22
New Preston,	14	21
Watertown,	18	28
Winchester,	20	
Woodbury,	14	68
Total, Litchfield County,	634	25

MIDDLESEX COUNTY.

Middletown, Upper Houses,	6	36
Westfield,	2	32
Haddam,	16	97
Chatham, First,	6	28
Middle-Haddam,	4	25
Durham,	21	26
East Haddam, First,	23	86
Millington,	28	
Hadlime,	8	75
Killingworth, First,	6	39
North,	21	30
Saybrook, First,	8	03
Second,	8	07
Third,	11	14
Fourth,	8	25
Total, Middlesex County,	181	23

TOLLAND COUNTY.

Tolland.	8	10
Bolton, First,	50	
North,	17	50
Coventry, First,	12	37
North,	12	
Andover,	14	50
Ellington,	25	
Hebron, First,	9	12
Gilead,	7	20
Somers,	24	
Willington,	11	22
Total, Tolland County,	191	01

SUMMARY.

HARTFORD COUNTY,		651 78½
NEW-HAVEN,	do.	327 26
NEW-LONDON,	do.	292 19
FAIRFIELD,	do.	271 77
WINDHAM,	do.	231 38
LITCHFIELD,	do.	634 25
MIDDLESEX,	do.	181 23
TOLLAND,	do.	191 01
TOTAL,		$ 2780 82½

NO. 2.

FUNDS of the Society, arising from other sources than the contributions in May, 1807.

1807. *Contributions of* 1806, *received since January* 1, 1807, *viz.*

January 31.	Wethersfield, Stepney,	$ 80	75
April 2.	Lyme, North Society,	5	58
16.	Huntington, New Stratford,	6	25
			42 58

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Contributions in the New Settlements, viz.

January	24.	To Rev. Asa Carpenter,	1 25	
March	13.	Mr. George Colton,	7	
June	5.	Rev. Israel Brainerd,	26 23	
July	6.	Rev. Aaron Cleveland,	11 93	
Sept.	29.	Rev John Hough,	9 35	
October	1.	Rev. Holland Weeks,	40 16	
	29.	Mr. Thomas Punderson,	12 81½	
	30.	Rev. Calvin Ingals,	10 60	
Nov.	20.	Mr. George Colton,	1 26	
				120 59½

Contributions from sundry Female Societies, viz.

May	14.	Ladies' Society in Norwich,	16 50	
		Female Association in Litchfield,	34 50	
		Female Society in New-Haven,	10	
October	16.	Willington Female Association,	15	
				76

Donations by sundry individuals, viz.

May	14.	Enos Hemmingway,	1	
June	1.	Polly Nettleton of Watertown,	5	
Sept.	30.	Flavia Hoar, a Legacy left by her,	5	
				11

Donations by persons unknown, viz.

January	1.	A young lady of Wethersfield,	3	
	9.	A friend of missions,	5	
	15.	do. do. of Washington,	5	
May	10.	do. do.	100	
	14.	do. do.	104	
July	6.	do. do.	10	
	14.	Obed. per Jabez Clark, Esq.	92	
Sept.	17.	A young lady of Bethlem,	20	
Nov.	10.	A friend of Missions,	51 75	
				390 75

Avails of Books viz.

May	19.	Summary of Christian Doctrine,	4 93	
July	29.	Connecticut Evangelical Magazine,	795 72	
Dec.	5.	Hartford Selection of Hymns,	121 38	
				922 03
	31.	Interest on Notes and Bonds,		1493 25
				$ 3056 20½

No. 3.

Disbursements by order of the Trustees.

1807.		*To Missionaries, viz.*			
January	21.	To Rev. Calvin Chapin,	Missionary to	New Con.	2
	23.	Rev. Asa Carpenter,	do.	Vermont,	64
May	19.	Mr. George Colton,	do.	Black River,	128
July	7.	Rev. Aaron Cleveland,	do.	Vermont,	136
Sept.	3.	Rev. Israel Brainerd,	do.	New-York & Penn.	137
	21.	Rev. Joseph Vaill,	do.	Black River,	40
	29.	Rev. John Hough,	do.	Vermont,	15

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October 1.	Rev. Holland Weeks,	Miss'y. to	Vermont & N. York,	192	
	Rev. Seth Williston,	do.	New-York & Penn.	16	
29.	Mr. T. Punderson,	do.	Black River,	136	
30.	Rev. Calvin Ingals,	do.	N.York, west counties,	169	50
Nov. 11.	Mr. Abraham Scott,	do.	New-Connecticut,	88	
20.	Mr. George Colton,	do.	Otsego & Delaware,	133	
Dec. 8.	Rev. Jer. Hallock,	do.	Vermont,	128	

Other expenses in the course of the Year, viz.

For Magazines and other Books for the new settlements, binding Magazines, and transportation of Books,	248	05
For Printing and distributing Narratives,	20	91
To Jonathan W. Edwards, Esq. Attorney's Fees,	5	
To Andrew Kingsbury, Esq. Salary as Treasurer,	100	
To Rev. Abel Flint, Salary as Auditor and Secretary,	100	
To do. for sundry Bills for postage, stationary, and contingent expenses,	19	38
	$ 1877	84

No. 4.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut, in Account Current with Andrew Kingsbury, as their Treasurer. } Cr.

To Amount of Cash paid by order of the Committee of Accts. as per statement, No. 3	1877 84	By balance in favor of the Society, January 1, 1807	25194 59
To balance, carried to credit of new account	29153 78	By Contributions in May 1807, as per Statement No. 1	2780 82
		By donations, interest, &c. as per statement No. 2	3096 21
	$ 31031 62		$ 31031 62
Amount of permanent Fund	18284 55	By balance of the above Account	29153 78
For current Expenses	10869 23		
	$ 29153 78		

A. KINGSBURY, *Treasurer to the M. S. of Con.*

ABEL FLINT, *Auditor.*

Hartford December 31, 1807.

A particular List of the Contributions received in the new settlements, contained in the general statement, No. 2.

To Rev. Asa Carpenter in Vermont.		Mr. Johnson of Leyden,	1 25
At Waterford, by A. P. C.	1 25	Mr. Marsh of Western,	0 25
To Mr. George Colton in the Black River Settlements.		Contributions at Western,	4 25
Of Major Curtiss, Camden,	0 50		7 00
A friend of Missions, do.	25		
Timothy Underwood, Harrison,	50		

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To Rev. Israel Brainerd in New-York and Pennsylvania.

At Plainfield,	2 26
Burlington,	1 28
Exeter,	4
Of Samuel Hubbard of Burlington,	0 50
At Pittsfield,	1 58
Butternutts,	4 88
Union,	2 05
Of Sally Gore,	0 25
Jacob Myers,	0 38
At Oxford,	4 04
Of Jemima Hyde,	0 50
Mrs. Graham,	0 25
Mrs. Johnson,	0 25
A friend,	25
Roswell Smith,	1 10
At Great Bend,	0 82
Chenango,	1 36
Of A Friend,	0 50
	26 23

To Rev. Aaron Cleveland, in Vermont.

At Walden,	1
Craftsbury,	8 88
Elmore,	0 50
Glover,	1 55
	11 93

To Rev. John Hough in Vermont.

At Vergennes,	5 02
Milton,	4 33
	9 35

To Rev. Holland Weeks in Vermont and New York.

At Salisbury,	2 99
Bristol,	1 75
Of Deacon Ingraham,	1
At Colchester,	1 08
Of Silas Swift,	1
At Swantown,	1 24
Huntsburg,	1 24
Of Mr. Babcock,	10
At Hinesburgh,	2
Chazee,	3 03
Hopkinton,	4 29
Of Ransom Gray,	0 10
Judge Raymond,	1
At Stockholm,	3 10
Malone,	16 24
	40 16

To Mr. T. Punderson in the Black River Settlements.

At Leyden,	4
Lowville,	6 13
Russia,	1 06
Of Nathan Barlowe, Florence,	0 25
Capt. Northum, Leyden,	0 50
Mr. Spencer, do.	0 25
Mr. Underwood, Harrison,	0 25
Mr. Parkinson, Rutland,	0 25
Mr. Tomlin, do.	0 12
	12 81

To Rev. Calvin Ingals, in New York, western counties.

At German, of James Hinman,	1
Spencer, Drake's Settlement,	2 20
Lincoln,	1 39
Spencer, Beer's Settlement,	4 44
Jefferson,	1 57
	10 60

To Mr. George Colton in Delaware County,

At Middletown,	1 26

Some money was also contributed to Rev. Mr. Vaill, but as he did not return from his mission till after the accounts for the year were audited, what he received will be noticed in next year's accounts.

A List of Books sent to the new settlements in the course of the year.

BOUND BOOKS, *viz.*

33 Doddridge's Rise and Progress.
15 Trumbull's Sermons on divine Revelation.
18 Volumes Con. Evangelical Magazine.

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14 Washburn's Sermons.
12 Dwight's Psalms and Hymns.
12 Henry on Prayer.
12 Bunyan's Grace abounding.

116

PAMPHLETS, *viz.*

384 Connecticut Evangelical Magazine.
150 Missionary Narratives.
50 Summaries of Christian Doctrine.
400 Sermons on Christ the Bread of Life.

1100
8433 Sent in preceeding Years.

9533 *Total* number of Books sent to the New Settlements.

Hampshire Missionary Society.

Officers chosen Aug. 27, A. D. 1807, for the following year.

Hon. Caleb Strong, Esq. *President*, Rev. Samuel Hopkins, D. D. *Vice-President.*

Hon. John Hastings, Esq. Rev. Joseph Lathrop, D. D. Hon. Ebenezer Hunt, Esq. Rev. Joseph Lyman, D. D. Justin Ely, Esq. Rev. Solomon Williams, William Billings, Esq. Rev. David Parsons, D. D. Charles Phelps, Esq. Rev. Richard S. Storrs; *Trustees.*

Ruggles Woodbride, Esq. *Treasurer;* Rev. Enoch Hale, *Corresponding Secretary;* Rev. Payson Williston, *Recording Secretary.*

Rev. Joseph Lyman, D. D. Rev. Solomon Williams, William Billings, Esq. Charles Phelps, Esq. Rev. Enoch Hale, *Committee of the Trustees.*

The Annual Report of the Trustees of the Hampshire Missionary Society, made August 27, 1807.

THE members and friends of the Hampshire Missionary Society at the anniversary meeting, will unite with the Trustees in offering praises to God, that his gracious providence continues to smile on our endeavours to advance his kingdom. Our missionaries, who were employed the last year, were all by his goodness enabled to complete their missions. He protected their lives, preserved their health, and, it is believed, favoured them with a measure of his Spirit. They were in almost every instance received kindly, entertained hospitably, and listened to with attention. The scattered friends of Jesus, who had the pleasure to hear them, expressed their gladness of heart and their gratitude both

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To Rev. Israel Brainerd in New-York and Pennsylvania.

At Plainfield,	2 26
Burlington,	1 28
Exeter,	4
Of Samuel Hubbard of Burlington,	0 50
At Pittsfield,	1 58
Butternutts,	4 88
Union,	2 05
Of Sally Gore,	0 25
Jacob Myers,	0 38
At Oxford,	4 04
Of Jemima Hyde,	0 50
Mrs. Graham,	0 25
Mrs. Johnson,	0 25
A friend,	25
Roswell Smith,	1 10
At Great Bend,	0 82
Chenango,	1 36
Of A Friend,	0 50
	26 23

To Rev. Aaron Cleveland, in Vermont.

At Walden,	1
Craftsbury,	8 88
Elmore,	0 50
Glover,	1 55
	11 93

To Rev. John Hough in Vermont.

At Vergennes,	5 02
Milton,	4 33
	9 35

To Rev. Holland Weeks in Vermont and New York.

At Salisbury,	2 99
Bristol,	1 75
Of Deacon Ingraham,	1
At Colchester,	1 08
Of Silas Swift,	1
At Swantown,	1 24
Huntsburg,	1 24
Of Mr. Babcock,	10
At Hinesburgh,	2
Chazee,	3 03
Hopkinton,	4 29
Of Ransom Gray,	0 10
Judge Raymond,	1
At Stockholm,	3 10
Malone,	16 24
	40 16

To Mr. T. Punderson in the Black River Settlements.

At Leyden,	4
Lowville,	6 13
Russia,	1 06
Of Nathan Barlowe, Florence,	0 25
Capt. Northum, Leyden,	0 50
Mr. Spencer, do.	0 25
Mr. Underwood, Harrison,	0 25
Mr. Parkinson, Rutland,	0 25
Mr. Tomlin, do.	0 12
	12 81

To Rev. Calvin Ingals, in New York, western counties.

At German, of James Hinman,	1
Spencer, Drake's Settlement,	2 20
Lincoln,	1 39
Spencer, Beer's Settlement,	4 44
Jefferson,	1 57
	10 60

To Mr. George Colton in Delaware County,

At Middletown,	1 26

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to God and to the Missionary Society.

Their missions together make an hundred and two weeks. Rev. Joseph Blodget, laboured twenty; Rev. David H. Williston, eighteen; Rev. John Dutton, twelve; Rev. Royal Phelps, twenty six; and Rev. Nathaniel Dutton, twenty six weeks. The three gentlemen first named were employed in the counties of Kennebeck and Oxford in the district of Maine; the other two in Onondago and Chenango counties, and in the country between Black river and the lakes Oneida and Ontario in New-York.

The fidelity, diligence and zeal with which they performed their missions fully meet the approbation of the Trustees. Beside delivering two, and frequently three sermons on a sabbath, and preaching in some instances nearly every day in the week, they gave religious instructions in families, conversed and prayed with the sick, officiated at funerals, visited schools and catechised the children, formed several churches, and as fit subjects were presented, administered baptism, and the holy supper of our Lord. With these services they connected the dispersion of the society's books; with which they endeavoured to encourage children in learning the catechism, and people of all ages in seeking godly instruction by reading as well as by hearing, and in attending public worship though not favoured with a preacher.

Missionaries are again sent out. Rev. David H. Williston and Rev. Alvan Sanderson, went in March to the district of Maine, to labour thirty one weeks, each in the field visited the last year by Mr. Williston, with liberty to extend it farther eastward. Rev. Royal Phelps and Mr. Ebenezer Wright commenced a tour in June, through the settlements on and near the river St. Lawrence, in which they are to spend twelve and an half weeks. Rev. Elijah Lyman of Brookfield, Vermont, and Mr. Walter Chapin entered on a mission the last of July, to the destitute settlements in Vermont. They are to continue their work Mr. Lyman ten, Mr. Chapin twelve weeks.

No communications have been received from the last named gentlemen. Those in New-York had been on missionary ground a few days, on the 16th of June, one of them writes, "The people so far have given us a very welcome reception, and are very obliging and attentive to the preaching of the gospel." From those in the District of Maine more information has been received, both pleasing and interesting.

The new settlements present to us a diversity of conditions. Some of them become able to support christian institutions, are no longer dependent on the charity of Missionary Societies; but others lately commenced have but here and there a lonely family in the wilderness to excite the commiseration of the friends of souls. And many, that contain a considerable number of inhabitants, are no less needy; for, collected from different parts, of dissimilar habits, and of several denominations, as well as in many of them too insensible of the importance

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of religion willingly to give their money to purchase its privileges, they are in no favourable situation to supply themselves with the means of grace and salvation. The few among them who love the worship of God are weak—illiterate and unqualified teachers are at hand, who offer their services for little or no reward—characters proper to be employed are not readily found—to discriminate between them and dangerous pretenders, is not always easy, where impositions by immoral and erroneous men are too frequent. Under such circumstances the new settlements look to Missionary Societies for help. And it is believed help of real importance has been given. People, who, having gone from preaching and ordinances, were in danger of becoming heedless of both the duties and the hopes of christianity, have been awakened to attention. An occasional sermon or a pious tract impressed by the thought that unknown and distant christian friends were concerned for their souls, has aroused their sleeping mind and excited it to activity. A gracious God, hearing the prayers which have accompanied the exertions of the pious and charitable, has blessed them with different degrees of success in various places.

Family religion is of consequence encouraged and increased, public worship is attended in places where it was not before observed, churches are established, and the settlement of ministers promoted. The morals of many individuals are reformed, and charity requires us to believe that not a few souls, that were perishing in unbelief, are recovered to the way of life, and will be an eternal crown of joy to those whose alms and labours of love have promoted their salvation. Rev. Nathaniel Dutton in his journal observes, "It evidently appears that missions have been the means of great good in this country. I have conversed with several who dated their conviction and conversion under such missionaries."

These are not unimportant fruits of missionary exertions. The Saviour of the world preached several years, and wrought many miracles to make but a small number of disciples. To regenerate men, is a difficult and interesting work, and however successful the Holy Ghost will render it in the day of Christ's power, his love and zeal teach us, to view no labour lost, nor any expense useless, which God makes a mean of saving, if it be only a few or even one soul, for whom the Saviour paid the price of his blood. But,

To promote religion and the salvation of men in the new settlements, is not the only inducement to liberality to the missionary cause. Donations to the Lord brought with a pious heart, increase longings to see his glory. Give freely to him, and ardent will be your love, and effectually fervent your prayers for the grace of the Holy Ghost. While reaching out your hand with the tender of the gospel to remote objects of charity, what will not be your earnest solicitude for souls that are near? With what trembling concern will you look upon your neighbours, upon your children and

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on your selves, that you receive not the grace of God in vain? With what godly fervor will you then address the throne of grace for the effusions of God's spirit where means are statedly enjoyed as well as where they are only occasionally used? God delights to hear prayer, the sincerity of which is witnessed by liberal sacrifices on his altar. In some blessed instances, while people were giving their substance to send the gospel to their destitute brethren, they have been awakened to a religious attention to their own souls.—They sowed their carnal things and reaped spiritual things.—The bread which they cast upon the waters to feed people that were perishing for lack of knowledge, has been returned to themselves in the bread of life.

In ministering to the destitute in the new settlements, the perishing heathen are not forgotten, though little as yet has been done to carry them the words of eternal life. A covenant of friendship has been entered into with the Stockbridge Indians, as the opening of a door to their more western brethren. And fifty dollars have been appropriated, to be used as soon as opportunity offers. The committee are making enquiries and waiting for the providence of God to order circumstances favorably to employ a missionary or school master with a prospect of success.

Since the last annual meeting, $ 1329 91 have been expended, $ 981 58 1-2 have been paid to missionaries; $ 299 37 for books, including the printing of the last Report, and the binding of 160 vols. and $ 41 95 1-2 for other expenses.

344 bound volumes and 831 pamphlets have been sent out for distribution.

To replace the monies taken from the treasury $ 1511 30 have been received; of which $ 850 47 1-2 were contributed by towns and parishes in the county, besides $ 198 01 1-2 given by the Charitable Female Associations, $ 69 49 were contributed in the new settlements, $ 79 are donations of individuals out of the county, $ 119 were presented by the charitable Female Association of Whitestown, New-York, $ 41 20 were collected at the last annual meeting by the public contribution; $ 187 30 were obtained by books, &c.

A more detailed statement and the audit of the Treasurer's accounts are contained in the Appendix: which show the promising state of our funds.

The Charitable Female Associations in the county have furnished for several years most of the funds for a large supply of books for distribution, $ 172 44 1-2 contributed by them remain in the treasury for future use. When Christ dwelt in flesh to preach to men, pious women accompanied him in his journies: "who ministered to him of their substance." Many of this sex are now his friends, and are ready both by their offerings and their prayers to aid his kingdom. They evidence their love to him by kind acts to his redeemed and zeal to serve his cause, as well as by attendance on his worship.

It was the character of Christ, that "he went about doing

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good." To do good is the character of his disciples. It is the way for them to benefit their generation, and secure a blissful immortality. The faith, which works by love, and produces imitation of Christ, is to everlasting life.

Alms and prayers united are efficacious. Offered in the name of Jesus for the advancement of his cause, they are acceptable to God, and promotive of the salvation of men. With how delicious a pleasure the pious female, who gives her cent a week to the treasury of her dearest Lord, contemplates its extensive effects in spreading the knowledge of his name, as the Saviour of a perishing world? And with what devout satisfaction, will not godly husbands and fathers behold the piety of their wives and daughters, in their liberality to Christ and prayerfulness for the prosperity of his kingdom? Strangers, that read the account of their deeds, have benevolent emotions excited in their own hearts. Many are stirred up to imitate what they approve. The sacred flame communicates from breast to breast. It is grateful to view the extensive spread of the missionary spirit, in a few years, through the christian world, and its effects in Europe, in Asia, in Africa, and in America. The translation of the inspired scriptures into the languages of the east, in which hopeful progress has been made, the extensive dispersion of Bibles by Bible Societies in Europe, and the employment of missionaries to preach the gospel in many dark parts of the earth, as well as in the infant plantations of our land, evidence the power of God in awakening the zeal of Christians in his cause, and encourage the hope that he will soon do great things for Zion.

It is an interesting age. The gates of hell are moved. The devil and wicked men are engaged. False philosophy and violence combine to delude and destroy. Terrible wars are wasting large portions of the earth. God is shaking the nations, and punishing their sins.

All are called upon to exhibit a decided character. And who will not appear on the Lord's side? Not to perish with the wicked, we must be active in defending and promoting his kingdom. How great, or how long continued, will be the calamities of the nations, we cannot predict; but we can with assurance say, God will preserve his church, the Lord Jesus will save every one that believes in him. Let sincerity and zeal in serving him, be our hope of safety. To be happy on earth and eternally blessed in heaven, let our wisdom be that which is from above, and our actions those of faith and charity. And let us not be weary in well doing, for in due season we shall reap if we faint not. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

The Trustees request the several religious congregations belonging to the society, that they have a public contribution for the benefit of the society's funds, on the day of the annual thanksgiving, or, if it be thought more convenient, on a Lord's day near that time.

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The Trustees also recommend it to the society to pass the following Resolves:

Resolved, that in future years, the annual meeting of the society shall be holden at 10 o'clock of the day appointed by the constitution.

Resolved, that in future the auditting Committee be directed yearly to examine the accounts of the Committee of Trustees.

CALEB STRONG,
By order of the Trustees.

On the Immutability of God.

ONE of the purposes, for which the scriptures were given, was to teach us the character of the true God. Such is the weakness of our understanding, as well as the sinfulness of our hearts, that without this assistance, we shall unavoidably err concerning his glorious nature, and the manner in which we may address him and expect his mercy. Among the attributes expressly ascribed to the supreme being, we find it to be one, that he is immutable. He is called the "Father of lights, with whom is no variableness or shadow of change."—The Psalmist saith, "Thou art the same, and thy years have no end."—All the divine perfections are incomprehensible by finite minds, and it is as much so with his immutability as any other of his attributes. We are so accustomed to changes in ourselves, and they are so continually happening in all the creatures around us, and arise so necessarily from their frail natures, that we cannot form an adequate conception of the immutability of God, or of the immensity of his being from which it arises.—Still to meditate on a subject, which we cannot comprehend, may elevate our conceptions of his glorious nature, and we may draw therefrom sundry inferences of prime importance in the Christian life.

What evidence have we that the Lord our God is immutable? Concerning ourselves and all the things around us, we know they are subject to change.—That men, in their loose opinions of the godhead, apprehend something of the same kind in him, is evident from a great part of their conduct; especially, from their false estimation of his judgments, notwithstanding the plain expressions he hath made of his will, and the visible appointments of his government to moral agents.

The testimony of his word is most express to this point "I the Lord change not, therefore, ye sons of Jacob are not consumed."—Of all the things which we see, the substance of the heavens and the earth appear to be most permanent; but hear what the Psalmist saith of those compared with the immutability of God: "Of old hast thou laid the foundation of the earth, and the Heavens are the work of thy hands; they shall perish, but thou shalt endure, yea all of them shall wax old as a garment, and as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end."

The immutability of God doth also appear from the other attri-

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tates which are ascribed to him in his word, compared with the character of creatures. Comparing creatures with their infinite Creator, we shall directly see why they are given to change, while he is eternally the same; so that there can be no propriety in arguing from one to the other.

The knowledge of creatures is finite; on receiving new information they change their opinions: Their power is derived, and when new degrees of this are given, from whatever cause it may be, their conduct is changed: Their wisdom is variable, and they act accordingly; Above all, their wills are mutable, from which a change of character may arise. A finite being must from its nature be mutable, and the certainty of its remaining the same, can be confirmed only by the will of God. From the finite powers and qualities of creatures, all those changes come, which are daily seen in their opinions and conduct.

There is no such foundation for change in the nature of God. His other perfections insure his immutability. They make it certain that he will for ever be the same God, without any variation or shadow of turning.—Review his other attributes, and consider how immutability arises from them. He is omniscient, so that no increase of knowledge can alter his purposes or change his plan. He is allwise; he always saw how to adopt the best purposes, and execute them at the best time, and by the best means; also, all means are under his control. He hath infinite power, being the Almighty One, and can never be reduced to the necessity of changing his scheme of government, or selecting better instruments. He is perfectly holy; so that there never can be any moral defect in his purposes, or any reason from the nature of things, that he should change.

On contemplating these things, it appears that the Lord our God must be the immutable Jehovah: With truth he says, "I the Lord change not."

Another important question arises. In what respects is God immutable? An attribute may be ascribed to a creature partially. A man may be generally wise while he is not so at all times, or in all things. He may be good, still not without defects; such limitations necessarily belong to finite and sinful creatures.

The Lord our God is unchangeable in all respects. His nature is immutable. Although it be impossible for us to comprehend an infinite nature, God assures us that he exists, in all his glory, necessarily and independently: That his being is allsufficient and eternal; and so far as reason can determine, this must be the case with the great first cause of all things.

If the divine nature be immutable, his counsels must be the same. If there be no shadow of change in the knowledge, which comprehends all possible things, in the wisdom which chuses, in the holiness which approves, in the will which appoints, then the scheme of his counsels must be invariable as his nature.

For the same reasons, the principles on which he governs

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his works will be invariable. If his government be holy, disapproving sin and approving righteousness, it will always be the same.

So is the divine law by which all men shall be judged. This law will always remain the same, although sinful minds may wish a change, both of its precepts and penalties, to accommodate them to their own wicked dispositions. From the beginning, the divine law hath been a rule of duty, and will remain so thro' our whole existence: a rule for holy living, approved by infinite wisdom and rectitude, for promoting the glory of God, and our own happiness.

Therefore to the question, in what respects God is immutable? we may answer, He is so in all respects: In his nature; in his counsels; in the principles of his providential government; and in the requirements of his holy law, by which all men shall be judged.

How glorious is that kingdom over which the Lord reigns! Being created for his own glory, we have every reason to suppose it so immense in its extent, in the number of rational creatures whom he governs, and the variety of its objects, as will be a true display of the fulness in his own nature; both its duration and immensity will glorify the unsearchable Creator. This kingdom is governed on immutable principles. The counsels by which it was planned, and the efficiency which brought it into being, will remain the same for ever and ever. Both the nature and the works of our God are incomprehensible.—How can we sufficiently adore the Lord, for his own underived glory, and for the displays he hath made of himself! How can we trifle any longer, while we act under the eye of God, and dwell in the midst of his kingdom! How can we sin against him, when we know that all his works and his whole law are the result of immutable knowledge, wisdom and holiness!

"I the Lord change not, therefore ye sons of Jacob are not consumed." The immutability of his love and grace is the cause of our preservation. From the beginning of life we have transgressed his will. In many things we have directly affronted his majesty, in all things we have come short of our duty. Our sin hath been incessant as our thoughts and greatly aggravated; why then are we not consumed? It is because the Lord changeth not. If he were to change, he might at once forego all the counsels of redeeming love; he might instantly cut off every sinner from a day of grace; yea, he might forget the promises made to those, who thro' repentance have hope in the mercy of God. The immutability of God, of his gracious designs through Jesus Christ, of his offers to every sinner who will return to him, and of his promises to the saints, is our only safety against the desert of our iniquities.

The Christian consolation doth also depend on the immutability of God our Redeemer. This is described in the sixth chapter of the Epistle to the Hebrews: "Wherein God, willing more abundantly, to shew unto the heirs of promise the

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immutability of his counsel, confirmed it by an oath: That by two immutable things, wherein it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul both sure and stedfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus, made an high priest for ever." The only foundation, on which an assured Christian hope can stand, is the perfect merit and effectual intercession of Christ in the presence of the Father, together with the immutability of his nature. It is impossible he should either deceive, or turn from his purpose of giving eternal life to so many as through faith yield him a true obedience. Here is the certainty that the saints shall be finally redeemed by the blood of Christ: on any other ground the Christian hope would be of little worth. If salvation were dependent on the stability of men, or if it were left to their own power of persevering, they would assuredly perish. How soon, we see the most animated Christians backslide, break their resolutions and surprise themselves by their own change; so that we hear them crying, "Lord, save us!" Our faith hath failed, we cannot, by our own strength, walk on these boisterous waves of indwelling sin and a tempting world. Unless the hand of unchangeable power and grace be now stretched forth, we must sink and perish for ever.

If the Lord be immutable, let impenitent sinners, let obstinate Infidels tremble! How vain is the hope of escape to those who intend to continue in iniquity! How delusive the expectation, that the Lord will deal differently with them from what he hath said! How dangerous their imagination, that the law will lose its force, or the principles of the divine government be varied from God's original purpose! All such hopes must be the delusion of men darkened by their own appetites.

Although the immutability and the word of God are the highest authority for belief, these reflections must not be closed without an appeal to experience. Go read his word, his promises, his threatenings. Hath one of these failed? Have not all of them, in his dispensations to mankind, in their time been fulfilled with such exactness as astonished every devout observer of his providence? He hath said all the fruits of sin are painful; and have we not found them thus? Have not the judgments predicted against many people, at their appointed time, been executed? He hath said, the gates of hell shall never prevail, and have not the heavens above and the earth beneath moved, at many times, to preserve the promise inviolate? The immutability of God, which gives strong consolation to Christians, ought to alarm determined sinners, for he who changeth not hath said "The wages of sin is death."

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The Power of the Gospel to instruct Men in Moral Virtue.

THE gospel hath been a principal means of instructing men in the nature of holiness. To be convinced of this it is necessary we should understand the state of mankind when the Christian scriptures were written. Every age hath its peculiar character, by which it is distinguished from others, in natural improvements, moral enquiries and the customs of living. It pleased the holy spirit, for the best illustration of the truth, to allude frequently to those; so that to understand the written gospel, we must have a correct understanding of the state of things when it was first published, in the Books of the New Testament. Although the books of the Old Testament, do virtually contain all the truths of the gospel, and a perfect system of rules for holy living, yet it is evident they were written more enigmatically, the truth was clothed in figures and types, and many of the prophecies, at so distant a period from the time of their accomplishment, must have been unintelligible to the people who heard them.

The scriptures of the Old Testament were written for the instruction of a church, which was confined within national limits, and of a few others, who became proselytes to their faith: Also, to contain a store of evidence for the truth of the gospel, when the time appointed for the incarnation of Christ should arrive. During the long period before the appearance of Christ, all the nations, except the Jews, were overspread with the darkness of heathenism. Thus it pleased a sovereign God to appoint in the dispensations of his grace. Through many ages reason had done its utmost, the philosophers of the world had gloried in their knowledge without improving the morals of mankind. They had not given just descriptions of the true and living God, nor had they taught men any one virtue, which selfishness, under certain circumstances, may not claim as its own.—The infinite wisdom of God had prepared the way for the introduction of the gospel, under such circumstances, as would give the most forcible conviction of its necessity to instruct men in the truth.

To shew the truth of this observation, it is necessary we should consider the state of the world, at the time Jesus Christ appeared in the flesh.

Our Saviour came into the world, at a time, when the Jewish instructors had explained away the spiritual import of the oracles committed to their care. In place of these, they had substituted a rigid observance of external forms to recommend them to the divine favour.

They omitted judgment, mercy and truth, the love of God and our neighbour, and the essential parts of a holy temper. In the discourses of Christ and his apostles, there are many allusions to this corrupted state of the Jewish Scribes and instructors. These were the prudent ones, according to the maxims of an unholy world, mentioned by an apostle, those understanding the Lord would bring

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to nought: the scribes, whose doctrines he would render foolish by the introduction of the gospel, with a divine power to change the hearts and manners of men.

At the time I have mentioned, the Greeks, who were heathens, excelled in natural science, and esteemed themselves the wise ones of the earth. Their schools, celebrated through the world, were filled with learned men, who assumed the name of Philosophers, or friends of Wisdom. They attempted to decide on all moral subjects: on the nature of the supreme first cause; his will, the principles and extent of his government, with what he would be pleased, and in what moral obligations and duty consist. While the professed end of their enquiries on moral subjects was to make men better and more happy, they failed of success, which must ever be the case, without a revelation and special grace from God, of which they were ignorant.—They did not agree, between themselves, concerning the divine nature and will, or in one point of moral duty; nor even in what happiness, or the supreme good of men consists. At the very time, when natural science shone brightly, the thickest darkness on subjects of moral duty overspread mankind.—These masters of wisdom, as they claimed to be, who could judge accurately on natural beauty and in the arts, did not judge with any accuracy on moral fitness. In this they were ignorant as other men. Not having the word and Spirit of God, they groped in ignorance under the influence of a depraved heart, darkening counsel by words, and constantly going further from a knowledge of the truth and their own duty.

This was the state of the learned and the wise world, when the Lord of glory came to teach men by his own doctrines and humble example. Many of the nations, before the introduction of the gospel, had arrived to eminence in science, by the improvements of their philosophers and artists. It was thus ordered by a wise providence, to shew the darkness of the mind on moral subjects, when possessed of the best natural advantages to excel. When we look on the state of the privileged Jews and the learned Greeks, before the coming of Christ, do we not find demonstrative evidence, that the gospel, teaching the way of reconciliation to God and the duties of a holy life, was necessary to instruct the world? The former of these people, by a previous revelation, had the best advantage to know and obey the moral law; the latter, all the aid that could be derived from natural science, eminent schools and learned professors: Still, on subjects of religion they made no improvement. Those, who had the law of Moses, perverted the precepts of moral virtue, and became contented with the formal observation of some external ceremonies; while, such as had not this law, through the increase of their knowledge on natural subjects, multiplied the number of their gods, and served them by the commission of crimes.—All their enquiries never reached to a just idea of that love and holiness displayed in the gospel. In the pre-

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sent age, many have attempted by reason and art to make men truly good; this hath been done by open infidels, and those who are half converted to their scepticism. The experiment is vain: It was made by the infinite wisdom of God, under the most fit circumstances, on the Jews and Greeks; whereby evidence was completed, of the necessity of Christ's coming into the world to save men from death. To this point, Paul, the apostle, referred in the two first chapters of his first epistle to the church at Corinth.

By the wise, the prudent, the scribe, the disputer of this world, he meant those, who had been vainly attempting to render themselves good, reconcile themselves to God, and remove the terrors of natural conscience, by such superstitious works and rites, as their own corrupt reason imagined to be proper.—Numberless were the superstitious doctrines, vain ceremonies, and works of penance imposed by their teachers; yet, none of them had given just ideas of the godhead and his will; none of them described a pure morality of heart and life; none of them described the true motives to obedience; neither did they remove the terrors of conscience, or work a reformation in the hearts and lives of men.

The gospel of our Lord Jesus Christ was the means by which God confounded the wisdom of the world: "For God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen: yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence." This passage very accurately describes what took place through the preaching of the gospel, in the first age.—All the systems of the proud heathen philosophers, which were received by the wise and mighty of their respective countries fell before the preaching of the apostles. Although the learned heathen, by way of derision, called the gospel the foolishness of preaching, it bro't their idolatries to nought, and prevailed on the body of the people to embrace a new scheme of faith and practice. Many of the Christians, as was the case with all the primary apostles, were ignorant of human science, and destitute of worldly power to call public attention. In all these respects, compared with their opposers, they were things which were not: yet, being honest men, and filled with the Spirit of their divine Lord, they preached the pure gospel, which became the power of God and the wisdom of God to so many as believed.

Having described the state of the people to whom the Gospel was first preached, and the insufficiency of reason to teach the nature of holiness, we ought not to quit so important a subject, without mentioning the means, by which the gospel was instrumental of instructing many people doctrinally, and bringing them to obedience.

That knowledge of God, which is necessary for true ideas of moral virtue, is given by the

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Gospel: The infinite Jehovah is incomprehensible by the most holy of his creatures. So long as the heart is depraved, without a renewal by the spirit; reason, being under the influence of this depravity, will never attain to just conceptions of his purity. Although there be sufficient natural evidence of the being and moral character of God, it is never improved by sinful minds.—Hence, all mankind who are destitute of the Christian revelation, have been continually becoming more ignorant. When they set themselves by their own reason, to explore his character and will, neglecting the evidence in nature and providence, which is collected with difficulty, they formed a character agreeable to their own vicious inclinations. The gods of the heathen, according to the descriptions of those who worshipped them, were more vicious than themselves, in the same proportion, as they possessed greater power. The learned philosophers, in the first instance, were beguiled, by the sin of their own hearts, into impious conceptions of God; and thus, disqualified for any just ideas of moral virtue.

Thus, heathen ignorance began in the sinfulness of the human heart; thus it hath been every where upheld, and it can be removed only by the shining of the gospel. In the gospel, men are recalled to a knowledge of the true God; of his infinite perfections, of his truth, justice, goodness and mercy, which are essential to his character. This knowledge of God is the chief guide to his creatures in their understanding of moral virtue. They learn the nature of truth, justice and goodness, from what these are in the Lord himself, as manifested by all his works; especially, in the great work of redeeming sinners, through the merits of his Son. Where, else, can we find such illustrations of justice, tempered with the glorious exercise of every other moral attribute, as we do in the invitations and promises to men in the gospel? Where is there so solemn a view of justice, and the necessity it should be eternally executed, as in beholding the Son of God, when he died a victim in the place of sinners? Or, where else such disinterested and infinite goodness as in the Father's gift of the Son, and the Son's gift of himself and his life, to be a propitiation for sinners? Therefore, the character of God, in the gospel, is the first means to instruct mankind in the nature of moral virtue.

One point of moral virtue, a love of our enemies, is no where else to be learned. From the love of God to his enemies, all our blessings and all our prospects of future glory have arisen. Where, but from the Christian scriptures, could a sinful world have learned the obligation, to love and wish well to enemies? This being unknown, every other scheme of morals, being founded in selfishness, would be a scheme of vice; as was actually the case with the heathen. They could not learn it from example, for this hath not been the common practice of mankind. They could not learn it from their own hearts, for these being depraved, were filled with opposite affections. The hea-

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then moralists and philosophers, instructing men from their own hearts, neither felt nor inculcated a love of our enemies, nor a love of our neighbour as ourselves. The holiness of God, the nature and principles of his moral government, his universal providence, while acting as a moral judge, his grace to his enemies, and the Saviour's own example, are the means of giving to mankind a correct knowledge of moral virtue. It was by these means the heathen world was enlightened, and the wisdom of its ignorant teachers confounded.

The gospel contains effectual means for changing the hearts of men. Instruction, when alone, will never make men virtuous. There must be the power of divine grace to change them from a sinful to a holy disposition, and produce actual obedience to the law of God. The purchase and gift of the spirit are the means of turning men from sin to a holy life. It was not consistent, with either the wisdom or holiness of God, without an atonement, to grant those aids from himself, by which the heart is sanctified. Through the death of Christ, God might, honourably for himself, declare his mercy, make the promises of forgiveness, appoint the means for instruction, and give his holy Spirit. All the knowledge of the heathen could not devise the way; nor all their works, however abundant, make such an expiation for sins, as quieted the conscience, or gave any reason to suppose God would assist us. To attain a knowledge of these points, they were perpetually running into new absurdities, without coming any nearer to the desired relief.

A purchase of the holy Spirit and of his sanctifying operations on the heart, was the only possible method of raising creatures, who were dead in trespasses and sins, to a living obedience and comfortable hope of divine favour. By these means, the gospel became instrumental of overcoming powers, principalities and spiritual wickedness in high places, and recovering men to the knowledge and service of God: Thus, it was the power of God and the wisdom of God unto those who believed, to save them from the guilt of sin: Thus, it overthrew the heathen idolatry, and resolved many important questions concerning moral virtue, on which, those who had made the greatest progress in natural science, had been disputing, and overspreading the world in deeper ignorance, concerning both their duty and the way in which an offended God may forgive sinners.

Whatever the practice of men may be, it cannot be denied, that a scheme of moral virtue, far more rational than was ever professed in former ages, is now known to them.—Whence did this knowledge come? How hath the human understanding been rectified? Surely, not from the increase of natural science; but from the holy religion of Jesus Christ, from his doctrines and example, from the sacred scriptures, those neglected books, which the vain and wicked treat as contemptible, compared with their own weak reason and sinful appetites.—We ought to esteem it the great-

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est blessing of our lives that we have the scriptures of truth; for while these give us the only sure understanding how sin may be forgiven, and the only promise of God's gracious acceptance; they are, also, the source of that moral instruction, which, in some degree, restores order and safety to a sinful world, and disarms sinners of the weapons by which they intend each other's death. While we read the gospel, let us imbibe its spirit, and become the sincere followers of the Lord Jesus Christ in meekness, humility, brotherly love and obedience to all the laws of God.

P. T. M.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

ON seeing your proposals for publication, I immediately determined to write you concerning the state of my own mind, and get some advice for my good. I am an unhappy person. I was educated in a thoughtless way, on the estate of my father, which was such as rendered us comfortable, though not rich. My father died some years since, at mid-life and in a thrifty condition. My mother had a frail constitution, and although a serious woman, as I hope, was so reserved in her manner, that she rarely spoke, except to give some family order, or to check some undue levity; so that I had little advantage from maternal instruction. I am settled in life, and am happy in every thing, but the state of my own heart and the prospect of eternity, into which we all must pass. On some day in June last, I was walking in the garden, and observed a drooping flower. I stopped to consider it, when suddenly, from what cause I know not, the following thought passed my mind: "Dost thou consider this flower? in the same manner, thou shalt decay and must die." Although I did not consider this to be a premonition of sudden death, yet from that moment, I have generally been unhappy. My first thought was, why hath not my minister taught me this, for I have never heard him speak of death, in such a manner, as made me believe I must die; but I soon checked myself with reflecting, He is a minister of the sanctuary of God, the fault is my own and not his.

I returned pensive to the house, and attempted to resume my wonted cheerfulness; but with new power, the thought returned, "Dost thou consider this flower? in the same manner thou shalt decay and must die," and to this reflection there was a solemn addition, "Art thou prepared for death?" To give you a particular account of all the thoughts which passed in my mind, through several days, would be difficult. I attempted to pray, and could not succeed: I read the scriptures, and could not understand them; I was distressed indeed! Every sin of my past life frightened me, and I called each one, as I recollected it, the greatest, until I was led to see the fountain from which they proceeded. This fountain is my own heart. When I first saw it, I was astonished

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that the streams are not more bitter! All the scene surprised me, until an aged and pious woman in the neighbourhood told me "I was in no bad way, and that Christ died for the chief of sinners." But this doth not satisfy me, my question now is, did he die for me? At a certain time, when reading the scriptures, I found the following passage, "Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." My heart was melted, and my imagination was so animated, that I could realize an allsufficient Saviour on the cross, ascending to heaven, and now seated on the right hand of glory. But these were the feelings, only of a few moments. Can you tell me how I may recall them, for if I could, I should willingly bid farewell to so bewildered a state as the present world. Another thing on which I wish your advice, is, how I shall profit under the instruction of my minister? From the time I saw the drooping flower, and I shall always remember how it appeared, I have attended the public worship of God's house, unless sickness prevented. I will state to you the substance of three or four discourses and request you to inform me why I did not profit by them, for doubtless the fault is my own. The first sabbath after my melancholy way commenced, as some of my neighbours call it, he preached from 1 Sam. x. 11. "Is Saul also among the prophets?" After some remarks on the power of God, he attempted to establish two points; First, that God could make bad men speak the truth, and on this head, if I mistake not, he said something concerning Balaam. His second head of discourse was, that all the talk concerning unconverted ministers is unscriptural. He told us that truth was received by the understanding, which is as perfect in bad as it is in good men; so that Saul was as capable of teaching, as Samuel the prophet, if his natural powers were as great. I suppose the reason of his taking this subject was, that a little before, there had been, in a neighbouring parish, much talk about a preacher, who confessed that he had no knowledge of experimental religion. Being unconverted myself, I was no judge of the point and derived no instruction from the discourse.

The next Sermon which I heard was from Job i. 11. "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." The first part of his discourse was on Job's affliction, and I tenderly mourned with him under the loss of his property and children. The second part of his discourse was to show us, that as the text was found in the holy scriptures, which are the word of God, we must expect that all men, when under trouble, will have some uneasiness with divine providence: this actually happened in Job, although he was the most patient of men; yet, that these necessary infirmities of human nature will certainly be forgiven, for the latter end of Job was more prosperous than his beginning. At this moment, I thought within myself "O that all my wilful sins and neglects of duty were changed into such

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pitiable infirmities as must necessarily be forgiven. His next text was in Proverbs xviii. 21. "Death and life are in the power of the tongue." After mentioning sundry sins of the tongue, he turned us to a passage in one of the apostles, "With the mouth confession is made to salvation," and from both these passages attempted to establish this proposition, that, "A public profession of religion will certainly entitle men to eternal life." This was a subject which gained all my attention, for I had thought of making a profession; but on the whole neither my heart nor conscience were satisfied.

The last Sabbath, he spake from the words of John, Chap. xi. verse 35. "Jesus wept." Instantly on hearing this passage, I felt myself beside the tomb of Lazarus, and my own tears sympathetically flowed with those of Jesus, Mary and Martha. Sundry tender things were said concerning friendship, and seeing our friends in a state of death. But the doctrinal part of the discourse was to show us "that weeping, at the best, is but an infirmity; that infirmities cannot be in God; therefore that Jesus Christ, although the first of prophets and a perfect example for Christians, was only a mere creature." I felt alarmed and was near fainting, when the service concluded. A Saviour who is not divine, almighty and eternal cannot deliver so great a sinner as I knew myself to be. I am in deeper distress than ever. Say only a few words in answer, and it may save me from that deep gloom into which I feel myself sinking. Pity the unhappy MATILDA.

Advice to Matilda.

MATILDA, I will not forget thee. Sink not into that gloom of which you speak. There is a Saviour, who is divine, almighty, eternal and allsufficient: I humbly hope for you, that at some time, you will receive such views as those of which you speak when your heart melted, under the truth. Your reasoning is correct. A Saviour, who is not divine, almighty and eternal, cannot deliver such sinners, as you and I must confess ourselves to be. If Christ were not very God, he could not have made a sufficient atonement for sin. You doubtless feel that a mere example, without plenary atonement, can never save your soul. If he were not divine, he could not have purchased those influences of the Holy Spirit, which awaken and sanctify sinners. You say, you do not know whence the thought proceeded, but I tell you it was the Holy Spirit, purchased by divine blood, which said unto you in the garden, "Dost thou consider this flower? in the same manner thou must decay and die." In that moment the Lord mercifully awakened you, and be careful not to resist him. It was the Spirit of God, which enlightened you to see your heart to be the fountain, from which all your sins proceeded. It was he who, through the mouth of the woman in your neighbourhood, preached to you the gospel, "that Christ died for the chief of sinners." It was he who gave you the joy of loving the truth, when you read, "Now unto the king eternal, immortal, invisible, the only

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wise God, be honour and glory for ever and ever;" and it is he, who continues this anxiety in your mind to know and obey the truth.

By the history of your early life, and the account of your present state, it appears that you need instruction in the great doctrines of the gospel. Cleave fast to the doctrine. That Jesus Christ is both God and man; for if this be yielded, concerning the faith, you will make shipwreck. Never omit stated seasons for prayer, but remember, you will need the aids of the Holy Spirit to enlighten and warm your heart. You need not be afraid to begin prayer, although your heart feels cold; for it is a principal means, appointed by divine wisdom, to enlighten the understanding and enkindle holy affections.—Collect a small library of the most approved pious writers. Be careful to make the selection, not so much for elegance of style as for perspicuity, and the pious, humble and evangelical sentiments which are expressed.

Above all, daily read the holy scriptures, which contain the words of eternal life, and were penned under the direction of unerring truth. While the writings of uninspired men contain many errors, and hurtful disputes, which have no tendency to advance a life of godliness, in the scriptures you will find the words of salvation; in these you will find a Saviour, whose allsufficiency is suited to remove your guilt, and relieve all the sorrows of your weak heart.—Remember, not to be conformed to the world, which lieth in spiritual ignorance; but be transformed by the renewing of your mind, that you may prove what is that good and perfect and acceptable will of God.

You intimate that your neighbours have, of late, called your state a melancholy one. This is not strange; but I presume, that with all the trouble of mind you express, you would not exchange it for your thoughtless state before you walked in the garden, if the possession of the whole world were given in the bargain. In your present state, you will wish to banish from the minds of other people, the prejudices they have imbibed against a religious life. Unite cheerfulness with sobriety; teach your neighbours, that you are neither afraid nor ashamed to speak of the world to come; assure them, that if you are saved it must be by the free grace of God; and let your whole conduct give evidence, that you are a better neighbour, more wise companion, and more discreet person than you were before your melancholy commenced.

With respect to your minister, it is evident from your letter that you are not satisfied, and I must express my own disbelief of his scheme of faith. A profession of religion without sincerity, will save no man. I am a sinner who have hoped in Christ, but if he be not very God, my whole faith is shaken to the foundation. Still, Matilda, be not rash. Converse with the elderly woman of whom you spake. I have a presentiment that she will be a good adviser, and that she is acquainted with a little circle in your neighbourhood, who will be helpful in your pre-

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sent condition. If such a company can be found, meet weekly and pray that your minister may be enabled to preach the gospel in demonstration of the Spirit and in power. If he doth not edify you, God may bless you as an instrument of saving him. If you continue to write me, I shall esteem every line and every word as a pledge of Christian respect.

ED.

A Preservation.

SIR JAMES THORNHILL was the person who painted the inside of the famous *cupola* of St. Paul's, London. After having finished one of the compartments, he stepped back, gradually, to see how it would look at a distance. He receded so far (still keeping his eye intently fixed on the painting) that he was got almost to the very edge of the scaffolding, without perceiving it; had he continued to retreat half a minute more, he must have fallen to the pavement beneath, and completed his destruction. A person present, who saw the danger the great artist was in, had the happy presence of mind to snatch up one of the brushes, and daubed it over the painting. Sir James, transported with rage, sprung forward to save the remainder of the piece. But his rage was soon turned into thanks, when the person addressed him: "Sir, by spoiling the painting I have saved the life of the painter. You had advanced to the extremity of the scaffold, without knowing it. Had I called to you, to apprize you of your danger, you would naturally have turned to look behind you; and the surprise of finding yourself in such a dreadful situation, would have hastened your fall. I had, therefore, no other method of retrieving you but by acting as I did."

Not altogether dissimilar to this is God's conduct to his people. It is the vain employ of sinful man, by the imperfect duties of his life, to draw his own portrait, in such delusive colours, as to esteem himself worthy the attention of the Almighty; and, after the performance is executed, to view himself in every favourable light to gratify the vanity of his self-righteous heart, although every step he takes in the review, hastens his unwary feet to a fall which must complete his destruction. But it is the determination of the God of grace, *to stain the pride of all human glory;* and, as the by-stander daubed the painting of Sir James Thornhill, purposely to save his life from death, so the Lord the Spirit mars our legal performances, shews us the guilt that attends them, and their inefficiency to justify us before the tribunal of JEHOVAH; then directs our attention to Jesus, the Son of God, the Lord our righteousness; who, being the brightness of his FATHER's glory, and the express image of his PERSON, having purged our sins, becomes our only salvation. Then, instead of our hearts arising in resentment against the conduct of the Almighty, in destroying the works of our hands, we thankfully adore his grace, and triumph in his love!

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An Abridgment of Bryant's Observations upon the Plagues inflicted upon the Egyptians; in which are shown the peculiarity of those judgments, and their correspondence with the rites and idolatry of that people.

THE judgments of God upon Pharaoh and the Egyptians, in the time of Moses, were very significant in their operation; and particularly adapted to the people upon whom they were inflicted. They would have been marks of divine power to any nation upon earth; but they were remarkably pointed in respect to the Egyptians. In every instance they had a strict reference to their idolatry; such as cannot be so particularly applied to any other people. They were therefore peculiarly proper, as they had a direct tendency to show the absurdity of the idolatry which prevailed in Egypt and other places, and of consequence to keep the Jews from embracing that idolatry.

The first Plague. THE RIVER TURNED TO BLOOD. Exodus vii. 17—21.

This judgment brought upon the Egyptians is very remarkable, and introduced with great propriety, though the scope of it may not at first be obvious. It was a punishment particularly well adapted to that blinded and infatuated people; as it showed them the baseness of those elements which they reverenced, and the insufficiency of the gods in which they trusted. And this knowledge was very salutary to the Israelites; as it warned them not to fall into the same or any similar idolatry, when they had seen it thus debased and exposed, and attended with such accumulated evil.

The Egyptians honoured the Nile with a religious reverence; and valued themselves much upon the excellence of their river. They looked upon this river not only as consecrated to a deity, but as their chief national god, and worshipped it accordingly. Upon solemn occasions, the people who lived near the river made invocations to it as their chief guardian and protector. They supposed that it gave birth to all their deities, who were born upon its banks: and there were festivals and rites, stiled *Neiloa sacra*, which were observed all over Egypt. And as they received so much benefit from this river, they held water in general as sacred.

The people must therefore have felt the utmost astonishment and horror, when they beheld their sacred stream changed and polluted; and the divinity which they worshipped so shamefully foiled and debased. These appearances must also have had a salutary effect upon the Israelites; as they were hence warned not to accede to this species of idolatry, but to have it ever in contempt as well as abhorrence.

There is another circumstance worthy of notice in this Plague: "The river was turned into blood." The Egyptians, and especially their priests, were particularly nice and delicate in their outward habit and rites; and there was nothing which they abhorred more than blood. They seldom admitted any bloo-

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dy sacrifices; and with the least stain of gore they would have thought themselves deeply polluted. Hence this evil brought upon them must have been severely felt; as "there was blood throughout all the land of Egypt."

It is moreover said, "that the fish that were in the river died, and the river stank." The offensive vapour from the waters must have been a great aggravation of the evil to people of such external purity as the Egyptians, who abhorred all animal corruptions. And what is said concerning the fish is of consequence, for all the natives of the river were in some degree esteemed sacred. In many parts the people did not feed upon them. The priests in particular never tasted fish; and this on account of their imputed sanctity; for they were sometimes considered as sacred emblems, at other times worshipped as real deities.

Thus the punishments bro't upon the Egyptians bore a strict analogy with their crime. They must therefore have been greatly alarmed when they beheld their sacred stream defiled with blood, their land infected, and themselves almost poisoned with their offensive deities. Herein were verified the words of God to Moses,—"Against all the gods of Egypt I will execute judgment."

The second Plague. FROGS. Exodus viii. 1—14.

This Plague, like the former, arose from the sacred river of the Egyptians, in which they so much confided, and of whose sanctity and excellence they were so much persuaded. Its streams by this means became a second time polluted and disgraced, to the utter confusion both of their gods and priests. The land also was equally defiled, and their palaces and temples rendered hateful; so that every inhabitant was infected, and had no way to perform any lustration, and to cleanse himself from the filth with which he was tainted.—Every stream and every lake was in a state of pollution.

Among the Egyptians the Frog was an object both of reverence and abhorrence, as many objects are known to have been among particular nations. And it was very consistent with divine wisdom to punish the Egyptians both with what they abominated, and with what they idly reverenced.

This people worshipped the sun under the name of *Osiris*. Of that luminary the Frog was considered as an emblem. This animal also, like the tortoise, crocodile, &c., was an emblem of preservation in floods and inundations; and as such was held sacred by the Egyptians. Indeed most aquatic animals in Egypt were sacred and emblematical; and all inspiration of old was supposed to arise from fountains and streams. Therefore, as Frogs were of the aquatic tribe, they were originally characteristics of the priests and prophets of Egypt.

The author of the Apocalypse continually alludes to symbolical characters, which prevailed of old. In Chap. xvi. 13. speaking of illusions, with which the world was to be affected, he says, "I saw three unclean spir-

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its like Frogs, come out of the mouth of the dragon, &c.

From hence we may conclude that these animals were of old types of magicians, priests, and prophets, particularly those of Egypt. If this be true, the miracle, which Moses at this time exhibited, was attended with a wonderful propriety in respect to Pharaoh and his wise men; and at the same time afforded a just punishment upon the whole of that infatuated people.

The third Plague. LICE. Exodus viii. 16—19.

It has been mentioned that the Egyptians affected great external purity; and were very nice both in their persons and clothing. Uncommon care was taken that they might not harbour any vermine. They were particularly solicitous upon this head; thinking it would be a great profanation of the temple which they entered, if any animalcule of this sort were concealed in their garments. Tho' their gods were contemptible and ridiculous, and their rites filthy and obscene; yet their worship was carried on with an appearance of outward purity, and a scrupulous show of cleanliness. The people in general wore a woollen garment over another of linen; but they laid aside the former when they approached their deities, for fear that it should harbour vermine. On this account, the priests abstained entirely from all woollen raiment, and wore only one covering, which was of linen; and besides bathing continually, they used other precautions that they might not incur any impurity.

We may from hence judge what an abhorrence the Egyptians showed towards the vermine with which they were infested in this plague, and what care was taken to guard against them. The judgments therefore inflicted by the hands of Moses were adapted to their prejudices, and they were made to suffer for their false delicacy, in placing the essence of religion in external cleanliness, to the omission of things of real weight. The judgment of Lice was attended with such propriety in its direction, that the priests and magicians perceived immediately from what hand it came. They said, "This is the finger of God."

[To be continued.]

The Christian Scriptures to be the principal Means of converting the Heathen.

IN the third chapter of the epistle to the Romans, the sacred writer proposes these questions: "What advantage then hath the Jew? Or what profit is there of circumcision?" To which, by inspiration of the Spirit of God, he answers, "Much every way: chiefly, because that unto them were committed the oracles of God."

Until the time of the Christian dispensation, the care of the oracles of God or canonical scriptures, was entrusted to the Jews. From the time of Abraham to the introduction of Christianity, the Jewish nation contained the true Church of God. When we read the history of this church, we find them dis-

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tinguished by great and precious privileges. In addition to a special preservation by divine providence, they were furnished with the means of religion. A visible worship was instituted among them; in distinction from other nations, they were acknowledged as the people of God; and, even their civil state was under the special direction of heaven. A succession of prophets was raised up, through many ages, to instruct them on all interesting occasions. Although, for their ingratitude and other sins, they were often reproved and subjected to heavy judgments: yet, they were distinguished from other people by many blessings. To them pertained the adoption, and the glory and the service of God. The Lord said, that from among all the nations of the earth, he had chosen them to be his people; and they continued to be thus distinguished, until they rejected Christ, the Lord of glory. Of this people it is said, "What advantage hath the Jew?" It may truly be answered, much every way, for they had many privileges of which all other people were destitute: yet, it appears their advantage chiefly consisted in having the oracles of God, the written scriptures. By these, at all times, they were admonished, reproved and instructed: In these, they were taught the character of the true God, his purposes of mercy to men, and their own duty. A knowledge of the holy scriptures is the greatest advantage, which any person or people can have for salvation. The greatest benefit, which can be done to a heathen people; and the most direct means for their conversion to Christianity, is to introduce among them the oracles of God. Blessed be the Spirit, which is excited in the Christian world, for instructing the heathen in the gospel of Jesus Christ. This is a sure presage that the day is near, when wars and rumours of wars shall cease; still, we do not anticipate these times until more vials of the wrath of God are poured on the earth. Whatever judgments may intervene between the present and that blessed time, Christians ought to be preparing the means for the spread of the gospel. Miraculous interpositions of providence are not to be expected, when means, sufficient for the purpose, are appointed and placed within the power of man. The propagation of Christianity, through the world, must be effected, like other great objects, by the exertions of those, who are friends of the cause. In this great work, by experience and much reflection, men must learn the best means for success. Sending Missionaries to heathen nations is one of the first expedients, which human wisdom would propose, and is doubtless necessary: still, this doth not supersede other exertions, and may not be the most powerful means which can be used.—Missionaries, however pious and ardent in their love of the truth, like other Christians, are frail men. In some points of doctrine and duty, they may be ignorant or erroneous; to others, their attention may not be called. Their personal defects, by ignorant people, may be adduced as arguments against the doctrines they teach.

In the holy scriptures, only,

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we find the truth, pure, unmixed and uncontaminated with human opinions; also, it is expressed in a manner, which most powerfully affects the mind. It hath pleased God to bless his word for the conversion of sinners and the comfort of his own children. Is there not reason to hope, he will give additional evidence of its truth, by making it a principal means of converting the heathen? Or, is there reason to expect they will become believers, through the preaching of men, before they have the oracles of God, in a language they understand? Can any friend of Christ, who finds it one of his greatest daily comforts to read a portion in the scriptures, refuse his mite to the blessed purpose, of translating and publishing them in those languages, understood by millions of people, who know not the true God or his Son the Saviour of men. Until the heathen, who understand letters, receive the scriptures in a language they know, the most powerful and the most probable means for their conversion will not have been used. The Christians in India, aided by the munificence of their brethren in other parts of the world, are attempting to translate the scriptures into a number of languages, which are understood through an immense and most populous part of the earth. Our Christian charity, the last year, was addressed on the subject. Collections were made in America, and the receipt of such sums, as were first transmitted, has been acknowledged from India. It is presumed the same gentlemen, if requested, will receive and transmit whatever may be given for this purpose.

Note...Robert Ralston, Esq. an eminent merchant in Philadelphia, the last year, transmitted to India the sums collected in America.

The Rev. Timothy Dwight, D.D. of New-Haven, and Mr. Peter W. Gallaudet, merchant in Hartford, were receivers in this State.

The following Letters are copied from the Evangelical Intelligencer, published in Philadelphia.

Extracts from Letters just receved by the Susquehannah, from the Rev. Dr. CAREY, Serampore.

TO THE REV. DR. STOUGHTON.

July 30, 1807.

My Dear Brother.

I JUST drop a few lines by Mr. Drinker, to show you that I have not forgotten you.

It has always been my opinion, that all in America, whose hearts the Lord stirs up to this work, should either go to the Indians on the back parts of their own country, or to the neighbouring islands, Cuba, St. Domingo, &c. I hope their fields will be soon occupied with labourers in the harvest of the Lord.

We expect to baptize two persons next Lord's day. One, a soldier in the fort, will be the first baptized in Calcutta; the other is a young man, whose father is a clergyman in Pembrohoshne, a rural dean. The young man has had a classical education; having been intended for the ministry in the Church of England. God has, in a wonderful manner brought him to an acquaintance with himself in the gospel, and he has proposed to unite with us in the work of

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the mission. We shall receive him on trial, and after a reasonable time, write to our brethren in England to appoint him a missionary. I look upon this as a remarkable appearance of divine Providence for this mission.

The walls of our new chapel are raised up, and most of the timbers are placed on it. May it be a house where God will dwell.

We have had some additions from among the natives. The churches at Dinagepore and Cutwa, have also been increased. We have twenty members in Calcutta: a number sufficient to form a respectable church. A new church has been formed in Jessore; and Ram Mohun, one of our native brethren, has been lately called to the ministry. There are now four Baptist churches in Bengal, besides the materials for another in Calcutta. Blessed be God!

The translations of the Bible are going forward as fast as can be expected. The prophets, to Joel, are printed in Bengalee. The New Testament, to the 16th of John, in Sangskirt; to the middle of Luke, in Orrissa; and Matthew is more or less advanced in Mahratta, Hindoosthanee, Persian, and Gujerattee. Seven editions are therefore now in the press, and the translations of five more going forward.

God has sent us a person who, I hope, will be of great use in assisting us in the translation into the Persian language. An Arabian, A DESCENDANT OF MAHOMMUD HIMSELF, who was about two years ago convinced of the falsehood of Mahometanism by reading the Koran. He wrote to a gentleman at Madras, stating his scruples. This gentleman sent him an Arabic New Testament. He read it; and as he read, new light broke in. In consequence of this, he went to Madras, and was baptized by a clergyman for whom I have a high esteem, (Dr. Therr). A few months ago, Dr. Therr sent him to us; but I hope he has received the grace of God. He is studying Syriac and Hebrew, of both which he will soon be master, on account of their near affinity to Arabic. He is a complete master of the Arabic, Persian and Turkish, languages, and a good Hindoosthanee scholar. He is now employed to assist in the Persian translation.

Brother Marden has declined the mission to the Burman empire; and my son Felix has offered himself to engage in it, and is accepted. Encouragement in that quarter is greater than we expected. Love to all friends.

W. CAREY.

TO THE REV. DR. ROGERS.

My Dear Brother,

You must at this time excuse the shortness of my letter. The great press of business which at the present lies upon me, holds my hand, whether I will or not.

We received the dollars safe, which were brought out by Mr. Drinker. I think I acknowledged the receipt of them immediately by a ship which was then leaving the place. I feel under great obligation to our dear friend Mr. Ralston, but fear I cannot at this time, write either to him or to captain Wickes. Give my love to them both.

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India her Viedam burns. The polish'd land
Of China owns the Nazarine's command:
Ador'd Confucius is no more divine,
And pagods fall before Jehovah's shrine.

In Scythian wilds, beneath the freezing Bear,
I see Immanuel his ensign rear.
O'er Lybia's burning plains he sends his name,
And all her sable sons resound his fame,
Salvation with a swift effulgence beams,
On the vast western world's remote extremes;
Casiques and Sachems lay their axes down;
Barbarian fierceness, and the savage frown,
Melt into social love, the look humane,
And the mild spirit of Messiah's reign.

A new creation springs, the hallow'd earth
Is fill'd with children of celestial birth;
A race divine, to life immortal born,
Whom God's own virtues with renown adorn.
O Times, O Manners, innocent and blest!
Joy to the fruitful womb, and milky breast,
No pirate roves the flood, the trading sail
Securely flies before the fanning gale.

Safe is the travell'd shore, the pilgrim takes
His fearless journey when the morn awakes.
The villages rejoice; th' exulting hind
Eyes his pure harvest waving in the wind.
Nor in the hut alone contentment sings,
But wondering, comes to statesmen, and to kings.
Cities rejoice; no sons of Belial tear
With bacchanalian roar the midnight air.

Nor boldness prowls at eve, nor villians creep
Thro' windows in th' unwary hour of sleep.
Justice her forces breaks, fierce war his lance,
Order and peace the social bliss advance:
All kind affections thro' all hearts extend,
And every man knows every man a friend.
Messiah reigns, the Almighty Father smiles,
Discord no more his holy mount defiles;
One faith, one hope, the happy nations bind,
The world his Zion, and his fold Mankind—
Fly, intervening ages, fly away;
Come, long foretold, long wish'd triumphing Day.

Donation to the Missionary Society of Connecticut.

1808.

Jan. 29. Received of Rev. Abel Flint, being avails of Summary of Christian Doctrine,.....$ 94 —

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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. I.] MARCH, 1808. [NO. 3.

FROM THE LONDON EVANGELICAL MAGAZINE.

Memoir of the late Rev. John Caspar Lavater.

TO THE EDITOR.

Dear Sir,

YOU have expressed a wish for a short account of Mr. LAVATER's Life in your Magazine. I feel the more willing to comply with your request, as I have had many opportunities to observe, that Mr. Lavater is not so well known in this country as, in my humble opinion, he deserves to be. Some persons being, perhaps, only acquainted with the eccentricities of his Physiognomical Works, seem disposed to decry him altogether as an enthusiast; and, as for his religious principles, some are pleased to call him a Socinian; and others, I am told, have very gravely accused him of having lived and died a champion of Popish superstition. All these misrepresentations would be rectified, if the account of his life, which has been published by his son-in-law, the Rev. Mr. Gesner, in three octavo volumes, were translated from the German, or at least its most essential parts. By this means every reader would be enabled to appreciate the character of Mr. Lavater, who (notwithstanding all his imperfections) for talents, extensive knowledge, unremitting zeal and activity, noble courage, unfeigned Christian piety, and universal benevolence, deserves to hold a distinguished place among the most excellent Divines of ancient or modern times.

Being circumscribed by the plan of your work, which admits only a few pages for Memoirs, I have confined myself to a short narration of the most remarkable events of his life, which are taken, for the most part, from Mr Gesner's Works; in the selection of which I have paid a principal regard to his private and religious character.

C. F. STEINKOPFFT.

Savoy, London, Nov. 13, 1804.

JOHN CASPAR LAVATER was born in the year 1741, of very respectable parents, in the city of Zurich, Switzerland, who, to the best of their knowledge and abilities, educated him

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in the strictest principles of virtue and religion.

From his infancy he had many serious impressions; and, when only seven years old, felt himself strongly drawn to seek God by prayer. "To *use* God," says he, "as my *own* God, was one of the earliest and most deeply impressed ideas in my mind.—Observing the indifference of others towards God, I was determined to make the best use of him I could. I felt a need of his presence, and made it a constant practice to pour out my heart before him in fervent prayer every morning and evening: yet my light and volatile disposition oftentimes disturbed me in my devotions. To listen to the sermons was too tiresome for me, so I took my little pocket Bible to the place of worship; and, with the greatest eagerness, I read the Histories of the Old Testament, more especially that of Elias and Elisha. Christ and the New Testament had but a small share of my attention or affection at that time."

When ten years of age, young Lavater freely declared his intention to devote himself to the ministry, and, notwithstanding all the objections and difficulties he had to encounter, he never changed his mind; but zealously applied himself to the study of the Latin language, and other branches of human learning requisite for this purpose.

In his fourteenth year he had a dangerous fit of sickness.—"When thus taken ill," says he, "I seriously reflected upon my former life, endeavouring to purify my heart, most heartily forgiving every received injury, and asking pardon of all those to whom I suspected I had given the least offence." This illness, he adds, left behind it many a serious impression.

Soon after this, having taken a long walk on a very hot day, and too eagerly drinking more wine than he could bear, he got nearly intoxicated; which grieved him to his very heart.

"Hardly," says he, "any occurrence in my whole life has made such an indelible impression upon my mind as this accident. I shed streams of penitential tears, and nothing could erase the remembrance of it from my mind; and, even now, after the lapse of twenty-six years, it serves me as a powerful warning never to exceed moderation in drinking, in the least degree."

In the fifteenth year of his age, a violent shock of an earthquake, and the happy departure of his elder brother, greatly contributed to confirm and to increase the good impressions and pious resolutions of his mind.

"When," says he, "my brother was in his last moments, he sat up in his bed, lifted up his hands, and, looking up stedfastly toward Heaven, exclaimed,—'Behold, I see the heavens opened, and the Son of Man standing at the right hand of God! Father, into thy hands I commend my spirit.'—Thus saying, he sunk down and expired. All of us were dissolved in tears. Now I saw my brother a dead corpse on the very same spot on which I was born, I felt quite heavenly-minded.—Death and Heaven were my only thoughts; so I went to bed; but when I awoke the next

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morning, I felt quite pleased in my having become the eldest son of the family, and the heir of the cabinet of natural curiosities which my brother had collected. I could not help abhorring myself, on account of this sudden change of mind.—"Oh! vanity of vanities! all, indeed, is vanity!"

When young Lavater entered upon his academical course, his talents soon began to shine forth so brilliantly, as to attract the notice of the most learned characters who were at that time Professors in the College at Zurich, some of whom endeavoured to encourage and direct his rising genius.

During the three years of his studying divinity, he was most deeply impressed with a sense of the infinite importance of well-employed or mis-spent time; and had such views of the awfulness of sin and the holiness of God, that he oftentimes humbled himself in the dust. He made it a point of conscience daily to examine himself, watching over all his thoughts, words, and actions, and most sincerely bewailing, not only every improper action which he had done, but even every impure motive which might have influenced his conduct. At the same time, Christ, in his person, and all his endearing characters and offices, was rendered exceedingly precious to his soul. To him he approached, "weary and heavy laden," seeking rest for his immortal soul, and entirely devoting himself to his blessed service.

In confirmation of what has just been stated, we subjoin a few extracts from Mr. Lavater's journals and letters, written about this time. In the early part of his twentieth year he thus expresses his feelings in a letter to a friend:

"Alas! what a sinner I am! Oh! that all created beings might weep before God on my behalf! and yet their combined efforts could not save me. * No, no! I have sinned against the infinite Majesty of Heaven! but, lo! the Creator himself becomes man—my brother! He lies prostrate before his Father! he prays, and wrestles, and sheds tears of blood for me—even for *me!* Oh, what boundless love and compassion! I am lost in wonder, love, and praise, and melted in tears of shame and gratitude! I bow before him, and adore!".....

In another place, he says,—"When I examine the secret springs of my actions, words, and thoughts, sincerely as in the presence of God, I must confess that I do not always act from a principle of pure love to God, and a sincere regard to his glory; but alas! too often I observe selfish motives, which I cannot but consider as grievously sinful. Genuine religion rests not satisfied with a mere outward form; it requires the heart. All virtues, considered in themselves, are a mere mechanical motion, if they are void of the Spirit's enlivening influence. Morality, without the heart, is like a body without a

* It may not be improper to observe, that Mr. Lavater most carefully "fled youthful lusts;" and was very much esteemed by all who knew him, on account of the regularity of his conduct, and the virtuous life he led.

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soul. Both reason and revelation plainly tell us, that our good actions have no value whatsoever, if God be not their source, aim, and end. Now, for my own part, I will not deny the real good which the grace of God enables me to perform; for instance, when I give alms, I seldom can discover any thing in it like hypocrisy, but rather I do it with the sincerest joy, and generally with a single eye to the glory of God. But, alas! too often I observe, in the course of my conversation with others, a want of that simplicity and sincerity which are so precious in the sight of God, and for the attainment of which I long. Often I use improper expressions, and speak in a way dictated by self-love, seeking not so much the glory of God as to please myself. Sometimes pure motives to please God are so intermingled with an impure desire to please myself, that I can hardly ascertain which is the prevailing principle. From this I cannot but infer, that I am not free from pride; and should any doubt remain whether this really be the case, my being so very prone to anger, and that inward grief I feel within when reproved for any thing done amiss, ought to convince me that I have a proud and irritable temper."

"I know," says he, in another letter, "that I am wretched, and miserable, and poor, and blind, and naked: but, blessed be God, there is a book called the Bible, in which I meet with a plentiful supply of the most approved and never-failing remedies, by a good use of which I may become rich, healthy, and clothed. I know that I cannot be saved without love to God and man; for, without it, no true happiness can possibly exist. Now, the Holy Scriptures tell me that love is the fruit of the Spirit: that the love of God is shed abroad in our hearts by the Holy Ghost. But how am I to obtain this sacred Spirit? This Jesus plainly tells me, Luke xi. 13. How foolish, then, any longer to delay!.....

"All that can render a man completely happy, both in this world and the world to come, is set forth in the Scriptures in the most distinct, exalted, and solid way; so that there is no book in the world which could lead us to any higher degree of wisdom, virtue, and happiness, than that which is obtainable by attending to the blessed doctrines of the Bible.....

"One, and only one there is, in whom I find ten thousand times more delight than in every thing else. I mean Him who was God, who is to be the Judge of the world, who, *for me*, became man, to reconcile me to God! O! how happy am I! Now my soul feels its immortality!"

In another letter, Mr. Lavater, after having described the sinful situation of a wicked man in his dying hours, thus addresses his friend:

"O, my dear friend! I rejoice over you; but, pray, never depart any more from the good way of righteousness! Never look back! First of all, endeavour to be reconciled to God by a dying Saviour, and then you may cheerfully run the way of his commandments.

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"Until you have felt a godly sorrow, and an anxious concern about your sins; until you have bewailed them with tears of the most unfeigned repentance; until you cheerfully give up your weeping heart to the Son of God, deeply lamenting those very sins that nailed him to the cross; until you become *sick*, as it were, with *love* to him; until you confidently embrace his knees, humbly applying for a blessed experience of his healing powers; until you have repeatedly experienced and exercised these things, you must never flatter yourself with making real advances in the Christian life. I know, by sad experience, how often we fall into sin and temptation, so long as we remain too fondly attached to any object of earth and sense. If we do not deeply abhor and detest sin, from an experimental view of its exceeding great sinfulness and awful consequences, we go our way, and fondly imagine that we are better than the common bulk of sinners; but even the smallest remainder of the most subtle pride may prove a snare to us, to lead us astray from the narrow way of life."

In the year 1762, Mr. Lavater, after having finished his Theological Studies, entered into holy orders, to the great satisfaction of his professors; but under very humble views of his own attainments.

"The principal duties of my new station," says he, "require a close application to the acquisition of solid and scientific knowledge, and of exemplary piety, which ought eminently to shine far above the virtues of the very best private Christians. A clergyman ought to be possessed of a very solid and extensive knowledge of the languages, and of philosophy; but my progress in these necessary branches of learning is very imperfect; and how infinitely short do I fall of those moral accomplishments which ought to adorn a worthy minister!

"But, shall I rest satisfied with this humble confession?—No.—I will humbly cast myself down before my Creator and Redeemer, and firmly resolve to strive after the highest degree of perfection; never to make a stand; never to get weary in honouring God; above all things, not to become the slave of man; not to look for my own advantage; but I will endeavour, by the grace of God, to try all my actions by the rule of St. Paul:—*Whatsoever is not of faith, is sin.* Thus acting, I shall prove a good soldier of Jesus Christ, and act in a manner becoming his faithful servant."

Soon after his ordination, he thus addressed one of his dearest friends:—"You have preached this day; and, I trust, with much success. O let us consider the infinite importance of addressing immortal beings in the name of God! May the principle of St. Paul never fail to be yours: "We preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants, for Christ's sake."

Mr. Lavater was only twenty-one years old when he performed an action which cannot but highly interest every impartial reader in his favour:—There lived in the city of Zurich, and even a member of its senate, a most wretched charac-

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ter, who, during the time he had been Prefect over a district of the Canton, had committed innumerable acts of the grossest injustice; yea, such abominable crimes, that all the country people loudly reproached and cursed him; but no one dared to call him to public account, he being related to several gentlemen who were members of the Zurich government, and son-in-law to the principal magistrate of the city. Mr. Lavater, after having often heard of, and duly examined into, the atrocities of the Prefect, committed even against helpless widows and orphans, could at last no longer refrain himself: his tender feeling heart was glowing with the noblest sentiments of justice and humanity, and felt an irresistible desire to plead the cause of the poor and oppressed. He was fully aware that his stepping forward in this cause would expose him to the frowns of the great and mighty, and occasion much uneasiness and anxiety even to his nearest and dearest relations; but he was determined to obey God rather than man. Having prepared himself by earnest prayer, and consulted an intimate friend, he first addressed a letter to the Prefect; in which he strongly reproached him for his detestable actions; and freely declared his full intention to bring him to public justice, should he not restore his spoils within the term of two months. This time having elapsed, and the warning proving in vain, Mr. Lavater proceeded to print a most solemn indictment against him; which he caused to be delivered to every Member of the Zurich government. At first he kept his name a secret; but when called upon, he came forward in the most open manner, nobly avowed and fully proved the points of his indictment before the whole assembly of the Senate; and had the unspeakable satisfaction to see the wicked Prefect, who, conscious of his guilt, had saved himself by flight, solemnly condemned by law, his unjust property confiscated, and restoration made to the triumphant cause of oppressed poverty and innocence.

[To be continued.]

For the Connecticut Magazine.

A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled relative to the great period of 1260 *years, the Papal and Mohammedan apostacies, the tyrannical reign of anti-christ, or the infidel power, and the restoration of the Jews.*

BY GEORGE STANLEY FABER, B. D.
Vicar of Stockton-upon-Tees.

In two volumes, octavo, London edition, 1806.

No. I.

AS these volumes are evidently written with great ability by the learned Author, and contain matter interesting, in a high degree, to the religious and learned world, especially at the present day, when all nations are shaken to their foundations, and when there is a general expectation excited in the church, that the joyful period is near at hand, when *the desire of all nations* shall come, we purpose, in several numbers, to give the outline of this work, with a special design to draw a more general attention to the work

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itself. We are fully sensible of the difficulty of this undertaking, and that complete justice cannot be done either to the Author or the subject, by any abstract whatever, much less by any which we shall be able to make, still we hope to do that degree of justice to both, as to attain, in a good degree, the main object in view.

In the present number we shall attempt a summary of the author's account of *the symbolic language of prophecy:* and of the scriptural phrases, *the latter days*, *the last days*, and *the time of the end*. The predictions of Daniel and St. John, says the author, Daniel's last prophecy excepted, are written in the language of symbols, the import of which must be ascertained. And here it is proper to remark that different symbols may express the same thing, as two or more words, in ordinary language often do; these *synonyms*, so far from creating confusion, enrich a language, and heighten the beauty of the imagery; but the same symbols, are never used to express different things which are not analogically related to each other, as words in ordinary language often are; for then a prophesy couched in such *ambiguous terms* must be wholly unintelligible; because, the context cannot, as in ordinary language, remove *the ambiguity*. Hence the language of symbols is, in one respect, more perfect than ordinary language, for while it possesses the advantage of variety, it is free from the obscurity of ambiguous terms. The same symbols indeed are divided into two grand classes, and sometimes represent *temporal*, and sometimes *spiritual* objects; and each *leading symbol* is generally connected with several others, which nature has united in one complex object. Thus *the symbolical heaven* includes *the sun*, *the moon*, and *the stars*, and thus *the symbolical earth* includes *the sea*, *the rivers*, *the islands*, and *the mountains*.

1st. *The symbolical heaven*, taken *temporally* means *the whole body politic*. As such it includes the *sun*, or the sovereign power, *the moon*, the people, and *the stars*, the princes and nobles of the realm. If the empire be divided, *the sun* will be the government of that state which is *pre-eminent* above the rest, *the stars* will be the other sovereigns, and *the moon*, *the people* of the whole empire. Hence, *the blackening of the sun*, *the turning of the moon into blood*, *the falling of the stars*, or *the departing of the heavens like a scroll*, will mean *the subversion of a kingdom or empire*, while *the shooting of a star* from heaven to earth, will mean *the down-fall of a sovereign prince*. On the same principle, *an eclipse of the heavenly bodies* will mean *a partial calamity* short of utter subversion. By *the sun's scorching* men with fire *a grievous tyranny* of the supreme power will be denoted. If *the air* be used for *political heaven*, then *thunder*, *lightning*, *hail*, *and clouds*, will denote *convulsions*, *tumults*, *uproars* in the sickly or expiring *body-politic*. But if taken *spiritually the symbolical heaven* will mean *the church militant*, *the sun* will be *Christ*, *the moon*, *the church*, and *the stars*, *pastors* and *teachers*. Christ, *as a priest*, will be *the bright and morning star*, *dews and gentle rains* will be *the graces of the Holy Spirit*: and *the new heavens* will be *the church triumphant*.

2d. The earth taken *temporally* will be *the dominions of a Pagan or irreligious prince*, *the sea* will be *nations* in *a tumultuary state*, *a flood*, *a large body of men put in*

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motion for an evil purpose. Rivers and fountains will be *nations with their political heads in a tranquil state. An earthquake, a sudden convulsion in an empire. Mountains and islands* will be *kingdoms and states.* These symbols, taken in *a limited sense*, often apply to *the empire*, in open opposition to *the church of Christ*, at the period of the events predicted, *exclusively.* Thus the several Pagan empires have been, successively, *the symbolical earth* to the existing church, or *symbolical heaven.* In the apocalypse, the *temporal* symbol *earth* always means *the terrestrial dominions of the Roman empire*, under its *sixth* or *seventh* head: and the other symbols connected with it as their head, have a like limitation. Very few of this set of symbols are to be taken *spiritually; the earth*, however, when so taken, denotes a state of *Paganism* or *apostacy*—a *mountain* imports *the triumphant kingdom of the Messiah*; being exalted above all other *mountains* or *kingdoms*, and *hills* or *petty states.* As *temporal rivers* denote nations in *a settled state*, so *a pure river of water of life* denotes the state of *eternal rest.* And as *the temporal sea* means *nations in tumult*, so in the state of future bliss, there shall be *no more sea.*

3d. The third set of symbols commences with that of *a city.* In the apocalypse two cities are mentioned, *the great city*, and *the holy city. The great city* is the Roman empire, *secular* and *papal*, whose mystic name is *Babylon: The holy city* is *the church of Christ*, whose mystic name is *Jerusalem.* Accordingly *the great city* is exhibited in its two-fold character as *a harlot* or *apostate church* riding triumphant on *a beast*, or *idolatrous empire.* It is said to consist of ten parts or *streets*, answering to *the ten horns* of the beast, which denote *ten kingdoms.* Here is *the seat* or *throne* of the dragon, which he has transferred to his delegate *the beast. This great city* is seated upon *the sea*, her *merchants* and *ship-masters* are *the great men of the earth*, or *Roman empire. The beloved city*, or residence of the church, is called *a camp*, because the church is *militant.* This city, like *the literal Jerusalem*, hath *a temple*, an *altar*, and *a court without the temple, a sanctuary, a daily sacrifice, the throne of God*, and *the ark of the covenant.* In this temple also are *two olive trees*, and *two candlesticks*, or, *two witnesses* of Christ. *The truly pious* are *the mystical temple* of God, *their hearts* are *his throne*, *their prayers* are *the daily sacrifice* offered on *the altar* before *the ark of the covenant.* As the church is *two-fold, the fire-christian*, and *post-christian church*, we have *two olive trees* and *two candlesticks* to represent it. *The outer court* which, in *the literal temple*, was set apart for *the Gentiles*, represents *nominal Christians: the treading it under foot*, signifies the introduction of *heresies* and *apostacies. The taking away of the daily sacrifice*, and *the setting up of the abomination of desolation*, mean the introduction of *apostacies*, and *abolition or interruption of divine worship.*

4th. *A chaste woman* is a symbol of *the true church*, the Lamb's wife; *the seed* of the church, by which her children are born again, is *the word of God.* On the contrary, *a harlot* is a symbol of *an apostate* or *idolatrous church.* In the apocalypse, two women of this opposite character are often mentioned with various and forcible description.

5th. *The vine* is also a symbol of *the church*; that which yields *good fruit* is *the true church*, and that which yields *sour grapes*, called *the vine of the earth*, is *an apostate*

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church: hence, *gathering the clusters of the vine of the earth* and *treading the wine press*, denote the wrath of God against *apostates*.

6th. *A wild beast*, considered *prophetically*, is *an empire hostile to the church of Christ*; it never means *a single kingdom* co-existing with other kingdoms, all in joint opposition to *the church*, but always, *an empire, universal* so far as the church is concerned: *its heads*, if it have more than one, will represent its successive *different forms of government*: *its horns*, *different kingdoms* of an empire *partly broken*, co-existing: *its tail* will mean *the anti-christian superstition of the beast*, which renders it *utterly offensive* in the eyes of God: *his dominion* will be *his power of persecution*: *his life* will be his *idolatry* or *apostacy*: *his death* will be *their renunciation*: his *revival* will be *their resumption*; we are not to suppose that when *a beast* ceases to exist, *as a beast, all government will cease* within the limits of the empire, nor, that while *his life is prolonged* he will of course have *the power of persecution*; *his dominion may be taken away*, and yet his temporal power, in his own proper territories, may remain.

An ecclesiastical beast is *a spiritual power affecting universal dominion*; *his horns* are *spiritual kingdoms*; such a horn may spring out of a *secular beast*. In that case its *geographical origin* is pointed out. *An ecclesiastical kingdom* may increase to *an ecclesiastical empire*, with ecclesiastical kingdoms subservient to it: hence what in one prophecy is symbolized by the horns of *a secular beast*, may afterwards, in another, be symbolized by *a distinct spiritual beast*. Such a beast is found in the apocalypse, whose character is there marked by the appellation *false prophet*. A beast may have *a natural* and *a spiritual* origin: his *ascending out of the sea* marks his *natural*, and his *ascending out of the bottomless pit*, his *spiritual* origin. The spiritual parent of a beast is *the dragon* or *serpent*. This fierce and noxious reptile, when *simply* mentioned, is *the devil*; when mentioned with *other symbols* it is *the devil* acting through the power marked by *those symbols*. Thus the king of Egypt is termed *a crooked serpent*, and *a dragon* in the midst of his rivers; in like manner, *the great red dragon* of the apocalypse, having *seven heads and ten horns*, is *the devil*, acting through *the seven-headed and ten-horned beast*, or *Roman empire*.

With respect to the phrases, *the latter days*, *the last days*, and *the time of the end*, after the Author, we remark, that throughout the *Old Testament* the different phrases *latter days* and *last days* never in fact occur, the Hebrew expression thus variously rendered is invariably the same, and is literally and properly rendered *the end of days*. This means primarily *any time yet future*, but never, perhaps, the whole period of *the Christian dispensation*. On the contrary, when it is used in its appropriate sense, it marks that period of time which commences at the end of the great apostacy of 1260 *years*, and which expires at the end of the millennium, and at the consummation of all things, or, the period of the millennium and the 75 *years* which will intervene between the end of the 1260 *years* and *the proper commencement of the millennium*, which 75 years will be occupied in the restoration of the Jews, and in the destruction of God's enemies. See Dan. xii. 6, 7, 11, 12. Isa. ii. 2. Mich. iv. 1. Joel ii. 28.

In the *New Testament*, however, there is a real difference between the phrases *the latter times* and *the last days*, both in the original and in

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the vulgar translation, and they are never confounded together. Whenever the phrase, *the last days*, is used *declaratively* and not *prophetically* it means *the whole period of the Christian dispensation*. So it is used, Heb. i. 1, 2, and 1 Pet. i. 20. but when the phrases, *latter days* and *last days*, are used *prophetically* they mean *exclusively two successive parts*, of that dispensation. The whole duration of the times of Christianity, *under the reign of the stone*, exclusive of the millennium, or *the reign of the mountain*, is considered in the evangelical predictions as divided into *three periods*; that of *primitive Christianity*, ending with *the fourth trumpet*; that of *the great apostacy during its flourishing state*, detailed under *the two first woe trumpets*: and that of *the reign of anti-christ*, detailed under *the third woe trumpet* and its *seven vials*. The *second* of these periods is termed *the latter times or days, latter*, when compared to the days of primitive Christianity, or *the first period*: *the third* of the *three periods*, or the reign of *the atheistical anti-christ*, is called *the last times or days*, as being so, in relation to the two preceding periods. Accordingly, we find that every *apostolical prediction*, relative to the *latter days*, speaks of certain *superstitious practices* set up by *the little horn of the fourth beast*, during the flourishing period of the apostacy, but never of atheism; and that every *such prediction*, relative to *the last days*, speaks of *atheism* and *the monstrous brood of vices engendered by it*, but never alludes to *the superstitious practices of the apostacy*. For the former of these, see 2 Thess. ii. 3. 1 Tim. iv. 1. 2 Tim. iv. 3. Rev. ix. 20. Col. ii. 18, 19, 22. The phrase *latter days* or *times* occurs indeed in one only of these prophecies, but it must be evident that they are all to be referred to the same period of *superstition*. For *the latter* of these, see 2 Tim. iii. 1. 2 Pet. iii. 3. 2 Pet. ii. Jude 4. 19. 1 John ii. 18, 22. iv. 3. In the account indeed which St. John gives of the principles of *anti-christ* he uses *the last time* in the sense of *the whole period of the Christian dispensation*, because he uses it *declaratively*, and as *a generic name* including all persons who deny *the Father* and *the Son* during that period. But *his reign* is confined to *the last days* of *the last time*, and he tells his disciples, *ye have heard that anti-christ shall come*. Indeed, the opinion has ever prevailed in the church, that some *great opponent* of the Messiah would be manifested, at an era far remote from the apostle's days, founded, no doubt, on *the prophecies of Daniel*. St. John, however, warns his disciples to be upon their guard, against *the principles* of anti-christ, which existed in his days, though he was not then *revealed*, in *an embodied* form.—Daniel has described the monster in his *mature* state, as *a king* or *power* "which magnified himself above every God, and who spake marvellous things against the God of gods," and St. John adds, that his detestable principles *were already working*, and it is our lot, to see them embraced by *a whole nation, without disguise*. *The papacy* answers in no particular to *anti-christ* as marked by St. John, they will co-exist indeed from the rise of the latter, to the end of the 1260 days, and will then perish together.

The phrase, *the time of the end*, so often used by Daniel, the Author conceives, commences with *the termination of the whole* 1260 *days*, the conclusion of the great drama of *the two-fold apostacy*, and *the reign of anti-christ*, and extends through the 75 years, which intervene *between the*

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end of the 1260 *days*, and *the beginning of millennial blessedness*: The awful period of God's wrath upon the nations, his enemies. Thus the vision of *the ram* and *the he-goat* is to reach unto *the time of the end*. *The reformation* from the great apostacy, or *the* prophesying of the two witnesses, is to progress *to the time of the end*. *The war* of the atheistical king, with the kings of *the north* and *the south*, his *invasion* of Palestine, and his *subsequent destruction*, are to be at *the time of the end*. *The restoration of the Jews* is to commence at the period, when all these things shall be finished, and consequently, *at the time of the end*. And the prophecies of Daniel are to be sealed, or, are not to be fully accomplished, so as to be completely understood, till *the time of the end*.

[To be continued.]

An Abridgment of Bryant's Observations on the Plagues of Egypt, &c.

(Continued from p. 74.)

Fourth Plague. FLIES. Exodus viii. 20—24.

MOSES was ordered to accost Pharaoh, and to disclose to him the will of God, at the time when he was taking his morning walk upon the banks of the Nile. It was probably a season of customary adoration; when the prince of the country showed his reverence to the stream which was esteemed so beneficial and sacred. The judgment to be denounced was a plague of Flies, of a particular species, whose sting was painful, and whose bite was intolerable. These were brought over the land in vast numbers.

The Egyptians had particular deities, whose department was to ward off those natural evils to which their votaries were liable; and the province allotted to several of these deities was to drive away flies. From the supposed influence of the presiding deity many temples were said to have been free from these insects.

But this was not all. These insects, however incredible it may appear, were in many places worshipped. This reverence seems to have been sometimes shown, to prevent their being troublesome; at other times because they were esteemed sacred to the deity. Nor did the Egyptians, and other ancient nations, only show a regard to flies in general. There was a deity stiled *Deus Musca*, who was particularly worshipped under the character of a fly. The god *Achor* of Cyrene seems to have been of this denomination; and it is probable that the word *Achor* denoted a Fly, or had some relation to it.

The reason why this kind of fly, spoken of in this Plague, was thought sacred, arose probably from its being esteemed among many nations an instrument of vengeance in the hand of God. The bite or puncture of this insect was terrible; hence people's fears increased their reverence, especially when it was esteemed a messenger of the gods.

If then such was the worship of this people, nothing could be more striking and determinate than the judgment brought upon them. They were punished by

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the very things which they revered; and though they boasted of spells and charms, yet they could not ward off the evil.—They had gods who, they tho't, could avert all mischief; but their power was ineffectual; and both the prince and the people were obliged to acknowledge the inferiority of their own deities, by sueing through Moses to the God of Israel. "Intreat for me," says Pharaoh. "And Moses went out from Pharaoh, and intreated the Lord."

Fifth Plague. MURRAIN OF BEASTS. Exodus ix. 1—6.

This judgment, so precisely foretold, and so early carried into execution, must have had a great effect upon the minds of the Egyptians. And when they found that the cattle of the Israelites were exempted from this evil, they could not but perceive the hand of God manifest throughout the whole operation.

We may also observe a particular scope and meaning in this calamity, if we consider it in regard to the Egyptians, which would not have existed with regard to any other people. It is well known that they held in idolatrous reverence the lion, wolf, dog, cat, ape, and goat. But they had gods which were held in still greater reverence than these; such were the ox or steer, the cow, the heifer, and the ram. This judgment therefore displayed upon the kine of Egypt, was very significant in its execution and purport. For when the distemper spread irresistibly over the country, the Egyptians not only suffered a severe loss; but, what was of far greater consequence, they saw the representatives of their deities, and their deities themselves, sink before the God of the Hebrews. Hence it is said by the sacred writer,—"Upon their gods also the Lord executed judgment."

These events, we may well imagine, had a happy influence upon the minds of the Israelites, to whom the worship of the Egyptians must at this time have appeared in a most contemptible light, and their gods despicable. Their separation too, and exemption, during the time of these evils, must have had still greater weight. It rendered them more ready to quit a people, from whom they were in so salutary a manner distinguished; and to embrace a better and more rational religion, whenever it should be offered.

Sixth Plague. BOILS AND BLAINS. Exodus ix. 8—11.

This plague, like those which preceded, was particularly well calculated to confound the Egyptians; and to show the baseness and imbecility of their deities, who could neither ward off the evil when impending, nor afford any alleviation when it was brought on.

The Egyptians had many gods, and those of high rank, who were supposed to preside over pharmacy and medicine; and to these the people looked up with great confidence in all those pains and maladies, to which the human frame is liable. Among these deities Esculapius was held in particular honor, for his skill in this science. This people had also many books of

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great antiquity upon the subject of medicine; many of which were attributed to Sesorthrus or rather Torsorthrus, who was supposed by some to have been the same as Esculapius. In consequence of this the Egyptians were always famed for their knowledge in medicine; and their physicians were held in great repute. They were in great numbers in Egypt; each distemper having its proper physician, to which his practice was confined. In these physicians the people reposed great confidence, and they were maintained at the public expense. They joined astrology to physic, by which they founded their pretended foresight in respect to impending maladies; and in consequence of it they were continually prescribing antidotes and preventives to the people.

It pleased God to order his judgments accordingly; and to bring upon this people a fearful disorder, which their deities could not avert, nor the art of man alleviate. He could have caused commotions in the earth, had it seemed fitting, and shaken their high edifices to their basis; or brought on a supernatural inundation, by which their cities had been swept to the deep. But this would not have been sufficiently significant. It seemed therefore good to divine wisdom to be more particular in its judgments. Hence in this instance, as well as in those which preceded, the Egyptians were not only punished; but were shown the baseness of their worship, and the vanity of their confidence, where they most trusted. They had before been infested with flies, and incommoded with vermine; and thro' the pollution of their river, and the murrain of their cattle, been put to great inconveniences.—But this evil was brought more home to them; it was a taint of the human frame, a grievous malady, under which the priests as well as the people smarted, to their astonishment and confusion. Hence it appears that the prince of that country was deserted of his wise men, as well as of his gods. "And the magicians could not stand before Moses, because of the boil: for the boil was upon the magicians, and upon all the Egyptians."

When this judgment was to be inflicted, Aaron and Moses were ordered to take ashes of the furnace; and Moses was to scatter them up towards heaven, that they might be wafted over the face of the country. This mandate was very determinate, and to the last degree significant. The process had an allusion to an idolatrous and cruel rite, which was common among the Egyptians, and to which it is opposed as a contrast. They had several cities styled Typhonian. In these at particular seasons they sacrificed men.—The objects thus destined were foreigners; and it is probable that while the Israelites resided in Egypt, they were chosen from their body. They were burnt alive upon an high altar, and thus sacrificed for the good of the people. At the close of the sacrifice the priests gathered together the ashes of these victims, and scattered them upwards in the air; that where any atom of this dust was wafted, a blessing might be entailed.

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The like was done by Moses with the ashes of the fiery furnace; but with a different intention. They were scattered abroad, that wherever any the smallest portion alighted, it might prove a plague and a curse to this ungrateful, cruel, and infatuated people. Thus there was a designed contrast in these workings of Providence, an apparent opposition to the superstition of the times. The powers of darkness were foiled, and the priests and magicians confounded; all which was salutary to the people of God. But the heart of Pharaoh was still hardened.

[To be continued.]

On the Law of God.

BY the law of God is meant that rule of moral virtue, which he hath given to his creatures, for the government of their hearts and their actual conduct in living. It is a comprehensive system of rules, which points out the whole of our duty, whether to God or to his creatures. The law of God comprises precepts and penalties. The preceptive part teaches us in what dispositions and actions our duty consists; the penal appoints what punishment transgression deserves and shall receive. Every intelligent creature, whether angel or man, is necessarily under the law of God, from the first moment of his being, through his whole existence; for, so soon as he exists with the powers for moral action, it is fit these powers should be under a rule directing their exercise to what is wise, just and good. Under this law, every one of us was brought into existence, and shall remain, through this life and ever afterwards; and, all our thoughts, words and actions have been in obedience or disobedience. We cannot, for a single moment, place ourselves in a state exempt from moral obligation.

The law of God is taught, partially, by reason and experience. When our reason or experience teaches us, that both the means and the end are good, and conduce to the glory of God, to the final advantage of men, or to our own perfection and happiness, this knowledge becomes to us a law. Or if, in this manner, we learn its hurtful tendency, this knowledge forbids the performance.

All men have some degree of reason and experience, and thus know something of the law of God, which the apostle meant when he said, those who have not the law, are a law unto themselves. But, as reason is weak and greatly darkened by a sinful heart, it is insufficient to determine many things, which relate to the glory of God and duty of man. For this cause, the Lord hath given us his holy word, containing a sufficient and perfect law of moral duty. To this, in all cases, we are to repair for instruction in our duty to him and to men. It was the moral law contained in the holy scriptures, of which Christ spake when he said, "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil: For, verily, I say unto you, till heaven and earth pass, one jot or one

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tittle shall in no wise pass from the law, till all be fulfilled.

These words of our Saviour are the highest authority, on a subject, which we all ought to understand. They teach us the universal and eternal obligation of the divine law. Many persons, who know they are under a moral law, do not consider its eternal bond on creatures, arising from the unchangeable nature of God, and their relation to him and to each other. Some conceive it a body of rules adapted to a particular condition of things, which is to continue for a short season; others, that it is appointed arbitrarily by the will and word of the Almighty, as a test of our obedience, without any reasons of infinite wisdom for his determination. It will be of no use to search out all the false apprehensions of misguided men on this subject, as they arise from the weakness of reason and a criminal ignorance of the heart. They are designed to extenuate the guilt of sin, and remove disquieting fears of conscience.

The word of God gives us the following account of his law: It is holy, just and good; appointed from eternity by infinite wisdom; a rule, arising from the holy nature of God himself and the relations which his creatures bear to him, and to each other; a rule, obligatory on all creatures in all conditions of existence, on angels and on men, both in their innocent and fallen state: Also that its holy nature and leading precepts will never be changed. The earth may pass from its present form, and we are assured it shall, when the elements melt with fervent heat before the coming of the Son of man; but, the law of God shall remain unchanged.

There will for ever be the same reasons for a moral law, as there is at the present time. The Lord, our God, will for ever be worthy of obedience and love; he will, always, have a right to the honour of Creator and Father; creatures will for ever need the support of his wisdom, power and goodness to uphold their being and make them happy; truth, justice, righteousness, faithfulness and brotherly love will be as necessary for glory, in the eternal state, as they are for the happiness of society on earth. The reasons and uses of the divine law, therefore, will for ever remain the same.

Perfect conformity to the moral law will be one means of blessedness and glory in the heavenly state. Intelligent creatures cannot be happy in any society, either here or hereafter, without moral rules for their treatment of each other; and, their felicity will be in proportion to their obedience. As a violation of the moral law bro't misery on mankind; so, those who are redeemed by our Lord Jesus Christ, for their deliverance from punishment and reinstatement in a blessed life, must be sanctified unto obedience.—Each of these reflections assures us, that the moral law hath an universal and eternal obligation on creatures. Without a law, they cannot be happy in their dependence on a supreme God, nor in the exercise of the powers he hath given them. Let us reflect on the dignity and au-

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thority of the law, which all of us have transgressed. Considered as the will of Almighty God, who is infinitely wise, powerful, good and glorious, it is clothed with awful authority: It is the same, viewed as the rule of duty to him, who upholds us in being; or as it is guarded by eternal penalties, before which the most hardened sinner must tremble. What dignity must there be in a commandment, which is the rule of our duty to the immense family of God in earth and heaven, and both the rule and measure of our happiness, through all the ages to come! How glorious is God in determining that he will magnify his law and make it honourable! What little reason there is to think, he will suffer his commandments to be broken with impunity!!

Sinful men seduce themselves into greater iniquity by thinking, "perhaps the Lord will not be attentive to see: or, if he sees, will not chastise our small neglects, our little transgressions of his commandments; or, if he should chastise, it will be in a small degree, and for a short time."—After we have seen the importance of the commandment for the honour of the lawgiver and the stability of his kingdom, must we not conclude such apprehensions to be falsely grounded, and that they arise, principally, from the fears of a guilty conscience, and a wish to remain quiet in transgression?

Ungodly men have an aversion to the law, on two accounts. They dislike the duties which it commands, and they dread the punishment which it threatens. For each of these reasons, they view it as an enemy, at all events, to be removed. On hearing of God's gracious intention to save the miserable and deliver them from punishment, they are in danger of imagining, that he views his commandment as they do, too strict in its precepts, and too severe in its penalties: Also, that the Saviour hath come to relax the requirements of the law and bring its precepts down to human wishes, so that small sins, as they would call them, are not very displeasing to God; and, that perfect obedience is not now so much a duty, as it was before a dispensation of grace was revealed. Apprehensions, of this kind, are directly contrary to the word of God, and as inconsistent with the spirit of the gospel, as they are with the strict letter of the law. Tho' it be true, that sinful men are saved by the grace of God, the gospel enjoins a perfect obedience; and, the whole moral law is made a rule of Christian practice. As Christ obeyed the whole moral law, he enjoined on his people to do the same. Our divine Redeemer loved the whole law, and requireth of his people to do the same. We have the express testimony of Christ, which ought to obtain all credit, that the gospel hath not lowered the standard of duty. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." In a verse or two succeeding he saith, "Whosoever, therefore, shall break one of the least of these commandments and shall teach men so; shall be called least in the kingdom of heaven: But, whosoever, shall

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do and teach them shall be called great in the kingdom of heaven." In sundry passages of the scriptures, the kingdom of heaven, evidently, means the visible Christian kingdom in this world; and, it is generally supposed to be what is meant in this place. Our Lord knew the hearts of sinful men, and their wish that the rule of duty might be relaxed. Having come to declare the grace of God, he foresaw that sinners would wish for salvation, by an abatement of its duties, or an extenuation of its penalties; therefore, he bore an early testimony against the possibility of salvation by either of these means. A relaxation in the rule of duty, is so far from the design and spirit of the gospel, that, whoever shall maintain such an opinion and live accordingly, and teach it to others, thereby seducing them into disobedience, shall be least in the kingdom of heaven. Such an opinion will show that they understand not the gospel, have not its temper, and are not qualified to lead others in the way to eternal life. If this be not a true explanation of our Saviour's words, it is still his express testimony that the gospel hath not abrogated the rule of moral duty, nor made it any more safe for men to transgress wilfully against their own knowledge. That this exposition is agreeable to truth, we learn from the obedience which Christ yielded to the whole law, in his own person. He was so far from rejecting, that he obeyed every precept of the law in the most perfect manner, performed every duty, abstained from every sin, was holy in his whole conversation, and, in all things, honoured the commandment as the word of the Father by whom it was given. He reproved every sin in others, especially, the pharisaic error of that day, that external duty constituted true obedience, in whatever moral state the heart might be. Instead of abridging the commandment, and admitting partial obedience as altogether pleasing to God, never did any other teacher give to the law so broad an extension over the whole man, over all his actions, words and thoughts; even those, which were secreted in the recesses of the heart from the knowledge of every creature. The obedience, which Christ required, was with all the heart, and the whole strength of the mind.

To give strength to his testimony, our Lord died a voluntary and ignominious death on the cross, that he might magnify the law and make it honourable. Such were the counsels of the Father and the Son, that no sinner could be saved, or the guilt of any transgression remitted, until the dishonour done to the commandment was removed, through the shedding of blood. Costly sacrifice! an infinite price indeed! But, it was of such importance, the law should be maintained in all its obligation on the hearts and lives of men, in all its spirituality, all its dignity; yea, in all its penalties, that no sinner could be released from the pains of eternal death, until the beloved of the Lord had suffered and died, thereby restoring the honour of the commandment.

It finally determines the point, when we find the whole law of moral virtue appointed as the

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rule for a Christian life. To be the disciples of Christ, we must "love the Lord our God with all the heart, with all the strength and with all the mind; also, we must love our neighbour as ourselves." Christ himself tells us these two commandments contain all the law and the prophets. They are a summary of the divine commands and of the creature's duty; a concise description of the temper and practice in heaven, where all the holy are perfect as he is perfect.—There is a glorious harmony between the holy law, which condemns sinners, and the gospel, which saves all who have repentance towards God and faith in our Lord Jesus Christ. No inconsistency, no clashing of interests appears between these two dispensations, in the divine government of men. Both give the same description of God's character, and the principles of his government: They require the same holiness in creatures; the same duties of worship, praise, submission, purity, truth, justice and love.—They agree in assuring us, that without holiness no man can see God, or be prepared for his blessed presence.

It may be inquired, why then ought the gospel to be so precious to us? For the most weighty reasons! It opens the only door of hope for guilty sinners; the only way for the remission of sin, and deliverance from the punishment of eternal death. But the gospel doth not this by changing the nature either of sin or holiness; nor by rendering sin less evil, either in itself, or in the view of a holy God, nor by relaxing the obligation of the commandment, or by accommodating Christian holiness to the works of a depraved heart. Each of these would be inconsistent with the infinite moral purity of the lawgiver and Redeemer. The gospel saves men by furnishing a righteousness through which they may be forgiven, and justified from the guilt of sin, whereby they will be freed from its punishment; and, by recovering them to that holy temper, which the law requires.

Whenever any one hath truly become a subject of the forgiving grace of God, he adores the lawgiver, loves the law, chooses it as the rule of his duty, and is most happy when his obedience is most perfect. All, who imagine a faith in Christ, which is not in its nature holy, is unto salvation; or, that the gospel, doth in any way lower the moral requirements of God from his creatures; or, that sin is a less evil by reason of divine grace, must be called by the judgment of Christ himself, "the least in the kingdom of heaven." They have fallen into the dangerous sentiment, which the apostle condemned: "Shall we continue in sin that grace may abound?" To which question he answered, "God forbid! how shall we, who are dead to sin, live any longer therein?"—How solemn is the obligation on Christians to live in all holy conversation and godliness!—Of all persons, Christians ought to be most afraid of sinning. Sin dishonours him, who created them; crucifies Jesus Christ afresh, and puts him to open shame in the house of his friends: It is directly contrary,

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both to the unchangeable laws of God, and to the doctrines, precepts and dispensation of grace, through which they hope to be saved: It is a transgression of their own solemn engagement to be on the side of the Lord, and grieves the Holy Spirit, by whom alone they can be sealed to the day of redemption. If it be an evil thing to sin against a glorious Creator, how much more agravated, to dishonour him, who hath bought us with a price, even his most precious blood? Those, who, by the pains of repentance, have tasted the bitterness of sin, should watch and pray, lest, by some backsliding they pierce their own souls with many sorrows; lest, by some word or action, which Christ hath forbidden, they show themselves to be unworthy of his kingdom. Very unreasonable are those persons, who claim a right to hope through the redemption offered in the gospel, at the same time, living in disobedience to the law, which our Redeemer said should not fail, though the heavens and the earth pass away. This law, the Son of God most perfectly obeyed when he lived in the world, and died to make it honourable. Between the professed hopes and the lives of transgressing Christians there is an irreconcileable contradiction.—Reader, if thou art convinced that holiness is necessary to see God in peace, apply daily to our divine Redeemer for grace, that you may live worthily and keep all his commandments.—There can be no other evidence to men of your being one of his children; nor is there any other Christian comfort, so much to be desired, as that which arises from uniform obedience.

L.

On Goodness of Heart.

GEORGE is one of the finest tempered youths within the circle of my acquaintance. He has all the qualities which constitute in the fullest extent, what the world calls goodness of heart. A disposition uniformly pleasant, a peaceful temper which yields rather than contend, even when he is ungenerously crouded, commiseration for the suffering, and cheerfulness in obliging others, are prominent features in his character.

With all the peculiarities distinguishing her sex in the softer accomplishments, Emilia, the sister of George, is like her brother.

They were both educated by godly parents, who were noted for their Christian meekness and humility, that ornament which in the view of infinite wisdom is of great price. Whether any extraordinary mildness of natural temper distinguished these from others, who have proved less susceptible of a good education, or whether their parents have proved more uniform in their endeavours than others, more consistent in their instructions and examples, more faithful, we shall not enquire. Suffice it to observe, that the instructions of these pious parents, accompanied by their examples, the expressions of unfeigned piety in their most familiar intercourse, had an effectual influence on their son and daugh-

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ter. They appeared to be insensibly led to approve and copy the expressions of a temper, that spake incessantly in the conduct of their parents.

Such is the tenderness of Emilia's feelings, that the smallest expression of cruelty toward any creature, awakens her sympathy, and the least neglect of the feelings of others she is careful to check, observing with her peculiar mildness, when any are carelessly wounded, let us be careful to hurt no one. Although her parents are by no means forgetful of the necessities of the poor, they find a faithful remembrancer in their daughter. Frequently does she remind them of particular instances of poverty and want, and rejoices to bear the gift of charity, and gladden the heart of the needy. If inadvertently she gives offence to any, it wounds her to the quick, and with sincere regret, she confesses her fault. It gives her the greatest distress to incur the displeasure of her parents, nor has she any rest until with tears she acknowledge her fault, and reconcile them.

These children, (for such they are still to be considered, the one being only fourteen and the other twelve years old) are said by all their acquaintance to possess singular goodness of heart. So amiable and engaging is their deportment, that they have gained universal esteem. They are respected and beloved by all who know them. Considering the improvement of their minds as well as morals, they are supposed to possess every qualification that can ennoble the human heart.

The parents however have views that are different. While they are diligent to cultivate the minds and morals of their son and daughter, and cautiously guard against every thing that may impede their progress in learning and good behaviour, they know that these are only outward improvements made by human efforts, and that an influence on the inner man renewing the heart, which is the work of God alone, is needful. With gratitude to God, they acknowledge his kindness, in the success he hath given to their labours with their children, and in the restraining influence of his grace upon them. They enjoy comfort in their improvement, and behold their progress with pleasure under the care they receive. Yet they are aware that the greatest improvement of their minds, and the most excellent deportment, are far from constituting that goodness of heart which alone is acceptable to God, and is needful above all things. The necessity of renewal of heart they uniformly impress upon the minds of their children, and cease not to pray for the blessing.

An opportunity to enforce the interesting truth offered after their morning family devotions, and was improved by the father. To interest, as much as possible, the attention of all the family in the exercise of worship, it is the custom of the father to furnish, all that are able to read, with bibles, and to request each of the domestic circle to read a portion of the scripture, that is to be read in their devotions. The tenth chapter of the gospel

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of Mark was read. The attention of George was attracted by the account of the young ruler, anxiously enquiring what he should do that he might inherit eternal life. The disappointment of the enquirer, his sadness and grief, awoke the sympathy of George as he read the account. After the family had all retired to their business, leaving the father with his children alone in the room, the bible was taken up again and opened by George at the chapter which had been read. He read again the account which had attracted his attention, and observed to his father, 'Sir, was not this a good 'man? He believed in the Saviour, he must have been very 'watchful and diligent in his 'duties, so that he had observed 'the commandments from his 'youth, and so upright, in all 'things, that the Saviour loved 'him?' You misunderstand the account, my son, replied the father. He did not believe in the Saviour according to his true character, nor had he in spirit and in truth kept all the commandments, nor did our Lord love him because he considered his obedience perfect, or in any wise deserving the divine favour. He was a polite Pharisee whose natural temper was amiable, and, being a ruler among the Jews, as mentioned by the evangelist Luke, he might be a useful man in his station, were his principles and conversation correct. The term, *Good Master*, in his address, was only an expression of complaisance. According to the custom of those times, it was used out of respect to Teachers, and signified no more than, Sir, Doctor, your Excellency, &c. He had been taught to consider an outward observance of the law a perfect fulfilment of its precepts, and therefore supposed *himself* that he had kept them all according to the divine will, because his outward conduct was blameless. And as our Lord possessed all the innocent feelings of humanity, he loved him for his natural amiableness of temper, and the sincerity of his enquiry. Read the account, keeping in view these considerations, and you will observe the wisdom and kindness of the Saviour in directing his reply to the correction of his errors. His conversation is founded on the words of the young ruler, and he endeavours to lead him to a true knowledge of God, and his own heart. The title, *Good Master*, applied to the Saviour was very appropriate; but our Lord knew it was used ignorantly, and without any design to acknowledge his divinity; and that the enquirer had no correct thoughts even of the supreme and spiritual goodness of God, he therefore observed in reply, '*Why* '*callest thou me good? There is* '*none good but one, that is God.*' As if he had said, you apply the title good without considering the justness of the application; remember it is applicable in the true sense of the word to him alone who is God. God is supremely, is infinitely good. Having thus called his attention to the goodness, the glory of God, the giver of eternal life, and to the law by which this Pharisee hoped for life, he next attends to his error in hoping for righteousness and eternal life, by the law. The young man's enquiry was,

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'What shall *I do?*' He wished to make some extraordinary exertions, to perform some work of distinguished merit, by which he might lay the foundation of a claim to eternal life. This is strikingly intimated in the words of his enquiry as expressed by the evangelist Matthew, '*What good thing shall I do?*' What shall I add to all my meritorious conduct? To this the Saviour replied, '*Thou knowest the commandments: Do not commit adultery,*' &c. Observe, the import of the reply thus connected with the enquiry is this, There is but one rule of *doing*, but one law of works, viz. the moral law given by Moses, styled by way of emphasis, the commandments, if you are desirous to obtain eternal life by your works, and suppose it is in your power to merit the desired blessing, you must go to the commandments; and make the trial. Keep these with the remembrance of the spiritual and infinite goodness of God. In the answer of the young man to this direction you see the Pharisee, and how well the Saviour knew his heart, when he directed him to the law. '*Master, all these have I observed from my youth?*' Trusting in the outward observance of the law, he felt confident of safety, and replied *boasting* much like him that said, '*I fast twice in the week.*' This glorying in what he had done appears more striking, if you consider the additional words, omitted by Mark, and mentioned by Matthew, '*What lack I yet?*' To convince him of his error, and to shew that by the very first commandment in the decalogue he was condemned, that he had other gods before him instead of the true God, even his riches, our Lord informs him of one great defect, requesting him to make a sacrifice, and exercise a self-denial, which in that state of his church was necessary, and was readily made and exercised by them that were his. '*He said unto him, one thing thou lackest, go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven: and come take up the cross, and follow me.*' This afforded an opportunity to discover the nature of his obedience, whether it flowed from supreme love to God or not. If he could not submit to these terms, it was evident he regarded his possessions more than the authority and favour of God, more than eternal life. And what was his reply? Sadness and grief of heart. The terms were too hard for him, '*for he had great possessions.*' Although his mind was filled with anxiety on the subject of eternal life, his love of riches exceeded all. Now the character of this young man appears in its true light. By the answers of our Lord, he was led on, and discovered to be ignorant of God and the Saviour, ignorant of the spiritual nature of the divine law, and of his own heart; and under the influence of that love of the world which is enmity with God. All his seeming goodness was only outward. Pride and sordid self-love lurked under all his natural amiableness of temper. And, my dear children, continued the father, with a heart full of concern for their souls, and with his eyes in tears, lest they should mistake their dutiful conduct

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and blameless lives for true goodness of heart, my dear children, be on your guard against this fatal mistake. There are many who, like this young man, rest upon their own supposed righteousness for acceptance with God, and are dreadfully disappointed when they are rewarded according to their deeds. None are more exposed to this danger, than they whose lives are outwardly moral, and blameless in the sight of the world. They are praised by men, and through that natural pride of our evil hearts, which leads us to think more highly of ourselves than we ought to think, they suppose themselves deserving praise even from God. I thank God, that by his restraints, you are dutiful and moral in your conduct. It affords me comfort to see it; but unspeakably greater would be my comfort, if there were a good hope that your hearts were right with God. If all your dutiful conduct and moral lives, flow from no higher principle than to please myself and your mother, and to enjoy the esteem of your friends and acquaintance, you are in the same condition with this young man you read of; you lack one thing, and one very important thing, a heart regarding God as you should, a new heart. A desire to please your parents, by your dutiful conduct, is commendable, and does afford us pleasure; and to regard the esteem of those around you is highly proper: to feel otherwise would be sinful; but remember, God is to be loved above all, his will is to be regarded before any other, and his favour to be sought, though you should lose the favour of your nearest friends by seeking it. We must love the Lord our God with all our heart and mind and strength. In every duty, and in every indulgence we must have respect to God's will and favour. What an addition would it be to your happiness, to feel this in all your ways! How would it heighten your enjoyment! My heart feels anxious for it above all things, and, on your own account as well as mine, I cease not to pray for the blessing upon you.

The children were much affected with this seasonable and affectionate counsel. The father left them in tears, and retired to his room to implore the blessing of God upon them.

A.

How old art thou?

THE following piece was written for the month of January, but not received in time for publication. Events are continually happening, which render it proper to consider the question, How old art thou?

Ed.

Reflections suggested by the question of Pharaoh to Jacob:— "And Pharaoh said unto Jacob, How old art thou?"

THE history of Jacob is full of instruction. It is a striking representation of human life. The variety of changes, prosperous and adverse, through which he passed, gives an affecting view of the condition of man in this transitory state. To the question propo-

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sed by Pharaoh, he answered, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of my fathers, in the days of their pilgrimage." Jacob was in every sense a pilgrim and a sojourner in this world. —At an early age he was driven, by the unnatural hatred of his brother, from his father's house. From that period to the day of his death, he had no settled habitation. This exhibits the real state of all mankind in this passing world. It is at best but a temporary habitation which they have, and their possession is very short. This or that field they call theirs; on this or that object they set their mark as their property: but to-morrow, and these will pass from their possession into the hands of another; and the places which now know them, will know them no more. The condition of man, in this life, very much resembles that of the ancient Patriarchs who wandered, from place to place, with their flocks and herds. They tarried only while subsistence was easy; and when the season was over, they struck their tents and disappeared. It is the lot of man thus to sojourn in this changing world. Every year, and month, and day, vast numbers of our race strike their tents, and depart to another country.

But some are pilgrims in a different sense. Of this number was Jacob. He not only had no abiding city here, but he *lived* as seeking "a better country, that is, an heavenly." —"By faith he [Abraham] sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations whose builder and maker is God."

Jacob, in the course of his wanderings, went down into Egypt. It was a mysterious chain of events in divine providence which carried him there. Those events as means, were necessary to bring about the end designed. If Jacob had not made a coat of many colours for his favourite Joseph—if the youth had not dreamed, and declared those dreams which excited the jealousy and hatred of his brethren, if Joseph had not been sent to enquire after their health, if he had not been sold to the Midianitish merchants, and if numberless other events, in themselves inconsiderable, had not taken place, Jacob would never have gone to Egypt. All these events were under the immediate direction of the Most High, who meant them for good. Thus, the policy of the extensive kingdom of Egypt was made subservient to the salvation of Jacob and his household. No less concerned is the holy and wise providence of God in the circumstances of the life and death of all his creatures. "The lot is cast into the lap: but the whole disposing thereof is of the Lord." The providence of God towards Jacob, is a comment upon this and similar declarations of his word. That part of his history, especially, which is the subject of these reflections, appears to be one of

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the most conclusive evidences that can possibly be given, of the immediate and constant agency of divine providence in the events of this world. As we trace the agency of a holy and wise providence in this wonderful chain of events, we at length find the venerable old man in the presence of Pharaoh. The king was struck with his aged and venerable appearance. He makes the emphatical enquiry, "How old art thou?" The estimate of Jacob upon the shortness of life, and the unsatisfying nature of earthly enjoyments, is very evident from his answer: "Few and evil have the days of the years of my pilgrimage been."

Reader, into whose hands these reflections may come, let the question be put to you; "How old art thou?" Uncommon as this question may seem, it will sometimes intrude, especially at the commencement of a new year. Here and there one, into whose hands this may come, might answer, "I am sixty, or I am seventy." And some, who have hardly begun to think of being old, are on the borders of fifty. You have lived in God's world, and upon his bounties. *half a century.* This seems a long period to the young, who look upon you as an old man. How does it seem to you?—"A vapour, that appeareth for a little time, and then vanisheth away." It is a dream. Here and there an event you can call to recollection, but the greatest part of the past is, to your remembrance, as though it had not been. Of that which you can remember, how much of it hath been filled with trials and disappointments. Let me repeat the annals of your life; "Such a year was visited with distressing sickness; at such a time, buried a beloved parent, a dear companion, a child, a brother, a sister or a friend. My succeeding time hath been in the pursuit of something which I never obtained, and at fifty, I am unsatisfied. Alas, how life passes! The phantoms of time have cheated me of fifty years, and I have almost done with the world, before I have begun to realize an existence in it."

Fathers, it is time to reflect! Some who may read this, I trust, have already reflected to a good purpose; and are enabled, with a just estimate upon human life, to say, "Few and evil have the days of the years of my pilgrimage been." Sensible of the unsatisfying and transitory nature of sublunary enjoyments, you have sought and become interested in that "city whose builder and maker is God." Happy will you be, when flesh and heart shall fail you, to be received into everlasting habitations.

But are there not some, who have arrived to the periods just mentioned, surprised to find themselves in old age, and without a Christian hope? If the kingdom of heaven is not now begun in your hearts, you have reason to fear it never will be. The question, emphatical to you, again returns, "How old art thou?" What, fifty, sixty, seventy! and have you neglected religion so long? I dare not say you will never be the subjects of grace, but I tremble for you. There is indeed, to you, an accepted time and a day of salvation, but it is short. The

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taper of your life hath burned almost to its socket, and that which is to come will appear vastly more fleeting than the past. This year thou mayest die. It is then high time to secure a better country. But it is probably your calamity, as well as your sin, that you are now, if possible, more disposed to put off the great work of repentance than in youth. But remember that with you, it is the eleventh, the last hour.

Of those who are in the midst of life, let the enquiry also be made, "How old art thou?" I am thirty, or I am forty. But we are so involved in the cares and business of life, that we cannot attend to such questions. Some twenty years hence we will give you an answer. We have as much as we can possibly attend to already. Let religion be the employment of old age. We have not yet done with this, it is, therefore, needless to seek another country. Let the question be proposed when we are more at leisure. But are there none who are disposed to stop in the midst of life, to consider their ways and be wise? Yes, to the honour of divine grace, the cares of life and the deceitfulness of riches have not wholly choked the word. All-powerful grace has prevailed even in this period.

To the youthful reader let this question be repeated. Should the answer be fifteen or twenty, permit me to remind you that thousands who were younger than you, are in the land of silence. More than one half of your fellow creatures never live to your age. If you are not too young to die, you are not too young to be the disciples of Christ, and to answer this question with triumph in expectation of a better country. O, remember your Creator in the days of your youth! The frequency of this topic cannot render it unimportant. It is as interesting to you as it was to those youth who have gone to render their account to their God. O, forget not that you must die, that you must appear in judgment, and that a miserable eternity awaits the impenitent. Forget not that your life is a vapor that appeareth for a little time, and then vanisheth away." Sin has put a false coloring upon the objects of sense, beware that they do not deceive you! Should twenty years be added to your life, and you should then die impenitent, the weight of twenty years' guilt would only sink you deeper in despair. You wish to live; but is it to live in sin? It were better to have died the past year than to live to die a sinner the next. Better, never to have heard the congratulations of a new year, than to be punished for the misimprovement of it. My dear youth, I know not how to leave you, without evidence that, if God spares your life this year, you will devote it to his service. Will you not devote one year to God? Must the Saviour always be put off, when he calls, to a future period? Reflect upon this subject a moment. Is heaven an object unworthy your pursuit? Are the friendship of the great God and the everlasting love of the Saviour not worth the service of a year? O, be wise, and consider in this thy day, the things that belong unto thy peace.

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Necessity of a Revelation.

WERE a traveller lost in an unexplored forest, shrouded in the gloom, which the thick shade of the trees produced; were he unable to discover any light except a few rays, reflected from the small portions of sky left unveiled by the leaves; he would deeply realize the necessity of a brighter light to mark the way leading to his destined home. But while a full blaze of light surrounds him; while his path is hard beaten by the many travellers, which have passed before him, he neither will nor can realize the value of these advantages.

Here is a picture of our present situation. We have the law, which teaches our duty, but which alone would leave us in despair. We have also the gospel, which shines with a clearer light. It is not only a lamp, enlightening our path, but *a voice, saying, this is the way: Walk ye therein.* In this situation we are not disposed to enquire for the fountain, whence these blessings emanate. We consider them matters of course, of which we cannot be deprived without injustice. Nor is it possible we should now realize the vast importance of revelation. To the mind, accustomed to stretch its pinions beyond the veil which divides time from eternity, the light of nature destroys total darkness; but it is only to render the gloom more awful, the shade more dismal, uncertainty more dreadful, and our blindness more apparent. Thus situated were Plato and Socrates; to whom reflection discovered the necessity of a revelation, but could carry them no farther. To them the prospects of futurity were gloomy and uncertain. Though they believed in a future existence, yet their ideas of its nature, fell far short of those revealed in the book of life. By reason, we have a glimpse of the existence and character of God, our own immortality, and of our lost situation by sin. Here we stop. No pleasing voice invites us to pardon and acceptance with God. Uninspired with a well grounded hope, and unable to rest in uncertainty, we take refuge in despair. Restless in our natures, panting for happiness, and grasping at every appearance of pleasure, we are constantly subject to disappointment, perplexity and self-accusation; and without an unerring rule of conduct, in which we have implicit confidence, we must be for ever fearful, for ever unhappy. Like a man, suspended in the air by an invisible support, we are momently expecting our fall; but revelation points to a source of confidence, the God of heaven, the ruler of all things. Founded on him, *though the elements melt with fervent heat; the earth, and all terrestrial objects be dissolved,* we are secure, we are fearless.

The practice of men is regulated by their principles; and both have an undeniable influence upon their happiness. Fortunately we are able to trace the paths, to which the light of nature has directed, though they are as diverse as their travellers, and marked only by an individual track. While we learn their principles, we are astonished at their folly, and reluctantly ac-

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knowledge this the acme of human wisdom.

Among all the ancient philosophers, no two are found, whose sentiments, upon the most important points, were settled and coincident. While Socrates and Plato taught the existence of one God, they worshipped many. Plutarch and Cicero, with the same sources of information, acknowledged two supreme deities; an author of good and an author of evil. The sublime idea of bringing good out of evil, order out of confusion, was too great for their conception. While the benevolent Jesus could forgive and pray for enemies, Zeno taught that we ought never to forgive them. Aristippus, Plato, Diogenes, Zeno, and the Cynics were the advocates for lewdness, and the enlightened Cicero pronounced it a crime of little importance. Some taught, that it was as lawful for children to roast and eat their parents as any other food: Others, that parents might sacrifice and eat their children. Lycurgus encouraged stealing by law, and Aristippus pronounced it lawful. Cicero thought the acquisition of fame a sufficient foundation of a lawful war, and taught that virtue consisted in the desire of fame.

Such being the principles, what has been the practice of these philosophers? Cicero says, they neither reformed themselves nor their disciples, in a single instance, and we have other testimony that his philosophy did not lead him to purity of life. We have the assertion of Lucian, that they were "tyrants, adulterers and corrupters of youth." Socrates and Plato were both incontinent, both intemperate. Some were traitors and debauchers: Others committed lewdness, without a blush, in the streets. One was slain in the act of adultery: Another kept a seraglio, and perjured himself to cheat a friend. Xenophon was a sodomite: Cato a drunkard; and many of their most celebrated philosophers, unable to bear the trifling misfortunes of life, destroyed themselves. Such are the natural fruits of this philosophy, and such is the best philosophy, which the wisdom of men, untaught by revelation, could produce.

Is such a course of life productive of happiness? Confidence is the only foundation of solid happiness. Where was their confidence? Uncertain what would be agreeable to their gods, they knew not what to offer; nor were they sure that the satisfaction of one was not offensive to another. If they believed in two deities, the one good, the other evil, one delighting in happiness, the other in misery, the consequence was certain, that misery only could satisfy the latter. Without confidence in God, and taught, by human frailty, the folly of trusting in man, to whom should they; to whom could they go? That they had not this confidence, their writings evidence. So various and discordant were their views on moral subjects, that many of their wisest men declared, they must never expect to arrive at truth, unless taught by a revelation from God.

Was uncertainty the farthest bound which heathenism could reach! What then may be expected from the wisdom of the

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deist, and atheist? A little consideration will evince what must necessarily be the practice of infidels. Rejecting the great doctrines, which relate to the eternal world, and which the heathen faintly believed, they were under less restraint, and were consequently more vicious in their lives. Law and order, heaven and hell, they pronounced the mere phantoms of the imagination, which, tho' sometimes useful, were created by the superstitious and designing, to frighten the ignorant, and to subserve their own purposes.—While the heathen restrained some of the grosser irregularities of men, by their belief in visionary gods, and a future immortal existence, they, with a sweeping stroke, have wiped away all restraint, broken up the great deeps of licentiousness, and fed the fiery passions with a seven fold flame. Their steps have been marked with bold impiety against the God of heaven, *in whose hands their breath is, and whose are all their ways.* Does heathenism leave us in uncertainty? This does more. It destroys morality, reputation, and happiness here; it carries us thoughtless to the grave; and we awake, frighted, in the presence of our Judge, the objects of his anger. Most emphatically, therefore, do the principles, and practice of men, who have no revelation, or who are not guided by it, speak its necessity.

The character of God, the immortal nature, and final destination of man, are subjects, the most momentous to us. A knowledge of them, is of more importance to our happiness, than of any, with which we are acquainted. Of God, the heathen entertained three hundred different opinions; and of his character, their ideas were such as the indulgence of their passions demanded. Here then, behold the importance of revelation. By the light of nature, we can learn the existence of a God, but his will is unknown, and cannot possibly be discovered by the powers of reason. But of what avail would it be to know there was a God, without knowing what would please him? By reason, we also discover our immortality. Sure of an eternity of happiness or woe, and yet ignorant of the means, by which the former may be secured, and the latter shunned, what happiness could we enjoy? We see the goodness of God displayed in the works of creation, and providence; ourselves to have been the pensioners of his bounty, and know that we have been ungrateful in the reception of these mercies. Reason would lead us to conclude with Socrates, (whose decisions, on these subjects, were more just than those of any of the heathen,) that God could not forgive sin. Thus, by the light of nature, we are plunged into the world of woe, but, by revelation, we are taught that in Christ is our hope. Had God communicated no revelation of his will to men, the best, and only way of salvation, by which they could be saved, would never have been discovered by them. They must have perished for ever. Faith and repentance, to the eye of reason, would have appeared the most improbable conditions of forgiveness with God, which could possibly have been devised: yet, in the scriptures, these

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are made the easy terms, upon a compliance with which, we are promised joy unspeakable in this life, and in the world to come, an inheritance among the saints in light. Every thing, which respects our duty towards God, our fellow-men, or ourselves, is now clearly revealed; and we have confidence in God, that, *though the mountains depart, and the hills be removed, his word shall stand for ever.*

Let it be remembered, that, in the account here given of the heathen, we do not see them wholly destitute of revelation. They had numerous traditions of facts, which are recorded in the Old Testament, and which, no doubt, led them to more correct conclusions on moral subjects, than they would otherwise have formed. We may safely conclude, that, uninfluenced by any thing unseen, society could not exist. But allowing the light of nature all the assistance which tradition affords, and it presents a faint, imperfect semblance of those beauties, which revelation sets in full view before us. "What the natural eye thus sees with dim and probable vision, Christianity, possessed of superior optics, discerns and promises, with clear prophetic certainty. Endless death and endless life are written in full and glowing characters in the book, sealed to unenlightened and unassisted man with seven seals. That book, a hand infinite and supreme unrolls to every humble, penitent, believing mind, and discloses to the enraptured view the page of eternity, on which, things divine and immortal are pencilled with sun-beams. A residence finished with infinite workmanship, employments pure and ravishing, a character completely dignified and lovely, companions the first and best in the universe, a system of Providence, composed wholly of good, refining, ascending, and brightening for ever, and a God seen, known and enjoyed, in all his combined perfections, are there drawn in colors of light and life."* Blush then, ye lovers of darkness, and adore that God, who has revealed the path of life, and invites you to pursue it; the path of death, and warns you to escape it.

S. T. H.

FOR THE CONNECTICUT MAGAZINE.

On Rhetorical Profaneness.

"THOU *shalt not take the name of the Lord thy God in vain.*" The epithet improper is too mild a term, to be

* See two sermons, on Infidel Philosophy, by Dr. Dwight, where most of the facts, mentioned in this essay, are to be found. These sermons connected with a sermon on Infidelity, by ROBERT HALL of Cambridge, (Eng.) and a contrast of the life and death of Dr. Finley, with the life and death of David Hume, in the fourth Number of the first volume of the Christian's Magazine, form a bulwark, which Infidels would assault in vain, were they not aided by the corrupt passions of men. Let no one refuse to read these publications, because he is uninterested in the subject. He will find himself amply rewarded, should he get no religious instruction from them. Though different in kind, they are specimens of eloquence, never surpassed in this or any other age. In them may be seen all that the light of nature and infidelity can do; and most forcibly do they teach the necessity of a revelation.

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applied to the frequent exclamatory invocations on the name of the Deity, which grate upon the ear, from the tongues of eloquent speakers, or pain the sight, from the pages of impassioned writers.

From the high veneration in which the rhetorical productions of the ancients are held, seems to have arisen in part, the evil of which I am complaining. Dii Immortales! was the frequent exclamation of the Roman Orator: and, My God! responds the modern Ciceronean, as though no higher reverence, than that paid to the fabled son of Saturn, were due to Jehovah. But an attachment to heathen productions is not the only cause of this irreverence. If attachment to the ancients is acquired only by a perusal of their works, and strengthened in proportion to the degree of attention with which those works are examined, no satisfactory reason can be given, why ancient eloquence should be held in higher estimation by the pulpit orators of France, than by those of England.*

The more efficient cause of profaneness in the pulpit is vanity. "The preacher's oath is rhetoric, and he swears for fame." Vanity so unbecoming a minister of the gospel has, I am persuaded, induced many, through a false taste, to prostitute the name of their Maker in order to support an elevation of style, which elevation, the subject did not require, nor the sentiments allow. Boldness is a characteristic of style, which it is desirable to possess, but which should never be purchased, by a breach of the third command.

Animated discourse may admit indeed of warm ejaculations, or solemn asseverations, in which not only with evident propriety, but with great beauty of style, the name of God may be invoked. In protestation of his sincerity St. Paul calls God for a record upon his soul, and the Psalmist in his prayerful effusions makes frequent use of the name of his Creator. But when a writer or a speaker introduces into his language the exclamations, good God! For God's sake! &c. as mere unmeaning expletives, designed like the oaths of the profane swearer, for no other end, than to give boldness to his expression, and rotundity to his periods, it cannot fail to be regarded, as a high degree of wilful profanation. It is recorded of a truly great man, that he never uttered the glorious and fearful name of God without pausing with reverence. This manner of regarding the name of the Deity, will lead one to more exalted conceptions of his character, and unlike the person who makes a debasing use of the divine titles upon trivial occasions, to discern an important distinction between the names of Jupiter and Jehovah.

B.

* The sermons of Massillon and Bourdaloué, however eloquent, it is conceived, have a tendency, by their frequent appeals to heaven, to lessen in the mind, those ideas of fear and reverence which the Most High so justly requires, of his creatures, and to lower that standard of action which is furnished to us by the contemplation of a Being beyond conception, great and adorable.

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TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

Sir,

THE duty, in which you have engaged, is of high importance for the interest of religion, and the encouragement of experimental piety; at the same time very difficult in the execution. You must expect many temptations to unfaithfulness.—In some instances, you will find it difficult to determine what ought to be approved, and what rejected.

The monthly religious publications, now multiplied in our country, have a great influence in forming, both the opinions and the practice of those who read them; on this account, the responsibility of conducting them is great. It cannot be expected, from any man, or number of men to avoid mistakes, therefore, the greater care ought to be exercised, in the selection of proper matter.——Many periodical publications on religious subjects, in the English language, are printed either in this country or in Europe; the greater part of which I have read. ——These have their characteristic differences, perhaps arising from the different tempers, or different religious experience of the persons by whom they are conducted, or of the parties by whom they are patronized.

What I wish of you, is to avoid all parties, and to be both scriptural and prudent, for although prudence, in the worldly acceptation of the word, doth not always imply gracious affections, it is not to be neglected. Many persons have been destroyed, by stumbling over an imprudent description of the truth.——Great caution ought to be observed in describing Christian experience. To this subject, those, who are anxiously concerned for their own souls, are ever attentive. If you describe Christian experience, in a way, more metaphysical than we find in the word of God, both Satan and the wicked heart, will become reasoners, and in the opinion of ignorant and sinful people, may prove that to be true, which is both heretical and vicious. Or, if you describe it in the loose language of transports, frames, and the first warm conceptions of those, who either are, or think themselves to be Christians, you may lose the essence of unfeigned piety in the vapor of enthusiasm.——It is very common for young converts to relate their Christian experiences in the most glowing language.——They are sincere, but not acquainted with the wiles of Satan, nor with the insidiousness of spiritual pride.——A few years of Christian experience will lay them in deep abasement, through a sense of their own imperfections.—— This reason induced me to bring the matter into your consideration. Young Christians, in the state I have mentioned, imagine their own present views to be the test of all truth; they speak, in the warmth of their hearts; they judge, and approve or condemn, according to their present frames; they write to their friends in the ardor of feeling; their letters are transmitted to you for publication in the Magazine.——Although, many exercises of a renewed heart are

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expressed, they are mingled with much imagination, and sometimes written imprudently. Pious friends are delighted with the change in those, for whom they have often prayed, and transmit all their sayings for the public eye.——It is not to be expected, that all who are pious or have had uncommon manifestations of the truth, should be able to write for the edification of the church.——Although a true picture of gracious affections in the heart is desirable, above all other things, some attention is due to the style, and manner of expression.—In many instances, it will not be expedient for an Editor to alter an account of Christian experiences while it is so drawn, as must be disagreeable to every one, who either thinks or writes correctly. In all such cases, propriety must prevail, although the feelings of a few persons may be wounded.

Narratives of revivals of religion, when judiciously composed, are useful, and I hope will be solicited for your Magazine. Being a subscriber, I shall carefully notice the publication, and if it will be agreeable, will give you some further cautions in my future letters.

SENEX.

Letter from Caroline to Maria.

MY DEAR MARIA,

YOU do me the favor to observe in your last letter, that you believe me influenced by a desire to promote your happiness, when I urge upon you the necessity of attending to religion; but you seem to consider yourself too young to renounce the pleasures which appear to you so well calculated for the season of youth, and content yourself with believing, that some years hence will be soon enough to think of this most important of all concerns.

Are you then, Maria, too young to serve the God who made you, who constantly preserves you, and to whom you are accountable for all your conduct?—too young to love the Saviour who suffered and died to redeem sinners like yourself?—too young to secure the happiness of your immortal soul? Are you too young to die? Look back a few years upon the circle of your acquaintance and you will behold many bowing to the "king of terrors," the number of whose years did not equal yours. And when taking this retrospect, reflect upon your beloved brother suddenly taken from you in the bloom of youth. While mourning his death, you appeared to feel the insufficiency of earthly objects to console your afflicted mind, and said to me, as I was standing by you, "O Caroline! this world will never afford me any more satisfaction." I fondly hoped these impressions would be lasting, and would lead you to seek a permanent good; but alas! scarce one year had elapsed before they were, if I may judge from your conduct, wholly effaced from your mind, and you became, gay and thoughtless as ever.

——"Smitten friends
"Are angels sent on errands full of love;
"For us they languish, and for us they die:
"And shall they languish, shall they die in vain?

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" Ungrateful, shall we grieve their hov'ring shades,
" Which wait the revolution in our hearts?
" Shall we disdain their silent, soft address;
" Their posthumous advice, and pious prayer?
" Senseless as herds that graze their hallow'd graves,
" Tread under foot their agonies and groans,
" Frustrate their anguish, and destroy their death?"

When those to whom we are tenderly attached are taken from us, when the most endearing ties are dissolved, survivors are loudly called upon to "be also ready." O Maria, do not disregard this friendly monitor. The current of time is imperceptibly wafting you along, and soon, like your brother, you will be carried into the ocean of eternity. *Nothing now separates you from the eternal world, but the brittle thread of life, compared with which, the spider's most attenuated web, is cord—is cable."*

If it is ever required of us to remember our Creator, it is certainly our duty to consecrate to him the morning of life, the vigor of youth; and to this period he has given a promise, which, if we realized its value, we should be extremely anxious to apply to ourselves, by attending to the condition to which it is annexed. "Those that seek me early, shall find me." Our heavenly Father not only condescends to regard the young in common with others, but grants them peculiar encouragement, by the assurance that if they seek his favor, they *shall* obtain it.

Your principal objection to early piety seems to arise from the idea, that gloom and melancholy are ill suited to persons of your age. And do you think then, my dear friend, that religion consists in gloom and melancholy? View with me, for a moment, though imperfectly drawn, the life of a Christian, and point out to me that part of it which is calculated to deprive you of cheerfulness, or render your youthful days unhappy.

The true believer is reconciled to God, acquiesces in his government, and rejoices to be at his disposal. He humbly hopes through the merits of his Saviour, that his sins are pardoned, and he is relieved from a condemning conscience. He has for his father and friend the great Sovereign of the universe, whose love is infinitely more ardent, whose care infinitely more tender, than that of earthly parents or friends: to him he looks for the supply of his daily returning wants, knowing that the beasts of the forest are his, and the cattle upon a thousand hills.

With a tribute of gratitude he receives the common blessings of life, which are to him greatly enhanced by the consideration that they flow from a fountain of benevolence. Is he exposed to danger? An Almighty protector is near, able to deliver him from the most perilous situation. When bereft of friends, of property, of all which the world calls blessings, he does not cry out, like Micah, "Ye have taken away my gods, and what have I more?" for his God, his Saviour, his inheritance, still remain, and with sweet submission he exclaims, "The Lord gave, the Lord hath taken away: blessed be the name of the

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Lord." View him on a bed of pain, and languishing.

"The chamber where the good man meets his fate,
"Is privileg'd beyond the common walk
"Of virtuous life, quite in the verge of Heav'n."

Mark his patience, his resignation to his Father's will, his trust in a divine Saviour, his readiness, yea even desire to depart and be with Christ, and tell me, is this gloom, is this melancholy? "Great peace have they which love thy law, and nothing shall offend them." They have peace with God, peace with the world, and peace with themselves. They have comfort in life, joy in death, and will be unspeakably blessed through eternity.

Be persuaded, my dear Maria, seriously to consider this momentous subject. Cast it not by as one which does not concern you, for in it you are most deeply interested. Do not say with Felix, "Go thy way for this time, and when I have a convenient season I will call for thee." Indulge not the idea, that after you have spent a few more years in the vain amusements of life, you will then think of religion, but "seek the Lord now, while he may be found, call upon him while he is near;" and prove by your own example, the loveliness of early piety.

CAROLINE.

Admonition from the Death-bed.

IT is a great thing to die! These were the words of a sick mother to her son, both of whom, for a number of years, had professed to be Christians, and often conversed together on the nature of faith and repentance, the duties of a holy life, and the comforts peculiar to piety. The mother was rational, while her body was sinking under a fatal disease. The son had been several months absent. On seeing him enter the room, with great emotion, she said, "I am going to leave you."—To which he replied, "Madam, I trust you are supported by your past hope."—After a short pause, she replied, nearly in the following manner:—"It is a great thing to die! I have had a hope from my youth, but not without many seasons of darkness and doubting for myself. These led me to examine my hope, and generally ended in my comfort. I have had many seasons of great joy, in which it seemed as though God so filled my soul with the light of his countenance, that it would be easy to die. I have had some sore afflictions, under which God did not forsake me, when flesh and heart were ready to fail.—My life hath been filled with sin and imperfection, for which I ought to humble myself. Yet, all this doth not destroy my hope; I must think that it is founded on the rock of ages.—When I was first taken sick, I tried to recover those clear views by which I had been at some times transported; but, God hath denied them and I now find I must die by faith."—On being asked what she meant by dying by faith, she said, "I firmly believe God to be powerful and gracious, and that Christ is able to save, to the uttermost, those

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who look to him. Although a sinner, I think I have looked to him; I love God and Christ and the gospel; I choose to be in God's hand. If God be glorified, I cannot be very unhappy; at the same time, I have no great consolation, as I used to wish I might have in the hour of death." In this state she continued until her last moments, and we believe she slept in Jesus.

Christian Reader, can you die by faith? Death is an hour to which you are daily approaching, in which you wish to have extraordinary support. Will it not be a sufficient support to die by faith? It was by faith, those eminent saints, who are mentioned in the eleventh chapter of the epistle to the Hebrews, lived, endured persecution and died. Did they need greater strength or a better support? or can we wish for more clear evidence of their happy end?—But how may we expect to die by faith? What provisional means are necessary for this happy end? Certainly, none are more necessary than to live by faith. We have no right to expect the benefits of a faith in death, which we have not exercised in life. An habitual exercise of Christian grace and practice, makes it easy for a good man to commit himself to God, whether he be living or dying. An apostle tells us, of "joy unspeakable and full of glory." This is not the rapturous transports of imagination, as some are ready to think by not attending to his whole description. It is the joy of seeing and relying on God by faith. "That the trial of your faith, being much more precious than of gold which perisheth, though it be tried by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." —This unspeakable joy is the comfort and support derived from that faith, by which Christians live; it gives them strength in discharging the duties of life, resisting temptations and departing to appear in the presence of God.

P—s.

The following is a plan adopted by some of Christ's flock at the southward, and with two small alterations as to the times of meeting in accommodation to the customs in this state, is here inserted for the consideration of those who pray for the prosperity of Zion.

1. THE special object of these societies, is the offering up of united prayer to God for a blessing on the Ministry of the Gospel of Christ his Son, in that Church to which the members of them belong. But, although this is to be considered as the special object, yet it will be proper to present supplications in behalf of other Churches, and for the Church Universal.

2. The time of meeting should be in the morning, or, if more convenient to any, in the afternoon of the Lord's Day, previously to the commencement

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of public worship; so that an hour or an half hour may be spent in this exercise.

3. The number of members in each society should be small; because it will be more convenient for a few to assemble, and more freedom will be enjoyed by the members who may be familiar friends. Two will be sufficient for a beginning; the Saviour's promise is, "Where two or three are gathered together in my name, there am I in the midst of them." When any society shall have increased to eight or ten, it will be expedient to divide it; for, by this means, the number of praying persons will be increasing, in as much as each division may attract others to itself.

4. It has been mentioned that the special object of these societies is the offering up of prayer to God. But it may be advisable and profitable to diversify the exercise by reading a portion of sacred scripture, by conversation on religious truth, and by singing psalms and hymns.

5. Let it be agreed by the members to retire, to their chambers an hour or half an hour before divine service in the afternoon on the Sabbath, and there to meet each other at the Throne of Grace, in renewing their supplications for the same great objects, and for a blessing on the praying society to which they belong, and on all similar societies in whatever part of our country they may have been formed. Here those Christians whose circumstances will not permit them to leave their houses before the commencement of public worship, have an opportunity for acting in concert with their fellow saints.

6. Let males and females form distinct associations.

7. Should any prefer on account of convenience, to meet on some particular evening, the societies may be composed of a larger number; but let it be remembered that as the number increases the freedom which should prevail in them is proportionably diminished, and temptations of a particular kind may begin to work.

Permit us now very briefly to enforce and encourage the adoption of this plan.

Every blessing bestowed on the Church of Christ, is the fruit of an absolute promise. Does God say to Zion, "Arise, shine, for thy light is come?" Does he send down the effusion of his Holy Spirit on a particular part of his Church? Does he render successful the administration of his word and ordinances in any individual congregation? 'Tis because he hath promised to his Son our Saviour, That he shall see of the travail of his soul and shall be satisfied. Still, however, it is our duty, in a humble manner, and with believing confidence in the faithfulness of God, to put him in remembrance of his promises, and plead with him to fulfil them. Between prayer and the bestowment of promised blessings, he hath wisely established a special connection; so that the Church has no reason to hope for the effusion of his Spirit, and the spread of his Gospel, unless she send up her fervent and united supplications; and, on the other hand, when her children are pressing and importunate in their addresses to the Throne of Grace,

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she may rejoice, for prosperity draws nigh.

To convince us how powerful is prayer, numerous instances of its remarkable success, are recorded. The pious mind conversant with the Holy Scriptures, will readily recollect the signal efficacy of the prayers of Abraham, Moses, Samuel, David, Hezekiah, Elias, and a long train of other Saints; and, from the recollection of it, will become more convinced that "The effectual fervent prayer of a righteous man availeth much."

If recent instances of special answers to prayer were required to prove its continued efficacy, it would be easy to produce them. In that very house which was opened in a certain town to receive a praying society, a remarkabe awakening commenced; and in the neighbouring town began, manifestly in answer to prayer, a still more glorious work of God. Indeed we may safely say that the various revivals of religion in our country, are the fruits of prayer.

Having, then, such great encouragement, accede, Christians, to this plan, and unite together in offering fervent supplications to a gracious God for a revival of religion in the Church and Congregation to which you belong. Make the experiment, and see if God will not send down a special blessing.

Christian reader, art thou unwilling to share in the honour and happiness of being instrumental by thy prayers, in procuring a revival of religion in the Congregation of which thou art a member?

ORDINATION.

ON the 3d Feb. Rev. GEORGE LEONARD was ordained to the pastoral care of the first church in Canterbury, (Con.) Rev Elisha Atkins of Killingly made the introductory prayer; Rev. Nathan Perkins, D. D. of West Hartford preached a well adapted and impressive, an elegant and evangelical sermon from Romans x. 15. Rev. Andrew Lee of Lisbon made the consecrating prayer, Rev. Josiah Whitney, D. D. of Brooklyn gave the charge, Rev. Erastus Learned, Westminster society, Canterbury, gave the right hand of fellowship; and Rev. Dr. Perkins made the concluding prayer. An unusually pleasant day, a numerous and attentive assembly, appropriate music and psalmody, were all circumstances that combined to heighten the agreeableness and the solemnity of the interesting occasion.

THE Committee appointed by the Trustees of the Missionary Society of Connecticut, to send religious books to the inhabitants of the new settlements, and to receive donations of books for that purpose, return their thanks, in the name of the Trustees, and of the Society, to A FRIEND OF MISSIONS, who has generously subscribed for 50 Copies of the Connecticut Evangelical Magazine and Religious Intelligencer, for one year, and directed the Publishers to deliver that number of Magazines monthly, to the Committee, to be sent to the new settlements.

By order of the Committee,
JONATHAN BRACE, *Chairman.*

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POETRY.

FROM THE CHRISTIAN OBSERVER.

A Hymn for Christmas Day.

Written by the celebrated Chatterton when he was about eleven years of age.

ALMIGHTY framer of the skies!
O, let our pure devotion rise,
Like incense in thy sight!
Wrapt in impenetrable shade
The texture of our souls were made
Till thy command gave light.

The sun of glory gleam'd the ray,
Refin'd the darkness into day,
And bid the vapours fly:
Impell'd by his eternal love,
He left his palaces above
To cheer our gloomy sky.

How shall we celebrate this day,
When God appear'd in mortal clay,
The mark of wordly scorn;
When the Archangels heavenly lays,
Attempted the Redeemer's praise
And hail'd Salvation's morn!

A humble form the Godhead wore;
The pains of poverty he bore;
To gaudy pomp unknown:
Tho' in a human walk he trod,
Still was the man Almighty God,
In glory all his own.

Despis'd, oppress'd, the Godhead bears,
The torments of this vale of tears;
Nor bid his vengeance rise;
He saw the creatures he had made
Revile his power, his peace invade:
He saw with mercy's eyes.

How shall we celebrate his name,
Who groan'd beneath a life of shame,
In all afflictions tried;
The soul is raptur'd to conceive
A truth which being must believe*,
The God eternal died.

My soul, exert thy powers, adore,
Upon devotions plumage soar,
To celebrate the day;
The God from whom creation sprung
Shall animate my grateful tongue;
From him I'll catch the lay. S.

* The transcriber is not responsible for the obscurity of this line: it belongs to the original.

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The Happy Penitent.

GREAT is the luxury of grief,
The offspring of the contrite heart;
Tears yield the burden'd soul relief,
And dew-drops grace and health impart.

Let worldly wisdom form her sons
To sullen joy, and hearts of steel;
Pride mock at penitential groans,
And folly teach 'tis vain to feel.

Be mine the pleasures of the soul,
That glows and burns with gen'rous shame,
That loves o'er each offence to roll,
And mourn a SAVIOUR'S injur'd name.

Ah! little know the cold and vain,
A Saviour's worth, a Saviour's love;
The price of pardon, death of sin;
Or weal of wo if HE approve.

Know ye, who these keen pangs despise,
That JESUS bears in each a share?
To give them birth HE left the skies,
To give them worth, he mediates there.

So just these sorrows GOD approves,
These are the sacrifice HE claims,
And what He claims true virtue loves,
And only what HE censures, blames.

The dropping cloud alone receives,
The beauteous tints that grace the bow;
The token of GOD'S cov'nant gives,
And seals his truth and mercy too.

Distil my soul and take the sign,
Nor check the penitential tear,
A better covenant's promise thine,
And fairer far the tints you wear.

TO CORRESPONDENTS.

SEVERAL Communications have been received which are now under consideration.

Senex is desired to continue his letters of caution.

The second Letter from Matilda is received.

The Letter from Urbanus on Christian politeness is received. So far as manners indicate true benevolence of heart, they are part of the Christian character. We fear that some of the maxims in this communication contradict the Apostolic injunction "Be not conformed to this world." It cannot be admitted.

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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. I.] APRIL, 1808. [NO. 4.

Memoir of the late Rev. John Caspar Lavater.

(Continued from p. 86.)

IN the spring of 1763, Mr. Lavater set out on a literary tour to some of the principal places in Germany; from which journey he acknowledges himself to have derived the most extensive benefits:—"I received advantages," said he, "from my journey, of which I had not the least conception. My mind is continually enlarging, and my heart forcibly drawn after that which is good:—so greatly I profit by the conversation and example of learned, great, and good men."

In the year 1766 Mr. Lavater married an excellent and amiable lady, with whom he lived thirty-four years in the most exemplary and happy manner; and by whom he had eight children, three of whom, a son and two daughters, survive him.

The first public office which was entrusted to Mr. Lavater's care, was that of chaplain to the orphan-house in Zurich; upon which he entered in the year 1769. Here he found a very large sphere of usefulness. His sermons were much admired, and numerously attended; for he displayed in them great force of natural eloquence, accompanied with that divine unction of the Spirit of God which convinces the understanding, and wins the affections of the heart.

He used to write his discourses; and, by constant practice, obtained such a facility of committing them to memory, that he wanted but a few minutes for this purpose: yet he never confined himself strictly to his notes; but was very successful in making alterations in the pulpit, suitable to time and circumstances. A chief part of his attention was devoted to a large flock of orphan-children, to whom he shewed the most ten-

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der regard and affectionate care. He possessed a talent of conversing with children in an eminent degree, condescending to their very lowest capacities, knowing how to keep alive their attention, to occupy their understanding, and to make a deep impression upon their tender hearts.

But still a larger field of useful activity was opened to Mr. Lavater, when he was chosen, in the year 1778, to be deacon, or assistant minister, at the large parish of St. Peter, in Zurich, which contained about 5000 people. Most deeply impressed with a sense of the infinite importance of this charge, and of his own insufficiency for the same, he wrote the following effusions of his heart:—

"O God, take away the veil from my eyes and from my heart! Darkness is around me. Oh may I hear that word: "Let there be light!" Oh thou, who alone knowest me, how shall I know thee? How shall I teach others to know thee? Oh thou divine Omnipotence, draw near to help me in my extreme weakness! Oh thou divine Love, unveil thyself to my waiting soul! I am thine: let me feel it, feel it anew, feel it continually, that I belong to thee, in a much higher sense than to any one else. I Have not deserved the confidence of my congregation as yet: Oh let me deserve it in future by godly simplicity, and the most faithful discharge of my duty! Let a sense of thy presence every where accompany me! Be near me when in business or retirement, when at work or at rest! Hide the days that are past!—let the iniquities of my former life be banished from thy presence! Hitherto, thou hast led me with as much wisdom as mercy; and, I trust, thou wilt lead me to-day, to-morrow, and so on, till my dear friends may be enabled to say at my dying bed, 'He has overcome!'"

Very few ministers can be found, who more constantly and conscientiously officiated, except a few weeks in summer, when the delicate state of his health rendered it necessary for him to take a little excursion into the country. To the instruction of young people and the visitation of the sick, he devoted a considerable portion of his time. Under these circumstances, it is difficult to conceive how it was possible for him to keep up the most extensive correspondence, and to compose so many literary and religious works, by which he obtained celebrity, even in foreign parts: but it must be observed, that his time was exceeding precious to him; so that he was continually employed, wishing to redeem the very smallest particle, and not to lose a single moment.—Even when at table, some books or papers used to lie near him; and when taking a walk, which was his constant practice every day, he was always seen reading or writing. In his short excursions to the country, and even when he went to see some friends in town, his pockets were full of papers; and he used to sit down at the very first table, and continue his writing. He had, however, the happy talent to suffer himself continually to be interrupted, and to keep up the most cheerful conversation; and yet, at the first leisure mo-

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ment, he could take up his subject, like one who had not experienced the least interruption. In summer, strangers crowded to see him from every quarter. Though there was a considerable number whose only object was to gaze at him; yet, on the other hand, many visitors afforded him no less pleasure than real instruction. Never therefore, did he suffer his patience to be exhausted; nor did he ever cease to treat strangers of every rank and description in the most polite and respectful manner. Scarcely any one ever saw him in an ill humour; even when he happened to be deeply depressed, he had such a command over himself, that, suppressing his grief, he could most cheerfully receive and usefully entertain visiting friends or foreigners.

At the end of the year, 1786, he was unanimously chosen to the rectory of St. Peter's Parish, in Zurich. When he preached the first time after his election, he thus addressed his congregation:—"I will not promise much. A man out of the fulness of his heart, may easily promise too much. Who can be sufficiently cautious and circumspect in his promises, more especially in those of so important and solemn a nature? —Where is the preacher who has not, in his first sermon, promised more than he could, in every respect fulfil? Instead, therefore, of promising too much, let us rather encourage, stir up, confirm, and pray for each other."....

At the nuptials of his only son, whom he had the satisfaction to see acquiring considerable skill as a physician, he addressed the young couple in the following manner:—"Believe me, children, I speak it deliberately and with full conviction, I have enjoyed many of the comforts of life, none of which I wish to esteem lightly: often have I been charmed with the beauties of Nature, and refreshed with her bountiful gifts: I have spent many an hour in sweet meditation, and in reading the most valuable productions of the wisest men: I have often been delighted with the conversation of ingenious, sensible, noble and exalted characters: my eyes have been powerfully attracted by the finest productions of human art, and my ears by enchanting melodies: I have found pleasure when calling into activity the powers of my own mind; when residing in my own native country, or travelling through foreign parts; when surrounded by large and splendid companies,—still more, when moving in the small endearing circle of my own family: yet, to speak the truth before God, who is my Judge, I must confess, I know not any joy that is so dear to me, that so fully satisfies the inmost desires of my mind, that so enlivens, refines, and elevates my whole nature, as that which I derive from religion, from faith in God as one who not only is the Parent of men, but has condescended as a brother, to clothe himself with our nature. Nothing affords me greater delight than a solid hope that I partake of his favours, and may rely on his never-failing support and protection.

"And now, my dear children,

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may God be with you! May God unite and help you! May his approbation be infinitely more in your esteem than mine, or than that of the whole world! —My son, may the God of thy father be thy God! He who has been so often my hope, my refuge, and my confidence when I stood on the brink of an abyss, where I could not move one step forward;—He who, in answer to my prayer, has helped me when every prospect of help had vanished;—that God who has safely conducted me, not merely through flowery paths, but likewise across precipices and burning sands;—May this God be thy God, thy refuge, thy comfort, as he has been mine! Let the world laugh me to scorn, I rejoice in the God of my salvation! Let Ignorance and Infidelity mock, I enjoy that which the world cannot enjoy;—I receive that which infidelity will never receive! I say with St. Paul, "Is he the God of the Jews only, the God of Abraham, Isaac, and Jacob only?" By no means! Assuredly, he is my God also. I say with Luther, "If I have the faith of Abraham, I am Abraham!"

Mr. Lavater was exceedingly grieved at the vain objections of late so commonly made against the inspiration of the Scriptures; and especially against the person, the character, and the work of our blessed Lord. Some of the modern anti-Christian writers took great pains to draw him over to their party; but all their united endeavours proved in vain, he stood firm like a rock; neither flattering promises, nor frowning threatenings could move him; and all his sermons, letters, and writings may serve as indisputable proofs, that, to the last, he continued to avow, in the most open and positive manner, his unshaken belief in Christ, and his most sincere and fervent attachment to the system of the Bible. A few extracts from his writings will sufficiently illustrate this point:

"Klopstock's Messiah*," says he, in a letter to a friend, "is my favourite. Though I cannot equally approve or relish every part of this excellent poem, yet it is the only book which I can read repeatedly in connection with the Bible: the Bible, I say, which you seemingly forgot to mention; for in whatever point of view I may consider myself, as a clergyman, as a Christian, or as a man, my Bible is ever to me a most dear and precious book, which I can never sufficiently study, for it is full of unsearchable riches. Read, I beseech you, my friend, this sacred volume, as if you had never read it before. Read it without a commentary. Leave alone the obscure passages, just as you leave the clouds in the sky, or the mist on a mountain. Enjoy that which is clear as the light; and the thickest mists will appear to you venerable. The first book of Moses, the History of Elijah and Elisha, the first chapters of Daniel, the Four Gospels, and the Acts of the Apostles, are more especially my delight,—more valuable than all the treasures of the whole globe!"

In another letter, dated Nov.

* Klopstock is, among the German poets, what Milton is among the English. His most celebrated work is entitled, "The Messiah."

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24, 1794, he thus declares some of his religious principles to a friend, in contradiction to a report, that he had adopted the modern *rational* system of divinity :—" I assure you, in the most solemn manner, that I entertain, to this very moment, the fullest conviction that the Bible contains a true record of the revelations of God. More especially, I believe in the supreme divinity of Jesus of Nazareth. Him I regard with daily renewed satisfaction, and joy, as the immediate object of our religious worship :—Him I revere as the utmost perfection which human nature can exhibit, and as the express image of the Godhead. I believe, with increasing intuitive knowledge, that no man can come unto the Father, but by and through him. I believe, that, thro' his person and mediation only, the human race can be conducted to its proper destination, restored to its original dignity, and attain to the complete purpose of eternal love. It is he on whom I am daily more and more constrained to place an entire dependence. As a mortal man, as a helpless sinner, as a philosopher, I stand in need of him. The more I examine all the different systems of philosophy, the more I am led to adore Jesus Christ as my Lord and my God. Christ, or despair, is my only alternative.—His incarnation,—his sufferings, death, and resurrection,—his close affinity to mankind, serve to dispel all my darkness, to supply all my defects."

When, in the year 1795, the first revolutionary movements appeared in the canton of Zurich, Mr. Lavater employed all the talents of his mind, and exerted all the powers of his eloquence to assuage the fury of an unruly passion,—to advise the mildest and most conciliatory measures on the part of the government,—and to exhort the people, in the most impressive language, to the strictest observance of due respect and obedience towards their lawful magistrates.

When the total subversion of the Swiss constitution took place, in the year 1798 ; and soon afterwards that free and happy country, which, for centuries, had enjoyed the blessings of peace, was involved in all the dreadful calamities of war,—Mr. Lavater's character shone forth with peculiar lustre.—Without attaching himself to any party whatever, his constant aim appeared to be to lessen, as much as possible, the sum of human misery at this awful period ;—to promote, by all the means in his power, mutual union, concord, and peace ;—to prevent still greater mischief ;—to instruct and comfort his people from the word of God ;—to impress their minds with the necessity of genuine repentance, of a firm and unshaken belief in the gracious promises of the gospel, of fervent and unremitting prayer, and of a due improvement of their present afflictions.

On the morning of the 18th of May, he was torn from the arms of his afflicted wife, and carried, by an armed force, to Basil ; where he was detained as a prisoner, in the house of the Prefect. In this distressing situation he manifested the most manly and Christian character.

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His enemies accused him of having betrayed the interests of his country to the Russian government, for the sum of 100*l.*; but providentially, at the very time of his trial, a letter from Petersburgh arrived, which being opened by the Prefect, demonstrated, in the clearest manner, that the sum in question was merely the price of some paintings, which the Empress had purchased of Mr. Lavater; his enemies were thus constrained to set him at liberty. When he returned to Zurich, after a banishment of three months, he was received, as it were, in triumph, not only by his friends, but by his fellow-citizens in general.

Soon afterwards, however, a far greater calamity befel him, which ultimately proved fatal:—On the 26th of Sept. 1799, Zurich was retaken. At this crisis, Mr. Lavater was humanely relieving some poor neighbouring widows from the importunities of the soldiery, whom he accommodated in his own house with meat and drink,—when one of these ungrateful wretches discharged his gun at his benefactor. The ball entered his body a little below his heart, and went out on the right side. The blood rushed out from each aperture. His wife, children, friends, and neighbours surrounded him, terrified, lamenting, weeping, and loudly exclaiming against the perpetrator of this atrocious deed; but he was resigned; freely forgave his cruel enemy; and in the midst of excruciating pains, adored the chastening hand of his Heavenly Father, whose unchangeable love he acknowledged even in this painful dispensation. His wound seemed to heal sooner than was at first expected; and, some months afterwards, he had the satisfaction to appear once more before his congregation, to whom he was attached in the most affectionate manner. He chose for his text, Psalm lxxi. 7, 8, "I am as a wonder unto many; but thou art my strong refuge. Let my mouth be filled with thy praise, and with thy honour, all the day."

Towards the close of his discourse, he made the following application to himself:—"God has led me in the most gracious manner; his hand has been very conspicuous in all the events of my life. O God! where should I begin, were I to tell all the great and good things thou hast done for me! I had hardly entered upon my earthly course, when my life was despaired of; but thou didst preserve it. Thou didst admit me by baptism to the privileges of the church of Christ; thou didst early implant in my heart a love of that which is good, and an abhorrence of evil. Never was I destitute of salutary instruction, encouragement, and example. All the pleasant, and all the unpleasant, circumstances of my life, have had one common end,—to lead me to a conviction of my entire dependence on God; to confirm my faith in Christ, to render his gospel of growing importance to me, and to fill me with an holy awe for every thing that relates to Jesus. Whether I regard friends or enemies, a good report or bad report, comforts or afflictions, enjoyments or privations,—I cannot but every-

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where discern the wise over-ruling hand of my heavenly Father.—Three or four times he wonderfully preserved me in most imminent danger; and when I direct my thoughts only to the last event, which so long detained me from this sacred place, I cannot but regard myself as a monument of the sparing mercy of God. O! thou adorable Preserver of my life,—how near hast thou brought me to the very brink of the grave! But one step further, and I could no longer have praised thee among my fellow-mortals.—*Thou art my hope.*—It is no vain boast, but a profitable truth, which may be usefully applied, that though naturally I am one of the most timid beings, yet my God has, by his parental guidance, filled me with unshaken confidence. He has so confirmed this by innumerable instances of his admirable condescension to my most particular wants and my boldest petitions, especially during the present very remarkable year, that I cannot but repeat these words, *Thou art my hope.* My reason must fail me, if my confidence should.—My heart and my spirit must entirely be changed, and I become another being, before I could renounce my hope in God. I never suffered so much as in the course of this year; but my confidence in God was never so strongly confirmed. O thou most worthy of confidence, whose very marks of kindness I bear upon my breast, could I but encourage all who are weak, and fill their drooping spirits with new confidence! I cannot say, in the sense of St. Paul, "I bear about the dying of the Lord Jesus;" but this much I can say; "I bear the monuments of his divine compassion and long-suffering upon this my breast."

Mr. Lavater continued to preach about two months longer; but was then obliged entirely to desist. His active spirit, however could not be unemployed; but in the midst of the greatest bodily pains, he continued to write and prepare works for the press; for instance, the History of his Deportation, in two octavo volumes; a most excellent Prayer Book; and a small volume of letters, supposed to have been written by the Apostle St. Paul before and after his conversion. At the same time he wrote several thousand "Farewell Lines," to be distributed among his friends after his death. He also took the most active part in establishing a benevolent society for the relief of his numerous countrymen who had lost their all by the calamities of war.

No words can express how greatly Mr. Lavater suffered during the last six months of his life. Not only his wounds left a very painful sensation, but a most violent cough, swimming in his head, and a soreness of his body, occasioned by long confinement to his bed, proved so many additional afflictions. Here religion alone supported him; and here it was that his Christian patience, resignation, fortitude, and hope of a blessed immortality shone forth in the brightest lustre. Even in the darkest moments he was not seen desponding, nor casting away his confidence; but his secret sighs ascended to a throne of grace; his Bible was the sweet

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companion of his restless nights when he often broke out in loud hallelujahs, and by his cheerfulness revived the drooping spirits of his distressed family. He was very thankful for the least comfort administered to him, and never ceased most fervently to pray for his murderer. He once said to a friend,—"I do not wish to know him who wounded me with the fatal ball; but this I wish to let him know, that I forgive him with all my heart; for, believe me, I owe very much to these wounds, and to my present severe pains." He tenderly sympathized with all fellow-sufferers upon a bed of sickness;—and hearing of a pious woman, who, for sixteen years, continued under the afflicting hand of God, he addressed some lines of consolation to her.—Only a week before his dissolution, when informed that his sister-in-law was at the point of death, his love was so fervent, that nothing could restrain him from seeing her. Being brought in a chair to her house, he sat down at her bed-side, and thus addressed her:—"Here we sit together,—both dying; but love never dies, nor the gratitude which I owe to you, my dear sister. May God reward you for all the kindness you have shewn me!" After fainting away for some moments, he continued,—"O! what joy must there be in Heaven, when they see another weary traveller approaching the shore! Rejoicing, they exclaim, "Another is coming, who has safely escaped the storms of yonder mortal life—he is just here—He exclaims, The land! the land!"—Exhausted, and in agony, he then suffered himself to be removed, addressing his sister thus:—"May Jesus Christ, whose consolations are inexhaustible, be with thee and with thy spirit to redeem it!" On Christmas eve he said to his wife and daughter,—"My dears, do you know what burdens me most at present? My inability to meditate upon the greatest of all the wonders of grace,—the incarnation of Christ,"—Yet even whilst slumbering, this great mystery of godliness so enraptured his soul, that he composed a verse in this state, with which he awoke,—but could only recollect a part of it:——

"Jesus from Heav'n descends, and brings
"Complete redemption on his wings;
"Unmingled grace his right hand bears;
"Life, at his glance, eternal springs,
"And ev'ry trace of mis'ry disappears."

Only two days before his death he dictated a thanksgiving-hymn, to be read to his congregation. It became now exceedingly difficult for him to speak; but his last expressions were prayers and blessings pronounced upon his family; and after a most severe struggle, in which he nevertheless remained sensible, and stedfastly looking up to the Lord, he was delivered from the body of sin, and triumphantly entered the realms of endless bliss! His mortal remains were committed to the grave amidst a vast concourse of people of all ranks and descriptions, and amidst the tears and lamentations not only of his family and

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fellow-citizens, but even of French officers and soldiers; and some of his very enemies could not but bear testimony at his grave, "Truly a great and good man is buried here!"

Abstract of Faber on the Prophecies.

No. II.

(Continued from p. 91.)

THE dream of Nebuchadnezzar and Daniel's *vision of the four beasts* alike predict, that from the era of the Babylonian Monarchy to the commencement of the Millennium there should be *four empires, universal*, so far as the church is concerned. Accordingly *four*, and *only four*, have existed; *the Babylonian empire, the Medo-Persian empire, the Macedonian empire*, and *the Roman empire*. The Author confines himself to the history of *the fourth empire*, symbolized by *the feet of the image*, and by *the ten-horned beast*. The following will exhibit the main features of his scheme. *The fourth empire* is represented as being *strong as iron*, as breaking in pieces *the three preceding empires*, as divided *into ten kingdoms*, answering to *the ten toes of the image*, as incapable of cohering together though perpetually contracting alliances with each other, and as being succeeded by *a spiritual empire* which should stand for ever. The second prophecy of *the ten-horned beast*, under the symbol of *a little horn*, exhibits *an eleventh power*, as springing up *among* or *behind the ten horns* or *kings*, which *should subdue three of them*, should make war with the saints and prevail against them, for *a time, times* and *the dividing of time*, or 1260 *years*; in other words, till *the commencement* of the reign of the saints, or the millennium; when the beast will be slain for sanctioning the great words spoken by *his little horn*, and, together with it, *will be given to the burning flame*. But the other three beasts, *the Babylonian, the Medo-Persian*, and *the Macedonian*, though their dominion will be taken away, with respect to the church, yet will have their *lives*, or *idolatrous principles* prolonged for a season and a time; or during the reign of the saints, and at the close of *the thousand years*, for their open attack on *the beloved city*, and daring impiety, will be consumed by the fire of the Lord. It seems generally agreed that Daniel's *fourth beast* is *the Roman empire*; and his *ten horns, ten independent kingdoms* within the limits of that empire. There is some diversity of opinion, of late especially, respecting either the character of the little horn, or the three kings whom it was to subdue. The opinion of Mr. Kett that *the little horn* symbolizes the whole history of antichrist, who, according to him, is *a triple monster* compounded of *Popery, Mahommedanism*, and *Infidelity*; and that in all its three forms it will depress *three kingdoms*: and also, that of Mr. Galloway, that the little horn is *revolutionary France*, that the three years and an half are literal years, and that *the three kings* subdued by it were France, Holland and Switzerland, the author here states and confutes at considerable length, and then proceeds to state his own opinion on that point, as follows:

The same symbol, as before stated, represents both *temporal* and *spiritual* objects. Thus *a star* symbolizes either *a prince* or *a minister of religion*: the one being in *the state*, what the other is in *the church*. So

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a beast means an empire either *secular* or *ecclesiastical*; and *a mountain* denotes *a kingdom* either *temporal* or *spiritual*. So *a horn* signifies *a temporal* or *ecclesiastical kingdom*. *Sir Isaac Newton*, *Mr. Mede* and *Bp. Newton* suppose *the little horn* of the Roman beast to mean *the temporal kingdom of the Papacy*, which bears the name of *St. Peter's patrimony*; and that it *became a horn* by *the subversion of the three horns* which were destined to fall before it. From this opinion the author dissents.

1st. Because the actions ascribed to *the little horn* were never performed by the Pope *as the Sovereign* of St. Peter's patrimony; but as *an ecclesiastical power*.

2d. Because *the little horn* must have arisen before the eradication of *the three horns*, as he is said *to subdue them*; but the scheme in question supposes the papacy *became a horn* by such eradication; and that it *existed* and *acted* previous to the *supposed* date of its existence.

3d. *The little horn* was to reign 1260 *years*; *Mr. Mede* seems to suppose this reign commenced as early as the year 365, or 410, or 455, and yet he supposes that the first of *the three horns was plucked up* in the year 727, when the pope caused the Italians to revolt from *the emperor Leo*; and consequently, must, according to him, then begin to exist; that is, he began to exist *near three centuries* after he began to reign. Bp. Newton rejects these dates because they are confuted by the event; still he falls into the same inconsistency: for he supposes *the first* of the *three horns was plucked up* in the year 755, when *the Pope* became master of *the Exarchate of Ravenna*: when of course, according to him, the little *horn* must begin to exist; and yet he is inclined to date the 1260 *years* from the year 727, that is, his reign commenced 28 years before he began to exist. On these grounds the author concludes, that *the little horn* symbolizes not *the temporal*, but *the spiritual* kingdom of the Pope; and conceives that *the little horn* and *the two-horned beast* of the Apocalypse symbolize the same power. The one describes its rise and growth, till its look was more stout than his fellows; and the other describes it when grown up into *an empire* having had the saints delivered into his hand. *The little horn* was already in existence when the saints were delivered into his hand; before that time indeed he was *harmless*, he was not then *apostate*. The spiritual kingdom of the Pope sprung up after *the empire* had become Christian, and during the time that it ceased to exist *as a beast*, or *was not*, it was therefore *harmless*, but when *the beast as such* revived, as it did in *the year* 606, when it set up *a spiritual tyrant* by creating *Boniface the third Universal Bishop*, then were the saints delivered into the hands of *the little horn*, then did the 1260 years of *the universal spiritual empire of the Pope* commence, and then did *the little horn* assume *a look more stout* than his fellows. We are to date the commencement of this period from the time the Pope had *the power of persecution*, and not from the time that he *began actually to persecute*. Now this power was not conferred by *the downfall* of *the western empire*, by *the revolt* of the Pope from the Greek Emperor, or by his acquisition of *the Exarchate*. We discover nothing in these events like *delivering the saints into his hand*, but we plainly discover it, in the grant of Phocas, usurper of the throne of Constantinople, in the *year* 606, constituting *Boniface the third Universal Bishop* and *su-*

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supreme head of the church; this made the ecclesiastical kingdom *a great empire*. But if the saints were then delivered into the hand of *the little horn, the spiritual kingdom of the papacy* must be symbolized by it, and not his *temporal kingdom*, which did not exist till long after. It is manifest *the little horn* must have arisen prior to *the apostacy*, and Daniel teaches us it must arise among the *ten first horns*, into which the empire should be divided, by the inroads of the Northern nations. Now the first of these, that of *the Huns*, arose about the *year* 356, and the last of them, that of *the Lombards*, about the year 526, in Hungary. Within these two limits we are to look for the rise of *the little horn*. *The temporal* kingdom of the Pope, as Bp. Newton himself allows, did not come up among *the ten first horns*; and so, he constructs a catalogue of ten kingdoms adapted to *the eighth century*, very diverse from the true. *The temporal* kingdom of the Pope, then, cannot be intended by *the little horn*; but *the spiritual* kingdom of the Pope arose in fact, at this period. And the voice of history proclaims this truth that *the power* of the *church of Rome* augmented, as fast as that of *the Roman empire* declined. *The little horn*, indeed, was to acquire *temporal dominion* by the successive eradication of *the three horns*; still, it must have existed *as a horn* before this, and so could not symbolize *the papacy* considered *as a secular principality*. This will appear still more evident by adverting to *the particular traits* of the character of *the little horn*.

1st. *The little horn* was, *at its first rise*, not only to be *a small kingdom*, but *different* from all *the other horns*, or *kingdoms*. This is true, if we suppose the first to be *a spiritual sovereignty*, and the others *temporal sovereignties*, and this even after it had acquired *a temporal principality*, otherwise it appears, in no respect different from others.

2d. *The little horn* had *eyes* like *the eyes of a man*. This symbolizes *a spiritual* not *a temporal kingdom*. By its eyes, according to Sir Isaac Newton it was a seer, Επισκοπος, or Bishop in the literal sense of the word, and this church claims *the Universal Bishopric*; and by *its mouth speaking great things*, and *changing times and laws*, it was a prophet.

3d. *The little horn had a look more stout than his fellows*. The Popes *have assumed* an unlimited superiority over other bishops, their equals, and *have affected* greater authority, in temporal matters, than even sovereign princes, and have pretended that the dominion of the whole earth belonged to them, assigning all new discovered countries, to Spain, the western, and to Portugal, the Eastern Hemisphere.

4th. The little horn spake great words, *by the side of the Most High*, affecting an equality with God. So the Popes claim *infallibility* an incommunicable attribute of God, and are not offended at being styled, *Our Lord God the Pope, king of kings and lord of lords*. Nor do they refuse, on the day of their election, to receive the adoration of their Cardinals, on the very altar.

5th. *The little horn thought to change times and laws*. So the Popes have perpetually changed the calendar, by the canonization of new saints; have introduced an infinite number of superstitious laws, instituting new modes of worship, and imposing new articles of faith, daring to strike the second commandment out of the decalogue, and reversing, at pleasure, the laws both of God and man.

6th. *The little horn was to wear out the saints of the Most High*

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who were to be given into his hand by a formal grant of the secular power during the space of three years and an half, or 1260 *prophetic days*: While *the two witnesses* should prophecy, in sackcloth, and *the persecuted church* should be nourished in the wilderness. Accordingly since the Pope was created Universal Bishop, by the Emperor Phocas, the saints have been formally delivered into his hand, they have been *the spiritual vassals* of the man of sin; and *have been worn out* under his cruel tyranny. It has not, at all times, indeed raged with equal violence, and has been greatly checked by the reformation; still the witnesses are prophesying in sackcloth, and will continue so to do, in one part or other of the world, to the end of the 42 months.

7th. *The little horn* was to subdue *three* out of *the ten kings*. Mr. Mede supposes that the three kings or kingdoms marked in the prophecy were *that of the Greeks in Italy* whom the Pope caused to revolt from the Emperor Leo Isaurus—that of *the Longobards*, whose kingdom he caused, by the aid of the Franks, to be extirpated, thereby to get *the Exarchate of Ravenna* for his own principality, and that *of the Franks itself*. Sir Isaac and Bp. Newton incline to the opinion, that *the three eradicated powers* were *the Exarchate of Ravenna, the kingdom of the Lombards* and *the state of Rome*.

The author thinks these opinions untenable on the following grounds: If, on Mr. Mede's plan, the Greeks and Franks are taken for *the Constantinopolitan* and *Carlovingian empires* neither of them ever *was plucked up by the roots before the little horn*: and if they are taken for *Greek and Germanic provinces in Italy*, they cannot be esteemed *horns* or *independent kingdoms*: and certainly not *two* of *the first ten horns* of the beast. The scheme of Sir Isaac and Bp. Newton are equally objectionable; because, *the Exarchate of Ravenna* never was *a horn* or *independent kingdom* but *a mere dependent province* of *the Greek empire*. If any of the original ten horns of the beast were independent kingdoms, we have reason to conclude all were so; the description of all is the same, and it would completely violate the harmony of symbolical language to suppose *some of the horns* represent *sovereign states*, and *others*, mere *provinces* of *sovereign states*.—Again, allowing the Exarchate to be *a horn*, neither *it* nor *the state of Rome* are part of *the ten primary kingdoms*. Sir Isaac's list of *the ten kingdoms* does not even include all those powers which he supposes to be *the three horns*. And the Bishop justly censures this inconsistency; but he seems chargeable himself with a mistake of a similar nature. *The three horns* are certainly to be sought for among *the ten original kingdoms* into which *the Roman empire* was divided.—We ought then *first* to enquire *which they were*; *secondly* whether *three of them* were in fact ever *plucked up* before *the little horn*. Not surely *first* to fix upon *three states* which we conceive *may* be *the three horns*; and *then* contrive a list of ten kingdoms, as the Bishop does, which may include them.—Certain it is, that neither *the Exarchate of Ravenna*, nor *the state of Rome*, is among the *ten primary kingdoms*, and yet the Bishop includes them in his list of *ten kingdoms*, to give an air of probability, to his scheme; though he confesses the list he gives is calculated for *the eighth century*, and not for *the period* when the Roman empire

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was originally divided. Having confuted these opinions the author observes, It is said in one passage, that *the three horns were plucked up* before *the little horn:* in another that *they fell* before *the little horn:* and in a third, that the little horn should *subdue* or *depress* the *three horns* or *kings:* but whether *the little horn* should effect this *directly*, or *by the instrumentality* of others, is a point which history must decide; the words of the prophesy do not determine it expressly. To discover *these three kings* we must ascertain *the ten primary kingdoms.* These, according to the historian Machiavel, and that eminent chronologer Bp. Lloyd, were 1 The Huns, 2 The Ostrogoths, 3 The Visigoths, 4 The Franks, 5 The Vandals, 6 The Sueves and Alans, 7 The Burgundians, 8 The Heruli and Rugii, 9 The Saxons, 10 The Lombards. These, then are *the ten first horns* of which we are in quest. *The three horns* or *kingdoms*, then, must be of this number. Accordingly, we shall find, that *the kingdom of the Heruli, the kingdom of the Ostrogoths*, and *the kingdom of the Lombards* were successively eradicated before *the little papal horn;* in consequence of which, *it* became *a temporal* no less than *a spiritual* power.

1st. In the *year* 476, *Odoacer* king of *the Heruli* put an end to *the Western empire*, and caused himself to be proclaimed *king* of *Italy.* He now stood *before*, or in the way of *the papal horn*, and must *be plucked up* to make way for the expansion of *it.* This was effected, in the *year* 493, by Theodoric king of *the Ostrogoths* who made a complete conquest of Italy from *the Alps*, to the extremity of *Calabria.*

2d. *This second* of the *three horns*, standing in the way of papal aggrandizement, equally with the former, was destined also to fall *before the papal horn;* for, after it had subsisted in Italy its allotted time, it was attacked, at the instigation of the Pope, by *Bellisarius*, and utterly eradicated by *Norses*, Lieutenants of *the Eastern Emperor*, aided by *the Lombards.*

3d. Italy now became a province of *the Constantinopolitan empire*, and was governed by an imperial officer, who bore the title of *Exarch of Ravenna. The Exarchate* however was scarcely established, when *the Lombards* began to meditate the conquest of Italy for themselves. Norses was engaged for the settlement of that country under the Emperors from *the year* 554, to *the year* 568. But in *the year* 567 Alboin king of *the Lombards* undertook the subjugation of it; he succeeded; and became master of Italy, from *the Trentine hills*, to the gates of *Ravenna* and *Rome.* The Exarchate, however, still feebly subsisted, but at length, in *the year* 752, it was completely subdued, by *the Lombards*, under the reign of *Aistulphus.* This *third horn*, however, was destined soon to fall *before the papal horn*, as the two former had done. Alarmed at the growing power of Aistulphus, *the Pope* applied for assistance to Pepin king of France; he listened to the Pope's overtures, and, in the course of two expeditions into Italy, wrested from that prince the whole of *the Exarchate*, and bestowed it in perpetual sovereignty upon *the Bishop of Rome.* After this, *the Lombards* languished about twenty years, when *Charlemagne*, who had succeeded his father Pepin, assumed the character of *the champion of the church*, and, at the re-

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quest of *the Pope*, entered Italy, at the head of a large army, and completely eradicated *the horn* of *Lombardy*; and bestowed great part of his dominions on *the Pope*. Thus, in the words of the author, were *three* of *the first horns* plucked up by the roots *before an eleventh little horn* which silently arose among them, till it had supplanted *the three horns*, which stood in its way and prevented its full expansion.

The sum of the argument is this, *the little horn* of Daniel's fourth beast symbolizes the papacy as *a spiritual power*, because, the actions ascribed to it were performed in that character; because, it is represented in existence as a horn plucking up kingdoms by the roots before it became *a temporal horn*, and as the cause of its becoming a *temporal horn*; because, it is true of the papacy, and of no other power whatever, that three of the primary kingdoms, into which the Roman empire was divided, were rooted up before it; and because, the saints were formally, and authoritatively, delivered into the hand of *the little horn*, as *a spiritual*, but never as *a temporal power*.

[To be continued.]

An Abridgment of Bryant's Observations on the Plagues of Egypt, &c.

(Continued from p. 94.)

Seventh Plague. RAIN, HAIL, AND FIRE, ATTENDED WITH THUNDER. Exodus ix. 13—34.

IN the foregoing instances, the aptness of each judgment in respect to the people of Egypt has been shown. This likewise will be found equally significant and proper. It was foretold to Pharaoh by Moses, that upon the very next morning there should be a grievous rain, attended with hail and thunder.—This must have been a most incredible circumstance to an Egyptian; for no country upon earth, to which we have access, has so little rain as Egypt: and particularly the upper part of it. The want of rain is supplied by dews, and by the overflowing of the Nile. The Egyptians therefore must have perceived themselves particularly aimed at in these fearful events; which were so contrary to all experience. For they were witnesses to not only deluges of rain, but hail mingled with rain; and these attended with thunder and fire, to their great amazement.

It may be further observed with regard to this people, that they were superstitious above all people, upon earth. They were particularly addicted to the observance of portentous appearances. Every uncommon circumstance was esteemed of this class. But as these were imaginary portents, which arose merely from a superstitious dread, it pleased God to punish their blind credulity by bringing upon them some real prodigies, —some preternatural evils, to which they had never been witness. Such was the rain and hail, and the fire which ran on the ground to their great amazement and ruin. Its coming was determinately foretold; nor could all the deities of Egypt prevent its fearful effects.—Those of the people, who took warning, were preserved: but

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all who neglected the caution, and who did not shelter themselves, were destroyed. There seems farther a great fitness and propriety in the Egyptians being punished by fire, and by water; as they were guilty of gross idolatry towards these elements, and adored them as deities.

We are further told, that *the flax and the barley was smitten; for the barley was in the ear, and the flax was bolled.*— These circumstances may to some appear of little consequence. And it may be asked, "When it is intimated, that men and cattle were slain, in great numbers, what occasion was there for adding this trivial article about flax and barley?" It is by no means trivial, but of great moment. The Egyptians were doomed to undergo many terrors; and besides these to suffer no small losses; and scarce any thing could have distressed them more than the ruin of their flax. It has been before mentioned that this people, above all nations, affected outward purity and cleanliness. On this account the whole nation wore linen garments; and the priests never put on any other kind of clothing. This linen was manufactured from that fine flax, for which the country was particularly famous. Hence the demolition of the flax was attended with great inconvenience, and must have proved a heavy loss; so that this judgment particularly affected this people above all other nations; and their priests more especially suffered.

The ruin of their barley was equally fatal, both in respect to their trade, and to their private advantage. They had vines in Egypt; but instead of the juice of the grape, they made a liquor called *barley wine*, which was particularly serviceable during the time that the Nile was turbid, and not fit to be drank. These advantages were lost to them now through the devastation made by the rain, hail, and fire.

As this calamity came upon them towards the time of barley harvest, we may form a judgment of the month when it happened. We are told by modern travellers that corn in Egypt is fit for reaping in March and April; that is, the barley comes to maturity first, and is cut down in the former month, and the wheat in the latter. The sacred writer says, that *the barley was in the ear;* though, as is intimated, not quite fit to be cut, but *the wheat and the rye were not grown up.* This judgment therefore must have happened about the beginning of March, before the precise time of harvest; so early as to leave room for the three succeeding plagues to take place. These were over by the 15th, of Abib, which answers to the first of April, at which time the Israelites went forth from the land of Egypt. The history by these means is wonderfully authenticated, and the divine purpose in each operation more plainly discovered.

Eighth Plague. LOCUSTS. Exodus x. 3—19.

In this instance, as well as in others which preceded, the time of the approaching calamity was precisely foretold by God's

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servants, which plainly pointed out the hand from whence the judgment proceeded. To some however it may appear strange, that after such a display of terror, as the preceding plague exhibited, God should introduce the locust or grasshopper, seemingly a poor instrument of divine vengeance; whose effects after such a general devastation could not have been very material, however they may be represented. But the case was far otherwise. A swarm of locusts is a very fearful evil, though not outwardly accompanied with any alarming appearance; and the consequences of their introduction were very fatal to the Egyptians.

We may observe that it was the purpose of God to carry on these judgments in a series, and by degrees to cut off all hopes, and every resource, upon which the Egyptians depended. By the hail and thunder, and fire mingled with rain, both the flax and barley were entirely ruined; and their pastures must have been greatly injured. But the wheat and the rye were not yet in ear; and such was the fecundity of the soil in Egypt, that a very short time would have sufficed for the leaves of the trees, and for the grass of the field to have been recruited. To complete therefore these evils, and to confound the stubborn prince and his magicians, it pleased God to send an host of locusts, to devour every leaf, and blade of grass, which had been left in the former devastation; and whatever was beginning to vegetate. It is hard to conceive how widely the mischief extends, when a cloud of these insects comes upon a country. Though it were a paradise before, it is soon rendered a desert. They devour to the very root and bark, so that it is a long time before vegetation can be renewed. Scarcely any misfortune can so effectually damage a land, but that room will be left for them to add to the mischief.

The prophets, in describing cruel and destructive nations, often borrow their allusions from locusts; so great was the terror of them. Hence Joel, when he mentions the inroad of the Assyrians and their confederates, upon Israel, accompanies it with references to this purpose. And the prophet Nahum, describing the ruin of the Assyrian monarch, and the various nations of his empire, makes use of the same allusions.

The Egyptians trusted much to the fertility of their soil, and to the deities Isis and Sarapis who were the conservators of all plenty. They likewise placed great confidence in other gods, who were, as they supposed, the directors of their times and seasons. But these powers could not stand before Moses, the servant of the true God. He bro't upon them an host of enemies, who laid waste the fruits of their ground, and rendered all their confidence vain. As Egypt is in great measure bounded to the east and north by seas, and is far removed from those regions in Africa, where locusts particularly generate, it is not much infested with them. However, at the time spoken of, an east wind prevailed *all day and all night;* and the whole country in the morning swarmed

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with these insects. *Before them there were no such locusts as they, neither after them shall be such.* Hence Pharaoh called for Moses and Aaron in haste, acknowledged his sin, and begged to be delivered *from this death. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the red sea.* But Pharaoh soon forgot this judgment, and still refused to let the people go.

[To be continued.]

The Sovereignty of God

THE divine sovereignty, in dispensing favors to men, is a truth with which they are very liable to be discontented. There is a natural pride and selfishness in the heart, which incline men to wish the divine will might, in all instances, be accommodated to their own private interest. This principle is so deeply fixed in our depraved natures, that nothing short of almighty power can restrain, and nothing but the sanctifying grace of God can effectually remove it from the heart. Although, in some minds, its reigning power is overcome by the grace of God, yet we see its remains, even in those who are best fortified by habits of rectitude, best instructed in the nature of Christian holiness, and actually made partakers of divine grace. Few persons dare openly deny the Lord's government to be wise and perfect; yet, how often do our hearts rise in opposition? This is done when we envy others, or covet the things bestowed on them by the munificence of heaven; also, by discontent with our own circumstances in life, all of which are determined by infinite wisdom. As there is not a just man on earth, who doeth good and sinneth not, so there is not one to be found, who is not, at some time, uneasy with the situation in which he is placed, although it be ordered by the infinitely wise providence of God. Whenever this happens, it is a virtual disapprobation of divine sovereignty. The same opposition extends to the sovereignty of God in dispensing spiritual blessings, and hence comes those objections, to the doctrines of revelation, which represent some to be subjects of grace, while others fail of eternal life. In view of what shall take place, the sinful either deny a different end to men after death, or charge the Lord with partiality in his government.—It is my design to show, that the sovereignty of God, in the different dispensation of his blessings, is consistent with infinite wisdom, justice and goodness. To all his repining creatures, a holy God may fitly reply, "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?"

I was led to these reflections by reading the parable of the laborers in the vineyard, which Christ spake to the Jews. There cannot be a more proper motto, for our remarks on divine sovereignty, than the words aforementioned, "Is it not lawful for me to do what I will with mine own?" A number of Christ's parables were designed to instruct the Jews in the purposes

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of infinite wisdom, concerning the visible kingdom of God in this world. As this nation was first called, had long exclusively enjoyed the ordinances of religion, and been the keepers of the oracles of God; they had imbibed an opinion, that the heathen nations would be always left in their ignorance. They had overlooked the prophecies, that the fulness of the Gentiles should be called to a knowledge of the true God and his grace. Expressive of divine sovereignty, they were told by our our divine Lord, that many should come from the east and the west, from the north and the south, and sit down with Abraham, Isaac and Jacob, while the children of the kingdom should be cast out. To assert divine sovereignty, we find Christ, at the conclusion of many of his discourses, repeating the same prophetic words, with which the parable both begins and ends, "So the last shall be first, and the first last: for many are called, but few chosen." These words of Christ were doubtless prophetic of the same thing, which the apostle meant, when he was considering the subject more largely, in the eleventh chapter of his epistle to the Romans, "That blindness in part is happened to Israel, until the fulness of the Gentiles come in." The parable was designed to instruct the Jews in two points; First, their own danger: Secondly, the sovereignty of God in the bestowment of his blessings. Therefore, at the conclusion, they are represented as murmuring, "When they heard it they murmured against the good man of the house, saying, these last have wrought but one hour, and thou hast made them equal to us, which have borne the heat and burden of the day." But he answered one of them, "Friend, I do thee no wrong.——Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" This is a sufficient answer to every murmur against the sovereignty of God. No reason can be assigned, why his different allotments, in temporal things, are less objectionable, than in his bestowment of spiritual blessings: But, in the former case, although the hearts of men may be uneasy, we do not hear them cavilling; or if we did, it would at once be condemned as impious. We should not suppose that human pride would more readily consent to divine sovereignty in temporal than in eternal allotments; and it can be accounted for, only by a feeling of present necessity; while, the need of divine favor, which will be felt in the ages to come is not realized. Let us remember that the duration of existence will make that present, which, from the boundless term of eternity to come, scarcely appears to us, at this time, as real.

That natural good is now dispensed, in very different measure, is a fact, which none will pretend to deny. All men are not made with the same degree of intelligence, nor with the same capacity for happiness. There is a great diversity in their understanding, powers of reason, memory and imagination, some being more strong, and others weaker. Some are fitted for employments, which are both more pleasing and honorable; while others must act in a sub-

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ordinate sphere.—So, also, the dealings of divine providence, respecting worldly property, are infinitely diversified. Some are in opulence, others in poverty; some in health, others in sickness; some continually prosperous, while others are disappointed and thwarted in whatever they undertake. These differences are not confined to individuals, for we find them between great collections of men. When one nation is peaceful and great, another is rent with divisions and desolated by war. Some countries abound with plenty, while others are destined to leanness. In all these things, we dare not deny the efficiency of God, or impeach his sovereignty. Reasons, known unto his wisdom, are the cause of these distinctions. Doubtless there is greater happiness in the world, and society is better adjusted, than if all men were treated alike in the bestowment of natural good. The great society of intelligent minds may be compared to the natural or animal body, which, to make it perfect, requires many members for different offices. Arguments taken from the same similitude, which the Apostle used to show the perfection of the Church, the body of Christ, may be applied to this subject, to show the necessity of such distinctions, for the perfection of the natural world and the intelligent system. "For the body," saith the apostle "is not one member but many. If the foot shall say, because I am not the hand, I am not of the body; Is it not, therefore, of the body? If the ear shall say, because I am not the eye, I am not of the body; Is it not, therefore, of the body? If the whole body were an eye, where were the hearing? And if they were all one member, where were the body?" So, if there were not a different distribution of natural good in creating, and in dispensing to men, the natural perfection of the universe would be far less than we now behold. There would not be that display of infinite wisdom, which now shines in the works of God. There could not be so many kinds of natural good as are now enjoyed by creatures, nor would there be an opportunity for so full an exercise of moral virtue. For these reasons the sovereign wisdom of God may be justified, in his different appointment of natural good to creatures, although, it may involve the poverty of some, the frequent disappointment of others, and a low degree of intellectual powers in many.

Considered as the creator of all things, God could be under no obligations, to impart to any of his creatures a greater quantity of natural good than they have received. While there was no existence, there could be no right of demand. It was fit for the Lord to exercise his own infinite power, wisdom and goodness, in forming and ordering every creature with such natural and moral good, as his wisdom saw to be best. Creation was a favor never deserved by those who received it; and all powers, faculties and objects of enjoyment are the free gift of infinite benevolence. Creatures have freely received their existence and all their objects of the enjoyment; they can have no

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right to demand more, or think hardly of God, because he hath not dispensed alike to all. Praise, contentment, and an obedient use of the faculties they have received is the duty of all, and this is as true of those who have retained their innocence, as of others, who have sinned.

An objection to divine sovereignty is most commonly made, from that dispensation of divine grace, by which some are brought to eternal life, and others are left to perish in their sins.—Let a solemn question be proposed. Might not a holy God, in righteousness, have left all men to perish for ever? Although the scriptures do most clearly reveal a dispensation of grace, through which sinners may be restored to the favor of God, yet they always ascribe this to undeserved grace.—God did not give his Son to die because men deserved his compassion; neither, because they could make him any adequate reward for his grace. This wonderful gift was designed to display his glory in the infinite treasures of his grace. How far this grace shall extend in the forgiveness of sin, must be determined by infinite wisdom, which knoweth and is disposed to do what is best. The choice and provision of the means of salvation are from God himself; consequently, he may use his own wisdom, in extending the benefit:—If it would have been just in God to leave all men under sin, he may do the same, in any particular instance, according to his good pleasure.—When wisdom sees it best to grant an undeserved favor to some, justice doth not require it should be extended to all. In his distribution of spiritual blessings and moral good, the Lord hath a right to "do what he will with his own."

There may be, and doubtless are, infinitely wise reasons, for such a dispensation of spiritual blessings as will save some, while others are left to perish in their chosen way. It is not for sinful and deceived men to say, how far it is proper God should extend the benefits of sovereign grace. If justice required the forgiveness of all sinners, doubtless, all would be forgiven, whether fallen angels or fallen men; but, when forgiveness is on the ground of free grace, infinite wisdom must determine the point; and infinite wisdom will be determined by the greatest glory of God. The most high Jehovah, in the distribution of his favors, acts as the father of an immense family. He will do that which is for their good and his own glory, although, some of his delinquent children are thereby left to eat the bitter fruits of what they have sowed.—It is not for short sighted mortals! It is not for the finite creatures of a moment to dictate to infinite wisdom what is best for his own glory, or for the good of his eternal kingdom, in dispensing the favors of grace, or executing deserved punishment on the members of that great family, which is under his control. We are assured that an immense multitude shall attain eternal life, thro' the grace of God: We have equal assurance that some will fall short of everlasting life.—We know that men are free to choose life or death, and that

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God is sovereign in executing the counsels of his will; still, means are necessary for procuring an interest in his grace, and they will doubtless be so for ever.

The following truths are made certain to us by the word of God.

He is just, so that no creature will ever suffer punishment beyond what is deserved:—He hath no delight in punishment, for its own sake, and where it is inflicted, it will be to advance his own glory, which is the same thing as the good of his kingdom:—The redeemed will be saved by free grace, and infinite wisdom is sufficient to determine its extension. All the requirements of the gospel are reasonable, and such as perish will fail of life, through their own inexcusable impenitence. God is the Creator and we are his property. Unless his grace is obstinately resisted we may hope for salvation. Jehovah is a sovereign God, and hath a right "to do what he will with his own."

Q.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

"TRAIN up a child in the way he should go; and when he is old he will not depart from it," is a maxim of the wise man, which experience hath always approved. The opinions and manners of the young are formed by the influence of their nurses and instructors. A pious mother or nurse hath often been the instrument of impressing sentiments, which afterwards influenced the counsels of nations, and a pious schoolmaster is one of the most successful ministers, either of religion or impiety. Precept and example have a great influence on every age; on youth they make an impression which is not worn away by years, and no other means can be substituted in their place. The young mind is made thus impressible, that it may receive such principles of virtue as will prove salutary thro' life; but as the young may mingle with unprincipled people, the same cause may expose them to fatal evils. Vice may enter at those avenues of the mind which were designed for the introduction of virtue. The sensibility of youth may prove destructive as well as salutary. We often hear, both from the pulpit and the press, parental fidelity, in the serious education of children, urged by unanswerable arguments. The public teachers of religion address our youth, as it becomes faithful ministers to do. Still, there is a danger to which neither the pulpit nor press has been sufficiently attentive; it is that depravity, both of principles and morals, which is too often imbibed at our common schools. It is a commendable custom in this country to send children, at a very early age, to some place of instruction suited to their capacity, where they may obtain the first rudiments of science. Public bounty encourages the practice. Where there is a numerous family of children, it is convenient for the parents to dispose of them, a

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considerable part of the day, in a situation, in which they think them to be safe. No man who loves his country and its prosperity, can wish to have this prevailing custom changed, or any of our public schools discontinued. To encourage these institutions, and at the same time bring them under proper regulation, is the object of this address.

Schools may become nurseries of vice, fountains of evil sentiments, and a lasting scourge to the neighbourhood in which they are instituted; and every corrupt neighbourhood is a scourge to the public. Whether schools shall be little seminaries of virtue or vice, depends much on the teacher. Sentiments of virtue and opinions of truth, on such subjects as children understand, which serious parents have been impressing from the earliest life of their children, may be erased from their minds, in a short time, by an unprincipled schoolmaster. His mischievous insinuations against the truth may do more, in an hour, to corrupt the young, than every preceding care did to form them to virtue.

These reflections occurred to me from the testimony of a young man, who was brought near to ruin from this cause. He was the son of discreet, kind and serious parents, and from the time he could read a syllable was carefully instructed in good manners and moral sentiments. At the age of twelve he was placed under an instructer, who had the reputation of being expert in his art. The master had been long unprincipled, and restrained himself only to obtain the means of living; the scholar possessed every requisite for making a brilliant figure in the school, and soon was the subject of particular distinctions. His vanity was flattered; he became attached to the master who decided his superiority over others, and his whole confidence passed from his parents to his instructor. He was now prepared for every poisonous influence to take effect, which a depraved teacher could instil into the heart of an ambitious, unsuspecting pupil. The opportunity was not lost. He first began by insinuations against the scriptures. This was followed by intimations that his parents were over scrupulous, being educated in times when there was no freedom of thought; by calling in question those principles of morality by which society is sustained; and finally by the whole mass of specious argument which encourages impiety. All these errors the youth drank in for the sake of being esteemed the most promising in the school, until bad principles broke over restraint, and led him to great iniquity. He was considered as lost to himself, to his friends, and to the world, and would have been so, if the goodness of Almighty God had not by a stroke laid him on a bed of pain and weakness, until long reflection led him to discover and confess the means, progress and end of his seduction from those principles of virtue, which were first impressed on his mind by his parents.

This story is melancholy, for the parents were nearly broken hearted, and the youth was hardly saved from destruction; but

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not more melancholy, than many other instances would appear, could we bring into full view the history of the young, their first departure from good principles, with the means and the end of their folly.

Inbred depravity of heart, which the grace of God only can conquer, rarely appears in its enormity, without the influence of means, which all honest people ought to discard from social life. Yet such is the inconsideration of men, they will often commit the education of their children, to persons from whom nothing better can be expected, than in the instance related above. Here, at first, their passions are mismanaged, they learn profaneness, and by the passionate temper of the intructor, those tender sensibilities are erased from the heart, which a tender and good mother, by many prayers and tears, had strove to form. Here, when the child hath come nearer to maturity, pernicious sentiments and immoral maxims are engrafted on the natural degeneracy of the heart. A wonderful degree of impiety and vice must be expected. Still, the parent hath done all he could. Yes, all but the one thing most necessary, to place his offspring under the care of one who serves God and keeps his commandments. If his child be destroyed he ought not to wonder.

On this subject I am determined to express my sentiments with freedom, whatever odium or vengeance it may incur. The voice of fidelity, of love, of duty, and of God demands it, and the blood of souls sanctifies the call.

How many thousands of children, at the most impressible period of their lives, are placed under the care of men, who have little knowledge, and still less love of our holy religion. How many teachers are there, who, with respect to morals are impure; with respect to language, profane; with respect to religion, utterly unacquainted with its doctrines, duties, or comforts. A profligate, who by means of his vices hath failed in all other business, or a man who hath fled from the justice of his country, may have sufficient natural science to instruct children; but for this he is not entitled to our confidence. His science and his address in instructing may be great, while he hath no claim to the esteem of parents. With shining literary qualifications he may be dishonest, profane, intemperate, a seducer of youth, and a disbeliever of religion. In such a case we should unwillingly commit our property to his trust, and shall we commit our children, who are as dear to us as our own lives? God, their good creator, hath entrusted them to us, making us responsible for their education in a knowledge of his name and laws, and can we answer before him for such a prostitution of the trust? Even allowing the master to have a fair character, ignorance of moral and religious truth may disqualify him for the trust. Ignorance on these subjects, at the age which fits a man to be an instructor, is the most sure evidence of his own thoughtless life, so that he cannot be qualified either to teach or nurture

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principles of piety in the young mind.

The subject is too important to be exhausted in one letter. As I have begun to bear my testimony, if this finds a place in your Magazine, I shall trouble you again with my remarks.

PATER-FAMILIAS.

The danger of reasoning falsely against the testimony of our own consciences.

SIR,

THE following singular occurrence happened, when I was a young man, residing at an eminent seat of literature, where I received my education. I was, at that time, a licentiate for the Christian Ministry.—What hath been the event of the man's life to whom I refer, is wholly unknown to me, as I have neither seen or heard of him for many years.

A person called on me with whom I had no previous acquaintance. He accounted for his visit, by telling me "I know that you are a preacher of religion, and I have called to relieve the uncertainty of my own mind. I heard you preach yesterday, I believe, and yet do not believe." The discourse, which he heard, was on an important Christian doctrine. After sundry questions were proposed to him, he proceeded to give the following account of himself: "I was the child of Christian parents, and educated in a belief of the scriptures and the necessity of a moral life."

Whether his education was under the care of his parents or of other people, at present, is not recollected. He proceeded, ——"After this I went an apprentice to the business which I now follow. When an apprentice, many persons of my own age, resorted to the place of my labor. Many subjects of conversation were introduced, and I soon found that I was able, as we called it, to out-talk them on every point. By this my pride was flattered, and I began, first to deny the moral virtues of life, with no other design, than to show my own expertness, and see their incapacity in proving what I knew to be right. In our own young company, I was soon mentioned as having much learning; and my opinion was often asked on subjects of which I had never before thought. In such cases, it was necessary for me to depend on the present moment, both for my opinions and the arguments by which I supported them.

I was led on, in this manner, until I presumed to call in question the truth of the scriptures and the doctrines of the gospel. When I did this it was with trembling and against the testimony of my own conscience. In proportion, as I found them unable to answer my reasoning, I renewed the force of my arguments; until, I had bewildered the faith of several young men, and actually began myself to doubt several truths, which I once most seriously believed.

I am sensible that pride was the reason of my doing as I did. At the present time, I neither believe nor disbelieve, and have come to converse freely with you.

The narrative was singular;

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the case, at that time of my life, appeared to me to be uncommon. I mentioned the common arguments for the truth of the scriptures and of the Christian religion, but found that he had uncommon dexterity in evading. I soon perceived, that although he was severely troubled by his own conscience when left to himself, yet after we entered into conversation, his pride was flattered by his own expertness in raising objections against the truth. Several evenings were passed in this manner, when I told him, that no advantage to him would come from our acquaintance, and I feared he was sinking fast into deep infidelity. —Here our discourse and acquaintance ended.

I have often reflected on this incident. It doubtless describes the way and means, through which many persons are led into the most destructive errors.— Having an active imagination, they invent arguments against divine truths and their own duty, with surprising facility. Their pride is flattered, and they soon become eminent, in those circles for conversation, where the vain and wicked meet to amuse themselves. They, soon, in their own opinion, become more wise than their fathers, and with equal indifference, arraign at the bar of their own sagacity, the laws of God and of men.— Thus, many become established in iniquity, and some in infidelity. It is, always, dangerous to reason falsely against the testimony of our own consciences. The moral sense, or natural conscience, or that natural principle of the intelligent mind, by whatever name men may please to call it, which bears a testimony for the truth and against error and vice, by this means, is weakened, so that some persons become almost as senseless of moral obligation, as the beasts of the field. They are in darkness, still, know not at what they stumble. This is that awful state, which the word of God describes by "the conscience being seared as with a hot iron." Both the natural and moral faculties of men are weakened thro' a neglect to make use of them. Those, who are created with the powers of intelligence, by neglecting to improve their understanding, may become almost ideots: So, a moral agent, by refusing the notices of his conscience, may sink into all the turpitude of vice, without knowing that he is a sinner.

There is another alarming consideration on this subject. The vindictive justice of God may begin to operate in this life, against those who wantonly or wilfully resist the truth.— "And with all deceivableness of unrighteousness in them that perish: Because they receive not a love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they believe a lie: That they all might be damned, who believed not the truth, but had pleasure in unrighteousness."—"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your

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destruction cometh as a whirlwind; when anguish and distress cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not chuse the fear of the Lord."

These testimonies from the word of God prove, that vindictive justice may begin to operate, in the present life. Whatever the power of conscience may be, some influence, from the Spirit of God, is necessary to excite serious attention; and when the omniscient eye of the Lord seeth his creatures sinning against sufficient knowledge of their duty, he may in his anger say, "Because I have called, and ye refused, I will laugh at your calamity." When all influence from the Spirit of God is withheld, men will fall into a state of remediless security. Let us, by this, be admonished not to grieve the Spirit of God, and thus wantonly and wilfully sin, by false reasonings against the truth.

B. P.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

ON a sabbath, not long ago, our Minister being sick, I attended public worship in another parish. As I approached their church, to my great surprise, I saw a number of companies collected, who appeared to be greatly engaged in discourse. I hastened to a company which was nearest to me looking for some news of importance, either in church or state, but found they were talking of the great rains, which fell the last summer, by which some part of every man's crop was injured. Being disappointed in this instance, I approached a second company, and found they were discussing politics; then to a third, and the subject was the prospect of an Indian War, of which a young man in the western country had written to his friends. On the whole, I thought this was not the best way of keeping the sabbath. I went into the house of worship, and after the minister had entered, all these people, in a great hurry, followed him, until the seats were filled. Now, Sir, would it not have been better for these people, on their first coming to the sanctuary of God, to have taken their seats, and by meditation endeavoured to prepare their minds for the solemn duties of worship. We are not to rush into the presence of God as the horse rusheth into the battle. I have found benefit by meditation and prayer, in preparing myself for the worship of the sanctuary. Moreover, it appears to me indecent, that when we come together for religious worship, such discourses as I mentioned before, should be suffered.

I am your friend,

CHRISTIAN.

REMARKS.

CHRISTIAN, in his own way, hath brought the subject of his Letter into full view. It is believed, that the

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indecency of which he complains is not general, in this part of the Christian church; still, the instances, in which it happens, merit reproof. "And God blessed the sabbath day and sanctified it: because that in it he had rested from his works, which God created and made." The appointment of a sabbath was from the beginning, sanctioned both by the example and precept of the Creator.—Under every dispensation and state of the church, the command hath been repeated, "Remember the Sabbath day to keep it holy." Precepts, directing the manner of its sanctification, are numerous in the scriptures. The example of Christ himself, to every true Christian, ought to be conclusive evidence of his duty. The sabbath is set apart for holy duties and meditations. Abstaining from servile labor is but a part of that rest, for which the day is appointed. Every person who is well instructed and conscientious, will abstain both from thoughts and discourse on worldly subjects.—Prayer, reading the scriptures and other pious writings, self-examination, together with an attendance on public worship, will furnish sufficient employment for the day, which is made sacred to the glory of God and our own religious improvement. All those are deceived in their opinion, who think their duty is fulfilled, by a mere attendance on the instructions of the public teacher. For this attendance, there ought to be a serious preparation of the heart, otherwise it is not probable the hearer will be profited.

Gathering around the church, in companies, for conversation on vain or worldly subjects, before the stated hour of public service, is an indecent and dangerous practice, which injures the feelings of serious people, corrupts public sentiments of respect for the sabbath, and disqualifies for uniting in solemn prayer, or profiting by instruction from the word of God. When youth hear their parents discoursing on subjects of profit, or the new things of the day; soon in their own select circles, they will concert schemes of vanity for the whole week. All true friends of order and religion, will unite their influence to suppress the indecent practice, which is here reproved. Ed.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

A CERTAIN Christian, not long since, was invited to attend an assembly of gentlemen and ladies, who were to convene for the common purposes of recreation, as practised, in most of the large towns and cities in the United States. The invitation was very politely communicated by one of the managers of the assembly, and accompanied with every assurance, that all things would be conducted with the utmost propriety and decorum.—The said Christian excused himself from giving an answer, at the moment, but assured the gentleman he would attend to it, and return him one speedily.—The following is the answer, excepting a few omissions of names, and alterations of phrases

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for perspicuity's sake, to save the feelings of some who might be disobliged were this answer to be made public.

DEAR SIR,

I ACCEPT with the same kindness, your invitation to your social circle at Mr. B—'s, with which it was given: and having assured you it should be duly attended to, have thought I could convey to you more precisely my ideas, concerning the propriety of my attendance, in this way, than any other.—As the design of your meeting is universally said to *be good* by the members of it, I will not dispute this declaration in the least degree: but would only ask, would it be agreeable to the company, who doubtless at supper time would wish for a blessing, to have me address the Being in whom we live, in the following concise manner?

Infinitely glorious and blessed God—We are thy creatures and upheld by thee every moment. We bless thee for that kind care, thou hast ever taken of us till this time. We humbly pray thou wilt forgive our multiplied sins, which make us unworthy of thy distinguished favors.—We thank thee for thy goodness to our souls and bodies, and in particular that thou hast spread this table with the rich bounties of thy providence for our refreshment—wilt thou bless them to us for this end. We thank thee we may meet together for the purposes of mutual friendship, and to prepare ourselves to glorify thee more and better in the world. Wilt thou for this purpose, bless all those who statedly convene at this place. May they from time to time, meet with a single eye to thy glory, and pursue this design according to thy word. Save them from *every thing contrary to thy pure and holy law*, and the precepts of the gospel. Save them from all things which may give any just cause for the enemies of the Lord to blaspheme. And we beseech thee to save them from every thing which may *grieve thy children:* or bring a slur on the pure profession of *holiness and piety.* As societies of this kind have always been spoken against by thy saints as calculated to lead into temptation and sin, we pray thee more earnestly that this may not give any occasion of grief, by any unholy words or actions—by taking any forbidden liberties in the use of *meats* or *drinks*—or such *time as is appointed for other religious duties!* May we never sit down to eat and to drink, *and rise up to play!!* May we always utterly abhor every thing that partakes *of chambering and wantonness*, as absolutely forbidden by thee!! And not suffer ourselves to be surfeited with the business, pleasures, or amusements of the world, as we know thou wilt bring up the actions of every evening, before thy judgment seat at the last day, and wilt eternally punish those who are drowned in these surfeiting, soul-hardening pleasures!! We pray most earnestly thou wouldest keep us in thy fear—that thou wouldest purify, and keep us from all sin, by the blood of the cross—and may we feel thy blessed presence, and rejoice in it exceedingly: and by our holy conversation, conduct, and mutual improvements

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in the love of God, and one another—and improvements in *refined manners*, *abound* in the graces of thy Holy Spirit,—may they shine in us more and more, *to thy glory*, and the happiness of ourselves, families, and mankind: and may we be quickened abundantly to all other holy duties, public and domestic—And thus may we take away all occasion of grief in the hearts of thy children, on account of such societies!!! And finally be prepared to spend an eternity in thy presence—to mingle with the heavenly hosts in their anthems of praise. We pray thee let thy blessing rest on the Zion of God—on the people of the United States—and the whole world. We pray that all wars may cease from under heaven, and all nations partake of the saving knowledge of the truth, and the world be filled with thy glory. These infinite favours we ask; not in our own unworthy names—but in the all-prevalent name of Christ, our only Lord and Saviour—to whom with the Father and Holy Spirit be eternal praises. AMEN.

Now, Sir, such a concise prayer would be well adapted to any society where the objects *are right in the sight of God*: and would be proper for a Christian to make; and very agreeable to sincere, well-meaning persons. The question is, would the circle to which I am invited be *pleased and like to have me make such a prayer?* Do the petitions in the prayer correspond, with the objects and views of the society? If they do, I can attend with the utmost propriety. I need fear no consequences: pious people will all be pleased with it: and the clamor which is always raised against professors of religion attending such societies will cease, being unfounded. The agreement which a large number of Christians have entered into to meet statedly—to unite in prayer for a revival of religion, has raised a great noise, *talk* and *contempt*; (among worldly people) but what of that; I am not afraid of noise, nor talk, nor contempt. If my profession *means any thing*, I do not *fear them that kill the body*. If I think I have the word of God, and conscience on my side, I am not at liberty to look to consequences: *I may mistake, but I shall not be absurd*. I will go to Mr. B—'s with all my heart, *if the company will give me evidence, they join with all their hearts in the above prayer!!* And would be pleased with me, for aiding and promoting their design by this prayer!! But I conceive that the company taken collectively would not *feel well*: they would be disgusted, and perhaps their resentment would run high! The reason would be, because the objects of the society, and such a prayer would be at *war* with each other. And they would think, I was either *fanatical, or meant to reproach them*. And can I go, where a Christian prayer cannot lead the way?

I am, &c. Yours.

N. B. Not a word was ever said more, to the above Christian on the subject.—May not this example assist other Christians to determine the propriety of their attending at like places of amusement?

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Admonition from the death-bed. The danger of backsliding, enforced by a particular instance.

ALTHOUGH it is not supposed, that any one who is a subject of sanctifying grace can finally fail of salvation; yet, it is believed, that many backsliders, are so followed in this world, with marks of the divine displeasure, that the apparent close of their lives is unhappy. It cannot be expected that those, who live in visible disobedience, in the day of trouble and at the apparent approach of death, should be favored with high manifestations of the divine presence. If the great head of the church, without whose sensible presence no man can die comfortably, should at the hour of death, or when men are under the troubles of the world, make no distinction between faithful and unfaithful Christians, it would so far prove the libertine sentiment, "what profit is there, that I serve him?" Clear manifestations in death, of the supporting and comforting presence of God, are most commonly the lot of those, who have been faithful in the duties of religion. At the same time, it must be allowed, that some, who were apparently sincere, have been left in darkness; and, that others, who were recently converted to obey the truth, have died in such triumphs as astonished every spectator. This is a fit evidence of the sovereignty of divine grace. Still, it is questioned, whether instances can be produced of those, who have felt the reality of religion and then backsliden into a worldly life, have been greatly comforted, either under the troubles of life or in the hour of death. It is a mark, commonly imposed on backsliders by a holy God, that they live in trouble, and die without special divine support. Who can deny the justice of such an appointment? Who can think that those who have once slighted the consolations of the cross, should be able, without extraordinary assistance, to recover the shining of God's countenance? If Cain, who was a sinner, merited a mark to be set on him, how much more do Christian backsliders under the clear light of the gospel? This shews the reason why so many professing Christians die in darkness. A more solemn warning cannot be given to disobedient professors.

The following account of a man, who recently came under my observation, confirms this opinion.

This man, falling into poverty, removed from a distant part of the country within the limits of my charge. After one year, through pressure of spirit, he sunk into a state of lingering disease, which terminated in his death. For some months he was a very unhappy man, pained with disease, but more pained with the accusations of his own conscience, which, sometimes, rose so high, that the spectators of his agony were ready to declare him an outcast from the favor of God.

Yet, through several of the last months of his life, I believed him to be a Christian indeed, stricken and smitten of the Lord, as a punishment for his backsliding life. His account of himself was, that from the

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age of fifteen to twenty five, he lived in the family of pious parents, was attentive to all the duties of religion, and had more happiness in serious meditations than the whole world could have given him. At this time, he went into the employment of a man in large business, and was called into company of every description. At first his state was disagreeable, but soon it became habitual, and he lost his relish for divine things. He soon began to omit the duty of prayer, and before his career of folly ended, was occasionally profane in his language. Sometimes he was on ship-board, at others, in the jockey yard, but generally, riding for his employer, when in taverns or other places of resort he mingled with the most vain company. The serious Christian reader will not wonder that a savor for divine things was banished from his mind. At length, an adventurous chance at sea closed all his worldly expectations, and he retired with a virtuous wife and young family to the cottage of want. In this situation, falling into disease, probably through the influence of disappointment, I first saw him. I was prepared, on my first visit, to reprove an abandoned sinner; but, before I left his lean habitation, all my commiseration was excited over an unhappy backslider.—He told his story, and assured me that he had crucified Jesus Christ afresh. He asserted, that if he could wipe away the stain, which he had brought on Christianity, he could patiently endure poverty, and even to hear his babes cry for bread. He remembered and could accurately describe the consolations of religion, but could not regain them.

He conversed, in distinguishing language, on the sin of man, the natural state of the human heart, the nature of Christian repentance, and faith, and the duties of a Christian life; but, was himself comfortless, because he had not the sensible exercise of these graces. I repeated to him sundry consoling promises; when, he answered, I knew all these. I begged him to join me in prayer, but he said at the conclusion of the service, "Although I attempt to draw nigh to God, he will not deign to draw nigh to me, nor do I wonder, that he will not; If I were in his place, I should withhold the light of my countenance from such an ungrateful creature. The sin of ingratitude to God bore him down, above all others. He could neither despair, nor confidently hope in divine grace.

His case was evidently that of a backslider, who against light and means had been betrayed into a life unworthy of a Christian professor. He died without any material change in the condition of his mind. P.

REMARKS.

LET every one who hopes he is a Christian receive warning from this man's case. He was to be pitied; but it was fit he should be afflicted in the presence of men before whom he had dishonoured God by an unchristian life. Especially, it is the duty of Christian parents to forewarn their serious children of the snares they must

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meet. Many young Christians are beguiled, ere they suspect the danger. Being inexperienced, the allurements of the world draw them away from God. It is not unfrequent, that business, which they cannot properly decline, becomes the means of their backsliding. When a young Christian engages in scenes of worldly business, he should be as careful not to forsake God, as he is to be faithful to men. If this rule were observed, multitudes would be saved from the pains of a doubtful death.

ED.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

AS the time for the annual contribution for the Missionary Society of Connecticut is drawing near, I wish to suggest some thoughts on the subject of missions, for the benefit of such as perhaps, for the want of right information, have had objections existing in their minds against the missionary cause.—Having lately served as a missionary for several months in the new settlements, under an appointment from the Trustees of said Society, I am fully convinced, that incalculable good has been done among the people of those settlements by the respective Missionary Societies.—Could the salutary effects which have already been produced, thro' the instrumentality of missionaries, be fully known by people in general, I am persuaded that all objections to the missionary interest would at once be laid aside, and especially by every friend to religion. It is presumed that no benevolent person would either withhold his liberality, or give grudgingly, should he be fully convinced that the following good effects had been produced in consequence of missions, viz. The restoration of religious order with a goodly number in many places,—the promotion of a serious attention to the observation of the Lord's day, and public worship,—the conversion of numbers from the error of their ways, to the wisdom of the just—the quickening, union, edification and consolation of Christians—the restraining of the licentious and checking the progress of infidel principles. I appeal to all the pious and judicious people in the new settlements, and to such as have acted as missionaries, whether the above mentioned salutary effects have not been produced, to a greater or less degree, in those places, which have been made from time to time, the fields of missionary labors.

Setting aside all worldly motives, is there not sufficient to encourage the missionary cause from this consideration, that the kingdom of the Redeemer and the spiritual welfare of precious souls are thereby promoted? And what objects can be viewed of equal importance with these? And could any feeling minds hear the friends of Christ lamenting their destitute condition, in regard to their spiritual privileges, and the melancholy condition of their children; could they hear them expressing the warmest sentiments of gratitude to their brethren, for their generous con-

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tributions; and to the Missionary Societies, for their faithfulness in sending them preachers; or could they see their tears of grief flow on parting with their missionaries; and not feel something of that sympathy, which the Saviour exercised, when he *was moved with compassion, when he saw the multitude, because they fainted, and were scattered as sheep having no shepherd.*

I trust these considerations will have sufficient weight with all the benevolent people in this state, to continue their generous contributions to the Missionary Society, and that their pecuniary liberality will be accompanied with their fervent prayers to the great Lord of the harvest, that he *would send forth* faithful *labourers into the* destitute parts of *his harvest.*

J.

Connecticut, March 19th, 1808.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

IF the following Question, together with a few comments, meet your approbation you are at liberty to insert them in your Magazine.

S. Z.

QUESTION. Of what importance is every pleasure in this world, when put in competition with ETERNITY?

Mankind are so eager after the transitory pleasures which this world affords, that they seldom think of the happiness or misery which awaits them in another. The above Question, it is hoped, however, will strike all with such force as to leave *indelible* thoughts of an ETERNITY and JUDGMENT to come.

Know you not, vain man, that your life is short and uncertain? You know not what will be the event of another moment; *this* moment you are alive, the *next* you may be in ETERNITY.

I beseech you to reflect, for what purpose you was created? Was it to go the rounds of dissipation, and after death cease to be? or was it to heap up the riches and honors which this world affords? No thinking person can say this is the case.—Had not the Divine Architect some greater design in creating man? did not he intend our existence here as preparatory for a better world? Then unwise in the extreme is that person who puts off for a moment a preparation for a future state. I may say as did a great and good man, *Time* is nothing, *place* is nothing, *circumstances* nothing, but ETERNITY is all to man.

Advice to Youths.

I HOPE, precious youths, you will not think the following advice needless. If I had tho't so, I should have spared you the trouble of reading what follows. It is probable that you and I never saw each others faces, but we shall see them shortly. You and I must meet at the final day. It will be an infinite happiness to you, as it will be to all the saints, to stand, at that day, on the right hand of the glorious Redeemer. None ex-

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cept those who shall be found *washed* in the blood of the Lamb, will stand there. If you prepare for a blessed immortality, you will comply with the advice of one whose face you may not see until the last day. Unless you have *the one thing needful* you cannot be happy—It is this that I wish you to possess—I desire your souls' salvation.

1. I advise you to *love* God. *God is love*, and worthy to be loved by you. The love which you ought to exercise towards him is *holy*. You cannot love him too much, either for his glory or your own benefit. True love to him, was never designed to make your joys less, but to increase them. The more you love him the more happiness you will enjoy. You can show no reason, which God will accept, why you should not love him *with all the heart and soul and strength*. Do this immediately, for ought you not to love him for the favors which he has conferred upon you, since you began to exist unto the present moment? Recollect that God now beholds you, and knows what are your thoughts. Will you, or will you not love him? Answer this question, I beseech you, before you read another sentence—If you have answered it, and are determined to *love* him the remainder of your days, and should do it, he will set his love on you, and you shall be for ever happy.

2. I advise you to *fear* your Creator. It is a godly fear that I mean: a fear that *worketh unto life*. It is that kind of fear which the prophets and apostles had, and is found in all who have an interest in the Son of God. It is not a tormenting fear, but one that will fit you for the society of the saints and angels in heaven. Perhaps you sometimes fear the fire of hell, but you ought to dread the thought of being banished from the presence of the Lord, and of being for ever in that place where his great name is blasphemed.—It is said of Job, that *he feared God and eschewed evil*. May the same be said of you, at the final judgment. To fear him is your happiness and duty.—Can you refuse to do it? Oh, say that you will not.

3. I advise you to be *zealous* for the *worship* of God. Attend the public worship of the sabbath when health will permit, and be solemn and devout. Let no little matter induce you to stay at home. Trifle not with holy things. Let your closet be a witness to your secret prayers, and your bible testify your daily devotion. A prayerless saint cannot be found. All those youths that are beloved of Christ, and called to the marriage supper of the Lamb, employ some part of every day in fervent prayer, and in reading the holy Scriptures. Prayer is the life of the pious soul. Prayer will make you grow in grace, and a constant and devout attendance on the services of the sanctuary will be a feast to your soul. But if you neglect the worship of the Lord, or if you *think your own thoughts, and do your own pleasure* on the Lord's day, and lead a prayerless life, you will not merely *go away sorrowful* from Christ, but you shall *lie down in everlasting sorrow*. But it is possible that some of your companions ridi-

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cule religion. Shall the scoffing jest of a companion, deter you from praying unto him who hath all blessings to give? Is it wiser or better to fear man than God? Had you rather have the applause of a sinner than the approbation of the Saviour? What will be your thoughts of prayer and public worship at the hour of death? If you do not repent of sin, and believe in Christ in the days of your youth and health, it is probable that your cries for mercy will not be heard, when you lie on the bed of death.

NEOS.

Religious Intelligence.

THE revivals of religion which have been, in many places the year past, are evidence that the King of Zion is still in the midst of his church. While many of our churches and places have been left to deep slumber and a state of backsliding dishonourable to a Christian profession; in others there have been great refreshings from on high. The promise "Thy people shall be willing in the day of thy power" is not lost, nor have the praises of converts failed from our land.

In Litchfield, Goshen, Guilford, and many other towns in this state there have been revivals of religion which rejoice the people of God, and will be for ever remembered by such sinners as have been brought out of darkness into marvellous light. We are informed on credible testimony of an uncommon attention to religion in New Haven, and hope before another number of this magazine is published, to receive a particular account of its beginning and progress. In many other congregations there is an increasing attention to the means of religious instruction, which is an omen of good yet in store for the church, and for those who have aforetime lived in the security of sin. These things furnish encouragement for the people of God to pray without ceasing for an effusion of divine influences on our whole land. If we fear the Lord, and obey his commandments he will not forsake us.

A concise account of distinguishing revivals of religion is earnestly requested for publication in this Magazine.

Extract of a Letter from Rev. Dan Huntington, to his friend in Hartford, dated—Litchfield, March 13th, 1808.

REV. AND DEAR SIR,

IN compliance with your request, I will now undertake to transmit you, some particulars of a glorious work of divine grace, which for some time past has been, and is still prevailing in this place. This I should have done sooner, had I not supposed, calculating from the usual continuance of awakenings, that I should have been able by this time, to give you a narrative complete of the work. That I cannot now give you such a narrative, I am thankful to him, with whom is the residue of the Spirit, who is both able and willing in answer to prayer, to give us still further displays of his victorious grace.

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And here, let me not forget, in behalf of this church and people, to ask of you, and of all who love the work of the Lord, to unite with us, at the throne of his grace, in imploring that the good work, which he has begun among us, and thus far mercifully carried on, may not languish till his salvation shall reach every house, and every soul. May we not hope also, that in answer to prayer, it may spread not only from heart to heart *here*, but from place to place, till our land and the world shall be filled with the glory of God?

My object now, is to give you a brief statement of this work, in the *present stage and appearance of it*, leaving its *origin and progress* to some future communication. The work is very general through the society. In every neighborhood, it is nearly equally visible, and among all denominations and descriptions of people.

There have been added to our communion, within the four months last past, ninety seven, most of whom have a hope that they have found favor with God, during the present awakening. Probably there are as many more, who are in the enjoyment of the same hope, who have as yet made no profession. The number of those who are awakened, and in great distress under a sense of danger, is greater now, than it ever has been before, at any one period. How many there are of this description, it is impossible for me precisely to ascertain. And blessed be God, the work still goes on. Almost every day the friends of Zion may hear of something new, to animate them.

The meetings, which are numerous, are still kept up and attended with unabated zeal as they have been through the winter season; though the weather has often been severe and the roads bad.

The church, as a body, appear to be alive and greatly engaged. They have a weekly *prayer meeting*, which is very generally attended, and there are many who know them to be eminently precious seasons of refreshing, from the presence of the Lord. We have statedly two and often four *public lectures*, at the meeting house, in the week, besides the usual services of the sabbath. The *conferences*, which are held every evening when there is no public lecture, and there are often four and five the same evening, in different parts of the society, are generally full; and what I would wish to notice with gratitude is, that these meetings have usually, if not universally, been singular for their regularity and order.

My health, during most of the winter, has been such, that I have not been permitted to bear that part in this glorious work, which to me seemed desirable; but we have been greatly favored with the labors of able and faithful ministers, who in great numbers have been sent to us, from different parts of the Lord's vineyard, and who I hope and trust, will find among this dear people, many souls who will be seals of their ministry, and crowns of their rejoicing, in the day of the Lord Jesus. Would to God that they might all have the satisfaction of seeing a revi-

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val of religion among their own people. O! that every minister of Christ might know how pleasant it is to labor, where God is at work by his Holy Spirit; how pleasant it is to direct *enquiring* minds; and to feed those who are hungering and thirsting for the bread and waters of life.

It has often been noticed that great revivals of religion have found among the men of this world, great opposition. But it is not so here, to any extent that is felt, or is worthy of notice. If bitter opposition exist, in the minds of any, we are happy in not having it show itself. So far as I observe, there seems to be a universal awe and reverence upon the minds of all classes of people, that bespeak the sense they have of a present God; and the ameliorating influence of this divine work is evidently perceptible throughout society.

But a short time since, and I could look around upon the congregation, to which I minister, and could see not one among the young people of my charge who I had any reason to suppose had any relish for the truth as it is in Jesus. Now I hope the number is great among them of those who understand, receive and love the truth.

The work however is by no means confined to youth.—Among its happy fruits are to be found those of all ages from thirteen to eighty. A grand parent, parents and children, may from their own experience, in one instance, sing together of its power and glory. In several instances, we have seen those of almost all ages; of all conditions in life; and of different nations coming forward together upon the same floor, publicly to profess their faith in Christ, and to signify to a surrounding world, that they mean to be considered as his disciples and friends. These seasons have been greatly animating to all true believers; and have been blessed, we have reason to think in many instances to the awakening of others. O! Let us pray, that they may be more frequent in all our Churches. A Hymn, sung upon one of these occasions, justly descriptive of the scene, and of the feelings of those who could take an interest in it, I will transcribe.

"All hail, incarnate *God!*
The wond'rous things foretold
Of thee in sacred writ,
With joy our eyes behold:
Still does thine arm new trophies wear,
And monuments of glory rear.

To thee the hoary head
Its silver honors pays,
To thee the blooming youth
Devotes his brightest days:
And every age their tribute bring,
And bow to thee, all-conquering king.

Oh, haste, victorious prince,
That happy, glorious day,
When souls, like drops of dew,
Shall own thy gentle sway:
Oh, may it bless our longing eyes,
And bear our shouts beyond the skies.

All hail, triumphant *Lord*,
Eternal be thy reign;
Behold the nations sue
To wear thy gentle chain:
When earth and time are known no more;
Thy throne shall stand for ever sure."

[*Rippon's Collection.*

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Extract of a letter, dated Newark, N. J. March 12, 1808.

"LAST sabbath was a great day in our Israel. Ninety-eight persons were received into the church. The morning was very fine and there were many strangers in town, who came from New York and other places to witness the solemnity. The house was full. I never saw a more solemn and attentive audience. Several were newly awakened. I do not know the number that are now impressed, but those who are entertaining hopes since the revival began are 215, including those who have made a profession. The persons who have received impressions are from the age of twelve to seventy three. Most of the congregations in our neighborhood are visited in a wonderful manner. At Orange, the sabbath before last, seventy two persons joined the church. Among the number were ten men and their wives. The prospect is that another communion will add a good number more, both here and there, to the visible church."

Missionaries from the Missionary Society of Connecticut.

Messrs. Abraham Scott and Jonathan Leslie in New Connecticut; the Rev. John Spencer in the western part of New York, in the vicinity of lake Erie; the Rev. Seth Williston in the western counties of New York and northern counties of Pennsylvania; the Rev. Mess. Israel Brainerd and Henry Chapman in the counties of Otsego and Delaware, New York; Mr. Ebenezer I. Leavenworth in the Black river country; Mr. Joel Byington in the northwestern part of Vermont; the Rev. Aaron Cleveland in the western part of Vermont; and the Rev. Holland Weeks on and near the mountains in Vermont.

The Rev. David Harrower has been recently appointed a Missionary to labor in the northern counties of Pennsylvania; and the Rev. Calvin Ingals will soon enter on a mission to some part of the new settlements.

ORDINATION.

WEDNESDAY March 16, 1808, ordained over the second church and society in Milford the Rev. CALEB PITKIN. The Rev. Ira Hart of Middlebury made the introductory prayer; the Rev. Asahel Hooker of Goshen preached the sermon from 1 Cor. iii. 5—7; the Rev. Benjamin Trumbull, D. D. of North Haven, who was moderator, made the consecrating prayer; the Rev. Bezaleel Pinneo of Milford gave the charge; the Rev. Erastus Scranton of North Milford, who was Scribe, gave the right hand of fellowship; and the Rev. Oliver Hitchcock of Columbia (Chesire,) made the concluding prayer.

A recollection that the Rev. Sherman Johnson the late pastor of the church, lived to preach but a few sabbaths after his ordination, and the excellencies of all the performances of the day, rendered the ordination of Mr. Pitkin uncommonly solemn, affecting and entertaining.

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POETRY.

Hymn for a Day of Humiliation.

WHEN o'er our guilty nation, LORD,
Thy righteous judgments threat'ning low'r,
And wait to execute thy word,
Thy plagues impatient to devour.

Where shall the helpless seek relief,
Direct their cries, and pour their tears?
To whom the trembling tell their grief,
To whom, with hope of aid, their fears?

Father of mercy, at thy feet,
Thy humbled children suppliant bow;
Join to confess thy judgments meet,
And pay the penitential vow.

Thus o'er devoted Sodom stood,
The patriarch trembling at the rod,
And thus, with humble sorrow, su'd
For mercy with an incens'd God.

"Will God, the righteous and the vile,
"Together at a stroke destroy?
"Can the just Judge of earth do ill,
"Or spoil his children's hallow'd joy?"

Faith wing'd the pray'r, and mercy heard;
Ten righteous souls, and Sodom stood;
And more than just the Judge appear'd,
A GOD in anger still is good.

And could a patriarch's fervent pray'r,
So gracious audience *then* obtain?
And *now* thy church united bear
A nation on their faith in vain?

Are not thy children and their LORD,
In every land and age the same?
Equal thy ways, and sure thy word,
And prevalent the Saviour's name?

Gathered within our threat'ned land,
Thy hidden ones in sackcloth drest,
This day before thine altar stand,
And plead to stay thy dread behest.

Hear then in Heav'n thy dwelling place,
Forgive, and let thine anger cease;
Reform and save, O GOD of grace,
Turn us to thee, and give us peace.

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Great are our sins, but greater far
The grace and truth of Abraham's GOD;
In Abraham's promise let *us* share,
Spare for ten's sake, and drop the rod!

So shall thy name thro' all our coast,
With honor and with praise resound;
The GOD of Abraham be our boast,
For HE a pard'ning GOD is found.

The Christian Warrior.

ADDRESSED TO DR. DODDRIDGE ON A VERY TRYING OCCASION, BY A FEMALE FRIEND, (MISS ELIZABETH SCOTT.)

HAPPY the man of ample mind,
Where all the social virtues reign;
While faith and hope and love divine,
Inspire and animate the train.

Thrice happy if his Master's cause,
With ardent zeal his breast inflame,
And all his vigorous pow'rs combine
To exalt the great Emmanuel's name.

Heaven with propitious smiles surveys
His brightest image here below,
Angelic hosts surround his tent,
To guard him from each dangerous foe.

In vain the sons of Belial rage,
And wing their numerous venom'd darts,
And hell alarm'd in vain new stores
Of malice, fraud and pow'r imparts.

Upheld by an Almighty arm,
Firm as a rock unmov'd he stands,
And in JEHOVAH'S name defies,
Earth, sin, and hell's confederate bands.

His faith (impenetrable shield)
Each instrument of wrath repels;
His sword (the oracles of truth,)
Among his foes confusion deals.

Celestial legions bent around,
Their champion's triumph to behold,
Now rise and shout victorious grace!
And tune their songs to harps of gold.

Their glorious chief shall bind the crown
Immortal round the victor's brows;
And prostrate heav'n adore the God
Who conquest and reward bestows.

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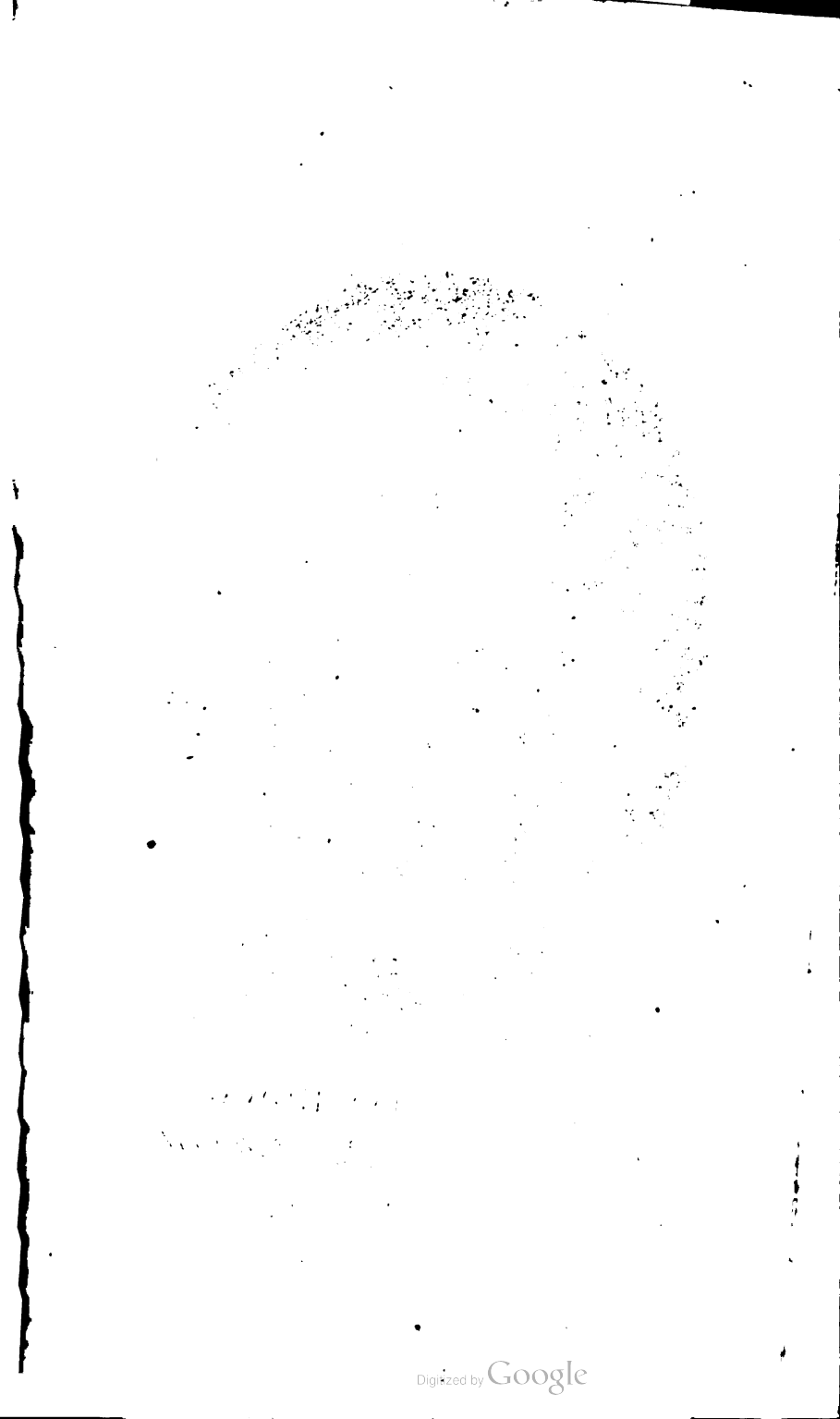
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Rev. JONATHAN EDWARDS,

President of Nassau-Hall College.

NEW JERSEY.

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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. I.] MAY, 1808. [NO. 5.

Life and Character of Rev. Jonathan Edwards.

IN the lives of men celebrated for talents or virtues, we find instruction communicated in the most impressive and alluring manner. We see how their minds were formed from occurrences which reach back almost to their birth. The mind has often been compared to a sheet of clean paper, on which any characters may be written, at the will of the preceptor. In the study of biography then we are not merely amusing ourselves, or gratifying a curiosity to know the particular events in the lives of men, but we are learning how and by what means were formed and cultivated those who have been distinguished by unusual attainments, who have been eminently great, useful and good. The history of great men teaches to acquire those qualities which command the respect and admiration of the world, which qualify the possessors for filling high stations in life, and performing useful offices to men: but in the history of pious and good men, we learn to prepare ourselves, and assist others in preparing for that future state which is to be the everlasting portion of all, the importance of which can by no means be compared to the trifling concerns of states and empires, or even of the whole world.

The Rev. Jonathan Edwards, President of the College at Princeton in New-Jersey, of whose life a short sketch will be attempted, was endowed with powers of mind that are rarely exceeded; but his greatest praise was, that he employed these talents to the noblest purpose, that of doing good. He was born at East-Windsor in Connecticut, on the 5th day of October, 1703. His father was the Rev. Timothy Edwards, pastor of the congregational church in that town; his mother, Mrs. Esther Edwards, was

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daughter of the Rev. Sólomon Stoddard of Northampton. He was an only son among eleven children. His pious parents early instructed him in the first principles of the Christian religion, and thus a foundation was laid for those eminent qualities, in the Christian life and character, to which he afterwards attained. In his very infancy, Mr. Edwards was by divine grace made the subject of deep conviction; his attention was thus forcibly drawn to reflect upon his own character, and upon a future state, to the way of atonement for sin, and acceptance with God, through a Mediator. This early occurrence, doubtless had its influence throughout his whole future life and conduct. A more particular account of this change and its consequences will hereafter be given in his own language, which is better calculated to convey to the readers a clear and forcible representation of his personal feelings, than can be conveyed by the language of any other person.—His mind was of that original cast and vigorous form which gave to all his qualities a pre-eminent character. At the age of thirteen years, he possessed a mind sufficiently matured to read, with uncommon attention and entertainment, Locke's Essay on the Human Understanding: even at this tender age he clearly apprehended the abstruse reasoning of that profound and subtil philosopher. From studies of this kind, which were his favorite ones, he formed an early taste for deep research into every subject to which he directed his attention. The first part of his education was under the immediate superintendence of his father.—He entered Yale College in the autumn of the year 1716, where he resided in term time during the four subsequent years.—While at College he was a good scholar, and of exemplary moral conduct. In all his studies he was diligent, but was more particularly engaged in the study of Natural Philosophy and Ethics, or Moral Philosophy. Before he was seventeen years old, he received the degree of Bachelor of Arts, in September, 1720, and for the two succeeding years he resided at College, preparing himself for the work of the ministy, and was then licensed to preach the gospel as a candidate. Shortly after his first appearance in the desk, he was invited to repair to the city of New-York, and preach to a church of English presbyterians, and in August, 1722, he complied with the invitation, and continued preaching to that society for about eight months. He was urged to prolong his residence among them, but thinking the society too small to settle a minister, he left New-York and returned to his father's house in East-Windsor, and devoted his time entirely to the study of Divinity. He received the Degree of Master of Arts at Yale College, in September, 1723, and the following Spring was chosen tutor of the College; the duties of which office, he undertook and performed till September, 1726, when he removed to Northampton, in consequence of an invitation from the people there, to settle as a colleague with his maternal grand-father, Mr. Stod-

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dard, and was ordained to the work of the ministry at Northampton, February 15, 1727.

Mr. Edwards, before he was settled at Northampton, had made a practice of keeping a diary, in which he noted every important incident of life as it occurred, and the changes of the state of his own mind. In the government of his conduct he prescribed certain rules to himself, which he wrote down under the title of resolutions.—He made it his constant practice to read these over, once every week. They relate to the examination of his own heart; the government of his thoughts and passions; his improvement of time; his course of study; his treatment of dumb animals; —his conduct towards his enemies, his neighbors, friends and relatives; his duties towards God; and the observance of holy time. These resolutions are couched in a language becoming the lowly and diffident disciple of Jesus Christ, relying not on his own strength, but on the grace of God. They express also his fixed determination to check the first aberrations of his heart from the plain beaten path of duty. He was married July 20, 1727, to Miss Sarah Pierpont, daughter of the Rev. James Pierpont of New-Haven, a woman, by her benevolent disposition and her amiable deportment, as well as by the rare endowments of her mind, and by her piety, rendered singularly dear to him throughout the whole of his life. Mrs. Edwards was well qualified to superintend the domestic affairs, and indeed the whole temporal concerns of her husband; and they were exclusively confided to her direction. She proved herself to be one in whom the heart of her husband might safely trust; she looked well to the ways of her household and ate not the bread of idleness. Her children arose and called her blessed, her husband also, and praised her.

Mr. Edwards was of a slender person and of delicate health, early inured to close study, but incapable of much bodily fatigue or exercise. He peculiarly needed the assistance of a consort, whose entire direction of domestic concerns might leave him at leisure to pursue, without interruption, the private studies, and the public duties of his office. He deemed this the way in which he was calculated to do more good to the world than in any other, and it seemed to be his most determined resolution to employ himself only in the way of doing good. He was so wholly devoted to the work of the ministry, that he scarcely knew more of the manner in which the supplies for his family were furnished than many of his neighbors.

In the manner of his life he was, from choice as well as from a necessary regard to his health, very uniform; he was an early riser, temperate to abstemiousness in his diet, regular in his meals, in his duties, and in his hours of rising and retiring to rest. He was strictly economical of his time, he knew its value, and he endeavored to occupy every moment in some useful pursuit or reflection: even his amusement,s riding on horseback and walking, were of such a nature as would exercise his body, without much impe-

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ding his opportunities for meditation and study. Whenever he walked or rode abroad, it was his custom to take with him a pen and ink, that he might write down any thought which occurred to him, and which he wished to pursue.—His avidity for reading extended to all writers on religious subjects, of every class of Christians or infidels; their works he read, not for the purpose of accumulating a store of borrowed ideas, but for the sake of assisting and directing his own reflections—to see where and how correct principles had been maintained, what had been omitted in their defence, and wherein they yet needed support; to learn what arguments had been urged against religion, to examine their weakness, and see how they might be best answered.—His manner of study was, in reality, a conversation and argument with dead or distant writers, such as he would have carried on with them if they had been living and present. With very different views he studied the Holy Scriptures: he sought therein for the words of eternal life, as for treasures in an inexhaustible mine. He devoted more time to reading, studying and commenting upon the bible, than to all other books. Reading was with him but one mode of study; he spent much of his time in reflecting upon what he read, and committing his tho'ts to writing, with a view to his own improvement, as well as for the purpose of communicating instruction to others. Although he was of a feeble constitution, yet by attending to the exact arrangement of his time and studies, and his severe temperance, he was able to apply more closely to his ministerial labors and studies, without impairing his health, than most men of even firmer bodily constitution than himself. He alotted thirteen hours of the twenty-four to his studies. He was regular and constant in his devotions, both in his family and in secret, and on certain occasions, set apart by himself, he kept days of fasting and prayer. His charities to the poor were distributed liberally according to his means, but for the most part were concealed during his life from the knowledge of his nearest friends. In his dealings with men he was punctiliously just; in narrative, he confined himself to mere recital of facts as they happened, without the least embellishment or coloring, lest he should in some degree, without intention, vary from the truth. He was a man of few words in conversation, and somewhat reserved in the company of strangers; but among his acquaintance he was affable, ready to hear the sentiments of others and free to communicate his own, but at all times avoided every thing that had the least appearance of levity and trifling in his language. He was not forward to enter into disputations, nor reluctant to vindicate his own opinions when called in question, and whenever engaged in discussing any subject of controversy, he was distinguished for candor, and for being patient of contradiction. His passions and appetites were completely subdued and in subordination to his judgment.

Towards his excellent con-

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sort he was tender and affectionate, he made it a part of his daily devotion to pray with her in secret, and in his private conversation with her, religion was the frequent topic. His children were early subjected to his authority by kind and gentle means, without any violence or undue severity. By this mode of government, he acquired their esteem and reverence; they knew not how to disobey him, for obedience was a pleasure as well as a duty. He took all suitable occasions to instruct them in the principles of religion, by teaching them the Shorter Catechism of the Westminster Assembly of Divines, and making such remarks and enquiries as were proper for their respective ages and capacities: in the same way he taught them out of passages in the bible which they read over to him. He was wont upon every new and solemn event which occurred, as in the death of friends and neighbors, in times of sickness and calamity, and in seasons of awakening, to direct their minds to suitable reflections thereon. Thus were they taught to think, and thus were their thoughts directed in the most proper channels.—He was watchful of every, the slightest, deviation in their conduct from the plain beaten path of duty; and was prompt to take them by the hand and lead them back. In this way he trained up a large family of eleven children, all of whom attained to years of maturity.

As a preacher, he had a happy faculty of treating the most important subjects in such a way as to be familiar to the most common understanding, without descending beneath the dignity of the pulpit, or debasing the subject by vulgarity of style. He especially in the earlier part of his ministry, wrote his sermons out at length, but in delivering them, he did not confine himself to the language which he had written, but adapted it to the situation of his audience, and his own personal feelings at the time. In the pulpit he often pursued his subject, farther than in his study, by enlarging upon particular topics, which then first occurred to him, or which seemed particularly suitable to his hearers. His reasoning was clear and perspicuous, his consequences deduced from undeniable premises, by such easy steps, and so plainly illustrated by reason and scripture, as to force the assent of every unprejudiced hearer. He had but little gesture—his voice was not strong—his enunciation was distinct and clear—his sentiments were often novel and always striking—his language was perfectly intelligible—his manner was grave and solemn, yet easy, natural and animated. He felt the force of every sentiment which he uttered, and he communicated to his hearers the same emotions which he himself felt. He could, more than most preachers, arrest and fix the attention of his audience to the subject of his discourse. His sermons were usually upon practical subjects.

His prayers, wholly free from form, were the natural effusions of a pious and devout heart, expressed in language becoming a suppliant at the throne of grace.

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In his own family, in his society and in the church at large, Mr. Edwards, by his example and instruction, with the blessing of Almighty God, appears to have been favored with success, answerable to the diligence with which he pursued his private and his public labors.—The year 1734 was memorable as a time of very great awakening, in which the Spirit of God was remarkably shed abroad upon the people, especially on those of the church and society at Northampton. Many were renewed by the Spirit of God, and converted from the error of their ways to the wisdom of the just.—Of this a particular account was written and published by Mr. Edwards, entitled "A faithful narrative of the surprising work of God in the conversion of many hundred souls in Northampton." Another very great revival of religion took place at Northampton, and indeed generally throughout the whole of New-England, in the years 1740 and 1741. Some of the subjects of impressions of a really religious nature, were at this time undoubtedly led away by enthusiasm: this gave an occasion of reproach to adversaries. It became a business of the utmost importance to distinguish the subjects of real conversion from counterfeits—a business which engaged the attention of all ministers, especially of him whose life we are relating. Mr. Edwards published about this time, a Sermon "On the distinguishing marks of the Spirit of God," and a book entitled "Some Thoughts concerning the present revival of Religion in New-England, and the way in which it ought to be acknowledged and promoted:" and in a few years afterwards he also published a "Treatise on Religious affections;" and "the Life of the Rev. David Brainerd, with reflections and observations thereon." All which were published with a design to mark the distinction between true and false religion.

As to Mr. Edwards' religious character, the genuineness of his profession will perhaps best appear from an account of his own conversion and experinces written by himself, and found among his manuscripts after his decease.

"I had a variety of concerns and exercises about my soul from my childhood; but had two more remarkable seasons of awakening before I met with that change by which I was brought to those new dispositions, and that new sense of things that I have since had. The first time was when I was a boy, some years before I went to college, at a time of remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion, and my soul's salvation; and was abundant in duties. I used to pray five times a day in secret, and to spend much time in religious talk with other boys, and used to meet with them to pray together. I experienced I know not what kind of delight in religion. My mind was much engaged in it, and had much self-righteous pleasure, and it was my delight to abound in religious duties. I, with some of my school-mates joined together,

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and built a booth in a swamp, in a very secret and retired place, for a place of prayer. And besides, I had particular secret places of my own in the woods, where I used to retire by myself; and used to be from time to time much affected. My affections seemed to be lively and easily moved, and I seemed to be in my element when I engaged in religious duties. And I am ready to think, many are deceived with such affections, and such a kind of delight, as I then had in religion, and mistake it for grace.

"But, in process of time, my convictions and affections wore off, and I entirely lost all those affections and delights, and left off secret prayer, at least as to any constant performance of it, and returned like a dog to his vomit, and went on in ways of sin.

"Indeed I was at sometimes very uneasy, especially towards the latter part of the time of my being at college, till it pleased God, in my last year at college, at a time when I was in the midst of many uneasy thoughts about the state of my soul, to seize me with a pleurisy; in which He brought me nigh to the grave, and shook me over the pit of hell.

"But yet it was not long after my recovery, before I fell again into my old ways of sin. But God would not suffer me to go on with any quietness, but I had great and violent inward struggles; until after many conflicts with wicked inclinations, and repeated resolutions, and bonds that I laid myself under by a kind of vows to God, I was brought wholly to break off all former wicked ways, and all ways of known outward sin, and to apply myself to seek my salvation, and practise the duties of religion; but without that kind of affection and delight that I had formerly experienced. My concern now wrought more by inward struggles and conflicts, and self-reflections. I made seeking my salvation the main business of my life. But yet it seems to me, I sought after a miserable manner, which has made me sometimes since to question, whether ever it issued in that which was saving; being ready to doubt, whether such miserable seeking was ever succeeded. But yet I was bro't to seek salvation in a manner that I never was before. I felt a spirit to part with all things in the world for an interest in Christ. My concern continued and prevailed, with many exercising thoughts and inward struggles; but yet it never seemed to be proper to express my concern that I had by the name of terror.

"From my childhood up, my mind had been wont to be full of objections against the doctrine of God's sovereignty, in choosing whom he would to eternal life, and rejecting whom he pleased, leaving them eternally to perish, and be everlastingly tormented in hell. It used to appear like a horrible doctrine to me. But I remember the time very well, when I seemed to be convinced, and fully satisfied, as to this sovereignty of God, and his justice in thus eternally disposing of men, according to his sovereign pleasure. But never could give an account, how, or by what

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means, I was thus convinced; not in the least imagining, in the time of it, nor a long time after, that there was any extraordinary influence of God's Spirit in it; but only that now I saw further, and my reason apprehended the justice and reasonableness of it. However, my mind rested in it, and it put an end to all those cavils and objections that had till then abode with me all the preceding part of my life. And there has been a wonderful alteration in my mind, with respect to the doctrine of God's sovereignty, from that day to this, so that I scarce ever have found so much as the rising of an objection against God's sovereignty, in the most absolute sense, in showing mercy to whom he will show mercy, and hardening and eternally damning whom he will. God's absolute sovereignty and justice, with respect to salvation and damnation, is what my mind seems to rest assured of, as much as of any thing that I see with my eyes; at least it is so at times. But I have oftentimes since that first conviction, had quite another kind of sense of God's sovereignty than I had then. I have often since, not only had conviction, but a *delightful* conviction. The doctrine of God's sovereignty has very often appeared, an exceeding pleasant, bright, and sweet doctrine to me: and absolute sovereignty is what I love to ascribe to God. But my first conviction was not with this.

"The first that I remember that ever I found any thing of that sort of inward, sweet delight in God and divine things, that I have lived much in since, was on reading those words, 1 Tim. i. 17. *Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever, and ever, Amen.* As I read the words, there came into my soul, and was as it were diffused through it, a sense of the glory of the Divine Being, a new sense, quite different from any thing I ever experienced before. Never any words of scripture seemed to me as these words did. I thought with myself, how excellent a Being that was, and how happy I should be if I might enjoy that God, and be wrapt up to God in heaven, and be as it were swallowed up in him. I kept saying, and as it were singing over these words of scripture to myself; and went to prayer, to pray to God that I might enjoy him, and prayed in a manner quite different from what I used to do, with a new sort of affection. But it never came into my thought, that there was any thing spiritual, or of a saving nature in this.

"From about that time, I began to have a new kind of apprehensions and ideas of Christ, and the work of redemption, and the glorious way of salvation by him. I had an inward, sweet sense of these things, that at times came into my heart; and my soul was led away in pleasant views and contemplations of them. And my mind was greatly engaged to spend my time in reading and meditating on Christ, and the beauty and excellency of his person, and the lovely way of salvation by free grace in him. I found no books so delightful to me as those that treated of these subjects. Those

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words, Cant. ii. 1. used to be abundantly with me, *I am the Rose of Sharon, and the Lily of the valleys.* The words seemed to me, sweetly to represent the loveliness and beauty of Jesus Christ. And the whole book of Canticles used to be pleasant to me; and I used to be much in reading it about that time, and found, from time to time, an inward sweetness, that used, as it were, to carry me away in my contemplations; in what I know not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns of this world; and a kind of vision, or fixed ideas and imaginations, of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and wrapt and swallowed up in God. The sense I had of divine things, would often of a sudden, as it were, kindle up a sweet burning in my heart; an ardor of my soul, that I know not how to express.

"Not long after I first began to experience these things, I gave an account to my father of some things that had passed in my mind. I was pretty much affected by the discourse we had together; and when the discourse was ended, I walked abroad alone, in a solitary place in my father's pasture, for contemplation. And as I was walking there, and looked up on the sky and clouds, there came into my mind, so sweet a sense of the glorious majesty and grace of God, that I know not how to express.—I seemed to see them both in a sweet conjunction: majesty and meekness joined together: it was a sweet and gentle, and holy majesty; and also a majestic meekness; an awful sweetness; a high, and great, and holy gentleness.

"After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of every thing was altered, there seemed to be, as it were a calm, sweet cast, or appearance of divine glory, in almost every thing. God's excellency, his wisdom, his purity and love, seemed to appear in every thing; in the sun, moon, and stars; in the clouds, and blue sky; in the grass, flowers, trees; in the water, and all nature; which used greatly to fix my mind. I often used to sit and view the moon for a long time; and so in the day-time, spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things; in the mean time singing forth, with a low voice, my contemplations of the Creator and Redeemer. And scarce any thing, among all the works of nature, was so sweet to me as thunder and lightning: formerly, nothing had been so terrible to me. I used to be a person uncommonly terrified with thunder, and it used to strike me with terror when I saw a thunder-storm rising. But now, on the contrary, it rejoiced me. I felt God at the first appearance of a thunder-storm; and used to take the opportunity, at such times, to fix myself to view the clouds, and see the lightnings play, and hear the majestic and awful voice of God's thunder,

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which often times was exceeding entertaining, leading me to sweet contemplations of my great and glorious God; and while I viewed, used to spend my time, as it always seemed natural to me, to sing or chant forth my meditations; to speak my thoughts in soliloquies, and speak with a singing voice.

"I felt then a great satisfaction as to my good estate; but that did not content me. I had vehement longings of soul after God and Christ, and after more holiness, wherewith my heart seemed to be full, and ready to break; which often brought to my mind the words of the Psalmist, Psal. cxix. 28. *My soul breaketh for the longing it hath.* I often felt a mourning and lamenting in my heart, that I had not turned to God sooner, that I might have had more time to grow in grace. My mind was greatly fixed on divine things; I was almost perpetually in the contemplation of them. Spent most of my time thinking of divine things, year after year; and used to spend abundance of my time in walking alone in the woods, and solitary places, for meditation, soliloquy, and prayer, and converse with God: and it was always my manner at such times to sing forth my contemplations; and was almost constantly in ejaculatory prayer wherever I was. Prayer seemed to be natural to me, as the breath by which the inward burnings of my heart had vent.

"The delights which I now felt in things of religion, were of an exceeding different kind from those fore-mentioned, that I had when I was a boy. They were totally of another kind; and what I then had no more notion or idea of, than one born blind has of pleasant and beautiful colors. They were of a more inward, pure, soul-animating, and refreshing nature.—Those former delights never reached the heart, and did not arise from any sight of the divine excellency of the things of God, or any taste of the soul-satisfying and life-giving good there is in them.

"My sense of divine things seemed gradually to increase, until I went to preach at New-York, which was about a year and a half after they began.—While I was there, I felt them very sensibly, in a much higher degree than I had done before. My longings after God and holiness were much increased. Pure and humble, holy and heavenly Christianity, appeared exceeding amiable to me. I felt in me a burning desire to be in every thing a complete Christian; and conformed to the blessed image of Christ: and that I might live in all things, according to the pure, sweet, and blessed rules of the gospel. I had an eager thirsting after progress in these things. My longings after it, put me upon pursuing and pressing after them. It was my continual strife day and night, and constant inquiry, how I should be more holy, and live more holily, and more becoming a child of God and disciple of Christ. I sought an increase of grace and holiness, and that I might live an holy life, with vastly more earnestness than ever I sought grace, before I had it. I used to be continually exam-

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ining myself, and studying and contriving for likely ways and means, how I should live holily, with far greater diligence and earnestness than ever I pursued any thing in my life, but with too great a dependence on my own strength; which afterwards proved a great damage to me. My experience had not then taught me, as it has done since, my extreme feebleness and impotence, every manner of way; and the innumerable and bottomless depths of secret corruption and deceit that there was in my heart. However, I went on with my eager pursuit after more holiness, and sweet conformity to Christ.

"The heaven I desired was a heaven of holiness; to be with God, and to spend my eternity in divine love, and holy communion with Christ. My mind was very much taken up with contemplations on heaven, and the enjoyments of those there; and living there in perfect holiness, humility, and love. And it used at that time to appear a great part of the happiness of heaven, that there the saints could express their love to Christ. It appeared to me a great clog and hindrance, and burden to me, that what I felt within, I could not express to God, and give vent to, as I desired. The inward ardour of my soul, seemed to be hindered and pent up, and could not freely flame out as it would. I used often to think, how in heaven, this sweet principle should freely and fully vent and express itself. Heaven appeared to me exceeding delightful as a world of love. It appeared to me, that all happiness consisted in living in pure, humble, heavenly, divine love.

"I remember the thoughts I used then to have of holiness. I remember I then said sometimes to myself, I do certainly know that I love holiness, such as the gospel prescribes. It appeared to me, there was nothing in it but what was ravishingly lovely. It appeared to me, to be the highest beauty and amiableness, above all other beauties, that it was a *divine* beauty, far purer than any thing here upon earth, and that every thing else was like mire, filth, and defilement, in comparison of it.

"Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature. It seemed to me, it brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul; and that it made the soul like a field or garden of God, with all manner of pleasant flowers; that is all pleasant, delightful, and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower, as we see in the spring of the year, low, and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly, in the midst of other flowers round about; all in like manner opening their bosoms, to drink in the light of the sun.

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"There was no part of creature-holiness, that I then, and at other times, had so great a sense of the loveliness of, as humility, brokenness of heart, and poverty of spirit: and there was nothing that I had such a spirit to long for. My heart, as it were, panted after this, to lie low before God, and in the dust; that I might be nothing, and that God might be all; that I might become as a little child.

"While I was there at New-York, I sometimes was much affected with reflections on my past life, considering how late it was before I began to be truly religious, and how wickedly I had lived till then: and once so as to weep abundantly, and for a considerable time together.

"On *Jan.* 12, 1722-3, I made a solemn dedication of myself to God, and wrote it down; giving up myself and all that I had to God, to be for the future in no respect my own, to act as one that had no right to himself, in any respect. And solemnly vowed to take God for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were, and his law for the constant rule of my obedience; engaging to fight with all my might against the world, the flesh, and the devil, to the end of my life. But have reason to be infinitely humbled, when I consider, how much I have failed of answering my obligation.

"I had then abundance of sweet religious conversation in the family where I lived, with Mr. John Smith, and his pious mother. My heart was knit in affection to those, in whom were appearances of true piety; and I could bear the thoughts of no other companions, but such as were holy, and the disciples of the blessed Jesus.

"I had great longings for the advancement of Christ's kingdom in the world. My secret prayer used to be in great part taken up in praying for it. If I heard the least hint of any thing that happened in any part of the world, that appeared to me, in some respect or other, to have a favorable aspect on the interest of Christ's kingdom, my soul eagerly catched at it; and it would much animate and refresh me. I used to be earnest to read public news-letters, mainly for that end; to see if I could not find some news favorable to the interest of religion in the world.

"I very frequently used to retire into a solitary place, on the banks of Hudson's River, at some distance from the city, for contemplation on divine things, and secret converse with God; and had many sweet hours there. Sometimes Mr. Smith and I walked there together, to converse of the things of God; and our conversation used much to turn on the advancement of Christ's kingdom in the world, and the glorious things that God would accomplish for his church in the latter days.

"I had then, and at other times, the greatest delight in the holy scriptures, of any book whatsoever. Oftentimes in reading it, every word seemed to touch my heart. I felt a harmony between something in my heart, and those sweet and powerful words. I seemed

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often to see so much light exhibited by every sentence, and such a refreshing, ravishing food communicated, that I could not get along in reading. Used oftentimes to dwell long on one sentence, to see the wonders contained in it; and yet almost every sentence seemed to be full of wonders.

"I came away from New-York in the month of April 1723, and had a most bitter parting with madam Smith and her son. My heart seemed to sink within me at leaving the family and city where I had enjoyed so many sweet and pleasant days. I went from New-York to Wethersfield by water. As I sailed away, I kept sight of the city as long as I could; and when I was out of sight of it, it would affect me much to look that way, with a kind of melancholy mixed with sweetness. However, that night, after this sorrowful parting, I was greatly comforted in God at Westchester, where we went ashore to lodge; and had a pleasant time of it all the voyage to Saybrook. It was sweet to me to think of meeting dear Christians in heaven, where we should never part more. At Saybrook we went ashore to lodge on Saturday, and there kept Sabbath; where I had a sweet and refreshing season, walking alone in the fields.

"After I came home to Windsor, remained much in a like frame of mind as I had been at New-York, but only sometimes felt my heart ready to sink with the thoughts of my friends at New-York. And my refuge and support was in contemplations on the heavenly state; as I find in my Diary of May 1, 1723. It was my comfort to think of that state, where there is fulness of joy; where reigns heavenly, sweet, calm, and delightful love, without alloy; where there are continually the dearest expressions of this love; where is the enjoyment of the persons loved, without ever parting; where these persons that appear so lovely in this world, will really be inexpressibly more lovely, and full of love to us. And how sweetly will the mutual lovers join together to sing the praises of God and the Lamb! How full will it fill us with joy to think that this enjoyment, these sweet exercises, will never cease or come to an end, but will last to all eternity!

"Continued much in the same frame in the general that I had been in at New-York, till I went to New-Haven, to live there as Tutor of the College; having one special season of uncommon sweetness; particularly once at Bolton, in a journey from Boston, walking out alone in the fields. After I went to New-Haven I sunk in religion; my mind being diverted from my eager and violent pursuits after holiness, by some affairs that greatly perplexed and distracted my mind.

"In Sep. 1725, was taken ill at New-Haven; and endeavoring to go home to Windsor, was so ill at the North-Village that I could go no further; where I lay sick for about a quarter of a year. And, in this sickness, God was pleased to visit me again with the sweet influences of his Spirit. My mind was greatly engaged there on divine, pleasant contempla-

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tions, and longings of soul. I observed that those who watched with me, would often be looking out for the morning, and seemed to wish for it: which brought to my mind those words of the Psalmist, which my soul with sweetness made its own language, *My soul waiteth for the Lord, more than they that watch for the morning; I say more than they that watch for the morning.* And when the light of the morning came, and the beams of the sun came in at the windows, it refreshed my soul from one morning to another. It seemed to me to be some image of the sweet light of God's glory.

"I remember, about that time, I used greatly to long for the conversion of some that I was concerned with. It seemed to me, I could gladly honor them, and with delight be a servant to them, and lie at their feet, if they were but truly holy.

"But, some time after this, I was again greatly diverted in my mind, with some temporal concerns, that exceedingly took up my thoughts, greatly to the wounding of my soul; and went on through various exercises, that it would be tedious to relate, that gave me much more experience of my own heart than ever I had before.

"Since I came to this town (Northampton,) I have often had sweet complacency in God, in views of his glorious perfections, and the excellency of Jesus Christ. God has appeared to me a glorious and loving being chiefly on the account of his holiness. The holiness of God has always appeared to me the most lovely of all his attributes. The doctrines of God's absolute sovereignty and free grace, in showing mercy, to whom he would show mercy, and man's absolute dependence on the operations of God's Holy Spirit, have very often appeared to me as sweet and glorious doctrines. These doctrines have been much my delight. God's sovereignty has ever appeared to me as great part of his glory. It has often been sweet to me to go to God, and adore him as a sovereign God, and ask sovereign mercy of him.

"I have loved the doctrines of the gospel; they have been to my soul like green pastures. The gospel has seemed to me to be the richest treasure, the treasure that I have most desired, and longed that it might dwell richly in me. The way of salvation by Christ, has appeared in a general way, glorious and excellent, and most pleasant and most beautiful. It has often seemed to me, that it would in a great measure spoil heaven, to receive it in any other way. That text has often been affecting and delightful to me, Isa. xxxii. 2. *A man shall be an hiding place from the wind, and a covert from the tempest,* &c.

"It has often appeared sweet to me to be united to Christ; to have him for my head, and to be a member of his body; and also to have Christ for my teacher and prophet. I very often think with sweetness, and longings, and pantings of soul, of being a little child, taking hold of Christ, to be led by him thro' the wilderness of this world. That text, Matt. xviii. at the

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beginning, has often been sweet to me, *Except ye be converted, and become as little children*, &c. I love to think of coming to Christ, to receive salvation of him, poor in spirit, and quite empty of self; humbly exalting him alone; cut entirely off from my root, and to grow into, and out of Christ; to have God in Christ to be all in all; and to live by faith on the Son of God, a life of humble, unfeigned confidence in him. That scripture has often been sweet to me, Psal. cxv. 1. *Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.* And those words of Christ, Luke x. 21. *In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.* That sovereignty of God that Christ rejoiced in, seemed to me to be worthy to be rejoiced in; and that rejoicing of Christ, seemed to me to show the excellency of Christ, and the spirit that he was of.

"Sometimes only mentioning a single word causes my heart to burn within me; or only seeing the name of Christ, or the name of some attribute of God. And God has appeared glorious to me, on account of the Trinity. It has made me have exalting thoughts of God, that he subsists in three persons, Father, Son, and Holy Ghost.

"The sweetest joys and delights I have experienced, have not been those that have arisen from a hope of my own good estate, but in a direct view of the glorious things of the gospel. When I enjoy this sweetness, it seems to carry me above the thoughts of my own safe estate; it seems at such times a loss that I cannot bear, to take off my eye from the glorious, pleasant object I behold without me, to turn my eye in upon myself, and my own good estate.

"My heart has been much on the advancement of Christ's kingdom in the world. The histories of the past advancement of Christ's kingdom have been sweet to me. When I have read histories of past ages, the pleasantest thing in all my reading has been, to read of the kingdom of Christ being promoted. And when I have expected in my reading, to come to any such thing, I have lotted upon it all the way as I read. And my mind has been much entertained and delighted with the scripture-promises and prophecies of the future glorious advancement of Christ's kingdom on earth.

"I have sometimes had a sense of the excellent fulness of Christ, and his meetness and suitableness as a Saviour; whereby he has appeared to me far above all, the chief of ten thousands; and his blood and atonement has appeared sweet, and his righteousness sweet; which is always accompanied with an ardency of spirit, and inward strugglings, and breathings, groanings, that cannot be uttered, to be emptied of myself, and swallowed up in Christ.

"Once, as I rode out into the woods for my health, *anno* 1737, and having lighted from my horse in a retired place, as my

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manner commonly has been, to walk for divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God as Mediator between God and man; and his wonderful, great, full, pure, and sweet grace, and love, and meek, and gentle condescension. This grace, that appeared to me so calm and sweet, appeared great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour, which kept me, the greater part of the time, in a flood of tears, and weeping aloud. I felt withal, an ardency of soul to be, what I know not otherwise how to express, than to be emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him, and to be totally wrapt up in the fulness of Christ; and to be perfectly sanctified and made pure with a divine and heavenly purity. I have several other times had views very much of the same nature, and that have had the same effects.

"I have many times had a sense of the glory of the Third person in the Trinity, in his office of Sanctifier, in his holy operations, communicating divine light and life to the soul. God, in the communications of his Holy Spirit, has appeared as an infinite fountain of divine glory and sweetness, being full and sufficient to fill and satisfy the soul; pouring forth itself in sweet communications, like the sun in its glory, sweetly and pleasantly diffusing light and life.

"I have sometimes had an affecting sense of the excellency of the word of God, as a word of life; as the light of life; a sweet, excellent, life-giving word; accompanied with a thirsting after that word, that it might dwell richly in my heart.

"I have often, since I lived in this town, had very affecting views of my own sinfulness and vileness, very frequently so as to hold me in a kind of loud weeping, sometimes for a considerable time together, so that I have often been forced to shut myself up. I have had a vastly greater sense of my own wickedness, and the badness of my heart since my conversion than ever I had before. It has often appeared to me, that if God should mark iniquity against me, I should appear the very worst of all mankind; of all that have been since the beginning of the world to this time, and that I should have by far the lowest place in hell. When others, that have come to talk with me about their soul-concerns, have expressed the sense they have had of their own wickedness, by saying that it seemed to them that they were as bad as the devil himself, I thought their expressions seemed exceeding faint and feeble to represent my wickedness. I thought I should wonder that they should content themselves with such expressions as these, if I had any reason to imagine that their sin bore any proportion to mine. It seemed to me, I should wonder at myself, if I should express

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my wickedness in such feeble terms as they did.

"My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and infinitely swallowing up all thought and imagination, like an infinite deluge, or infinite mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite. I go about very often, for this many years, with these expressions in my mind and in my mouth, "Infinite upon infinite —Infinite upon infinite!"— When I look into my heart and take a view of my wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me, that, were it not for free grace, exalted and raised up to the infinite height of all the fulness and glory of the great Jehovah, and the arm of his power and grace stretched forth in all the majesty of his power, and in all the glory of his sovereignty, I should appear sunk down in my sins infinitely below hell itself, far beyond sight of every thing, but the piercing eye of God's grace, that can pierce even down to such a depth, and to the bottom of such an abyss.

"And yet I am not in the least inclined to think, that I have a greater conviction of sin than ordinary. It seems to me, my conviction of sin is exceeding small and faint. It appears to me enough to amaze me, that I have no more sense of my sin. I know certainly, that I have very little sense of my sinfulness. That my sins appear to me so great, do not seem to me to be, because I have so much more conviction of sin than other Christians, but because I am so much worse, and have so much more wickedness to be convinced of. When I have had these turns of weeping and crying for my sins, I thought I knew in the time of it, that my repentance was nothing to my sin.

"I have greatly longed of late, for a broken heart, and to lie low before God. And when I ask for humility of God, I cannot bear the thoughts of being no more humble than other Christians. It seems to me, that though their degrees of humility may be suitable for them, yet it would be a vile self-exaltation in me not to be the lowest in humility of all mankind. Others speak of their longing to be humbled to the dust. Though that may be a proper expression for them, I always think for myself, that I ought to be humbled down below hell. 'Tis an expression that has long been natural for me to use in prayer to God. I ought to lie infinitely low before God.

"It is affecting to me to think how ignorant I was, when I was a young Christian, of the bottomless, infinite depths of wickedness, pride, hypocrisy, and deceit, left in my heart.

"I have a vastly greater sense of my universal; exceeding dependence on God's grace and strength, and mere good pleasure of late, than I used formerly to have, and have experienced more of an abhorrence of my own righteousness. The thought of any comfort or joy arising in me on any consideration, or re-

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flection on my own amiableness, or any of my performances, or experiences, or any goodness of heart, or life, is nauseous and detestable to me. And yet I am greatly afflicted with a proud and self-righteous spirit, much more sensibly than I used to be formerly. I see that serpent rising and putting forth its head continually, every where, all around me.

"Though it seems to me, that, in some respects, I was a far better Christian for two or three years after my first conversion, than I am now, and lived in a more constant delight and pleasure, yet, of late years, I have had a more full and constant sense of the absolute sovereignty of God, and a delight in that sovereignty; and have had more of a sense of the glory of Christ, as a Mediator, as revealed in the gospel. On one Saturday-night, in particular, had a particular discovery of the excellency of the gospel of Christ above all other doctrines, so that I could not but say to myself, "This is my chosen light, my chosen doctrine:" and of Christ, "This is my chosen Prophet." It appeared to me to be sweet, beyond all expression, to follow Christ, and to be taught and enlightened, and instructed by him; to learn of him, and live to him.

"Another Saturday-night, Jan. 1738-9 had such a sense how sweet and blessed a thing it was to walk in the way of duty, to do that which was right and meet to be done, and agreeable to the holy mind of God, that it caused me to break forth into a kind of a loud weeping, which held me some time, so that I was forced to shut myself up and fasten the doors. I could not but as it were cry out, "How happy are they who do that which is right in the sight of God! They are blessed indeed, they are the happy ones!" I had at the same time a very affecting sense how meet, and suitable it was that God should govern the world, and order all things according to his own pleasure; and I rejoiced in it, that God reigned, and that his will was done.

[To be continued.]

Abstract of Faber on the Prophecies.

No. III.

(Continued from p. 134.)

HAVING described the four great empires and the tyranny of the Papacy under the form of *an image* and of *four great beasts*, the Spirit of inspiration, in the vision of *the ram* and *the he-goat*, recalls the attention of Daniel to *the second* and *third* empires, for the purpose of exhibiting under the symbol of *another little horn*, which was to spring out of one of the principal horns of the Macedonian beast, *another great enemy* to Christianity. *The ram*, which the prophet saw standing before the river, is *the Medo-Persian empire*, and his *two horns* are *the two kingdoms* of *Media* and *Persia*. In the height of his power he is attacked by the *he-goat*, or *the Macedonian empire*, is overthrown and *his two horns* broken. Whereupon *the he-goat* "waxed very great:" but nevertheless, his *great horn* was soon broken, as it stood but fifteen years from the death of *Alexander the great*, and, in its place, *four horns*,

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or *kingdoms* arose, into which the empire was divided by Alexander's four captains, Cassander, Lysimachus, Ptolemy and Seleucus. Thus far all commentators are agreed, but they are not so, respecting *the little horn* of *the he-goat*. That it does not mean *Antiochus Epiphanes*, Sir Isaac and Bp. Newton have demonstrated, and they both contend that it symbolizes *the Roman empire* which, they suppose became *the little horn* of *the he-goat*, by subduing *Macedon* and *Greece*, and this they gather from the direction of its conquests towards *the south*, *the east*, and *the pleasant land*; from its *standing up against the Prince of princes*, *taking away the daily sacrifice*, and *planting the abomination of desolation in the sanctuary*, which our Lord himself refers to the taking of Jerusalem by the Romans.

These striking points of resemblance notwithstanding, the author is constrained to dissent *in toto* from the opinion of those eminent commentators, on this point; and the principal ground he assumes to confute the opinion is, that *the abomination of desolation* is mentioned by Daniel in three places; in one, as set up by *the symbolical arms* agreed to mean the Romans: another, by *the little horn* of the he-goat: and in the last, as being connected with certain chronological numbers, which cannot possibly be applied to the abomination of desolation set up by the Romans, when they sacked Jerusalem. Whence he concludes, it must refer to that set up by *the little horn* of the he-goat, and that the latter, in point of time at least, must differ from the former. We cannot detail his objections at large, nor is it necessary, for the reasons of his own opinion, if conclusive, will of themselves sufficiently confute every opinion in opposition to it. The author's opinion is, that *the little horn* of the Macedonian beast symbolizes *the Mohammedan power* in the Constantinopolitan empire: his reasons for this opinion are for substance as follows.

Daniel informs us, in his account of *the vision of the ram and the he-goat* that he heard a certain saint enquiring how long shall be the continuance of this vision, to wit, of *the daily sacrifice* (taken away by *the little horn*) and *this transgression of desolation to give both the sanctuary and the host to be trodden under foot?* The answer is, unto *two thousand and three hundred days*; or, as the Seventy read, *Two thousand four hundred days*; or, as certain copies mentioned by Jerome read, *two thousand two hundred days*, then shall the sanctuary be cleansed. Whatever doubt there may have been respecting the commencement of this period, it seems clear, that the 1260 years are a part of it, and that the two periods terminate together. We are told that the vision of *the ram* and *the he-goat* reaches to *the time of the end*, and also that *to the end of the wonders* predicted by Daniel, there shall be *three times and a half*.—Hence it follows, that both periods reach to *the time of the end*, or the end of the predicted wonders; therefore, they terminate together. The 1260 *years*, then, is the latter part of the greater period of 2300 years. In particular, we are told, that *the sanctuary* which had been polluted by *the little horn of the he-goat* shall be cleansed at the end of 2300 years; also, that the saints are to be delivered into the hand of *the little horn of the Roman beast*, for *three times and a half*, or 1260 *years*; and, at *the end* of that period, to be freed from his tyranny,—that the Jews

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shall begin to be restored at *the end* of the 1260 *years*—that *the king who is to magnify himself above every god* shall come to his end when the Jews begin to be restored; or, at the end of the 1260 *years*—that *the court of the temple* and *the holy city* shall be trodden under foot *during* 42 *prophetic months*; or 1260 *years*; and, at *the end*, cease to be so,—that *the witnesses shall prophesy in sackcloth*, the same period, and then *cease to prophesy in sackcloth*,—and that *the woman shall be driven into the wilderness* the same period, and then be delivered. To add no further particulars, it will undeniably follow from these premises, that the 2300 *years*, and the 1260 *years terminate together*, at this memorable period *the papal horn*, *the little horn of the he-goat*, *the ten-horned beast*, *the man of sin*, and *the king who magnified himself above every god* will all be overthrown; and, at the same period, *the abomination of desolation* set up by *the he-goat's little horn*, will be removed; *the sanctuary* of *the spiritual temple* be cleansed; and the Jews begin to be restored to their own land. In a word, the tyranny of *the papal horn*, and that of *the little horn* of *the he-goat*, for instance, terminate together: and their period of existence is the same: consequently, *they begin together*. In addition to what has been said, it is proper to remark, that the true key for fixing the commencement of the 1260 years is furnished by the Prophet himself. It certainly commenced when the saints were first given into the hand of *the papal horn*: or, when the old *Pagan beast* revived *by setting up a catholic spiritual idolatrous tyrant in the church*. *The Pagan beast* was slain when Constantine the great asscended the imperial throne; the empire then ceased to be *a beast*. It lay dead from thence till the year 606, when, in the reign of the Emperor Phocas *it revived*, and became once more an *idolatrous persecuting empire*, in the very act of constituting the Pope Universal Bishop, and supreme head of the church, in spirituals. By which, the saints were delivered into his hand, and the worship of images, the favorite object of *Boniface the third*, the then reigning Pope, was sanctioned. Indeed scarcely a year had elapsed from this, when *idolatry* was publicly authorized by the Sovereign Pontiff. The ancient Pantheon, formerly the sink of all the abominations of Paganism, was restored, though under a different name, to its original destination.—The mediatory demons of corrupted Christianity occupied the vacant places of the mediatory demons of the Gentiles; and instead of Jupiter and his kindred deities, the virgin-mother of Christ, and all his martyred saints received the blind adoration of *the revived ten-horned beast*. At this time the apostacy, which before could be recognized only in individuals, became the embodied and established apostacy of a spiritual catholic empire, over which *the man of sin* presided.

The period of 1260 *years* then commenced in *the year* 606, of course it will end in *the year* 1866. Let us next turn towards the East, continues the author, and see if we cannot discover, *in this same year*, the rise of the he-goat's *little horn*, and the vestiges of that *transgression of desolation* which was to continue through *that period*.

In the year 606, *Mohammed* retired to the cave of *Hera* to fabricate that false religion which soon

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after darkened the whole oriental world. Here then we behold *the desolating abomination of the he-goat's little horn* springing up, as we are taught to expect from prophecy, at the beginning of the 1260 years, and in a short space completely polluting *the spiritual sanctuary* of the Eastern church. Before the author proceeds to trace the resemblance between *the little horn* and *the religion of Mohammed*, he first attempts to ascertain the period from which the 2300 years before mentioned is to be dated; to settle which he observes as follows. *The Medo-Persian empire* arose in the year A. C. 536, and it *was cast down to the ground* and *stamped upon* in the year A. C. 330, these are the two limits of the empire. In the vision, Daniel did not discover the Ram *rising*, but *standing*, by the river, in full possession of power; which must be sometime within those limits, but when is left uncertain; the great period of 2300 years and of 1260 years terminate together in the year 1866, now if from hence we compute backward 2300 years, we shall arrive at the year 434; if 2400 years from the same period, as *the Seventy read*, and we shall arrive at the year 534; and if 2200 years from the same period, according to the reading mentioned by Jerome, we shall arrive at the year 334. But no remarkable event happened either in the year 434, or, in the year 534, which could induce a belief that, in either of those years, the vision of *the ram* and *the he-goat* commenced. On the contrary, the year 334 is big with events highly interesting to the Persian monarchy, for in this year, *the he-goat* ran unto *the ram* in the fury of his power, and smote him upon the banks of the river Granicus, *standing*, as he was, in *the hitherto undisputed* possession of empire; and hence, there is satisfactory evidence that the year 334 is the true date of the vision of *the ram* and the *he-goat*, and that the number 2200 is the true reading. Thus evident it is, that the year 606 is the beginning of the period of 1260 years, when *the little horn of the he-goat* arose; and no other era can, it is conceived, possibly answer to all the tests furnished by the prophet. And as Mohammed began to fabricate the imposture, this same year, which soon filled the empire, symbolized by the he-goat, with gross darkness, and has hitherto continued, and to all appearance will continue through the whole period of 1260 years, there is strong reason to conclude, that the Mohammedan power is indeed the power symbolized by *the little horn* in question. This, however, will be further evident by the following considerations.

A horn, it has been said, symbolizes *a temporal*, or, *a spiritual kingdom*. *The little horn* of *the Roman beast* we have seen symbolizes *the spiritual* kingdom of *the papacy*. Hence we should naturally conclude, from the analogy of symbolical language alone, that *the little horn* of *the Macedonian beast* symbolized *a spiritual kingdom* likewise.

Again, as the little horn of the Roman beast is found in *the West*, so the little horn of the Macedonian beast is to be sought for in *the East*, and here we trust we have found it, and to this conclusion we are conducted by *a chronological, analogical* and *local coincidence* of circumstances and events.

We learn from history that *Mohammedism* arose in *the East* in the year 606, at the commencement of the 1260 years, during which period it must continue: but *the secular power* of Mohammed did not commence till several years afterwards, therefore, *this little horn* must symbolize not *the temporal*

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but *the spiritual* dominion of Mohammed. We also learn from the rise and duration of *this little horn*, that neither *Antiochus Epiphanes* nor *the Romans* have any connection with it: for otherwise the period of 1260 years, with all the great events which must be accomplished in it, would long since have been over and past, which certainly is not the case. The Prophet informs us that, small as *this little horn* at first was, it soon "waxed exceeding great toward the south, and toward the east, and toward the pleasant land." *Mohammedism* accordingly, though very limited in its origin, soon spread itself over *the whole Macedonian empire*, as the papacy spread itself over *the whole Western empire*. Thus this huge colossus, *the great double apostacy*, in the self-same year, set his feet, one upon *the East*, and the other upon *the West*, astride the Roman empire, and there *the monster* has stood rising of twelve centuries, and to all appearance will continue through the destined period, now almost closed, of 1260 *years*.

Mohammedism is a medley of *corrupted Christianity*, *Talmudical Judaism* and *Arabian superstition* purged of *the old Pagan idolatry*. It recognizes Moses, the prophets and Jesus Christ, whom the Mussulmans are taught to hold in high and mysterious veneration: and Mohammed acknowledged the divine authority of *the Pentateuch*, *the Psalms* and *the Gospels*: but required *the Koran* to be received as a substitute for them. Such was *the transgression of desolation* which set itself up against *the Prince of the host*, *the Prince of princes*; and, as represented by St. John, is strictly *an apostacy* from the pure faith of revelation conceived by *a fallen star*, or *an apostate Christian Pastor*. This afterwards caused the *daily sacrifice to cease*, and gave both *the sanctuary*, the *spiritual* sanctuary of *the Christian church*, and *the host* to be trodden under foot. Doubtless *the sanctuary* here mentioned by Daniel is to be understood in the same sense as *the temple* mentioned by St. John; that is, *the church of Christ*. The outer court of that Temple was to be trodden under foot 42 months; but here *the sanctuary itself* was to be trodden under foot by *the Mohammedan little horn*, not indeed at its first rise, but when it had "waxed exceeding great": or when the crescent had triumphed over the cross, in the midst of Constantinople. Here we notice, after the author, with admiration, the different language of Daniel and St. John, considered as applied by the former, to the Greek, and by the latter, to the Latin Church. *Mohammedism* is represented as *putting an end* to the daily sacrifice, as treading *the sanctuary itself* under foot, and as planting the abomination of desolation *in its inmost recesses*: But the papacy is described as treading under foot *the outer court* of the Gentiles and *the holy city only*, being unable to reach the *temple* or *sanctuary* of God, and *the altar* and *them that worship therein*. Such accordingly has been the event. The skeleton of the Greek church remains, but we hear of no spiritual worshippers in it, since the establishment of Mohammedism, the *sanctuary itself* is polluted, no grateful incense aspires to heaven from off its altar. On the contrary, the Latin church has retained within its bosom *a hidden seed* who worship in *the spiritual temple*, and serve at *the spiritual altar*; there *the witnesses* have always prophesied, though in *sackcloth*; and there, after they were slain by the beast, they have revived and ascended into Heaven.

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At *the end* of the four kingdoms of the Macedonian beast, says the interpreting angel, when the transgressors are come to the full, a king of *fierce countenance*, and *teaching dark sentences* shall stand up. He was to come after the four kings, not to be contemporary with them. Such accordingly was the event. When those four kingdoms had come to their end, the religion of *Mohammed* arose, first at Mecca, afterwards it spread through Syria, and thus became *a little horn* of one of the four *subverted horns* of the he-goat.

The horn was first to be *small*, and afterwards to be *great* in in *a Southern*, *Eastern* and *Northern* direction. Mohammedism for some years had but few proselytes; but soon its conquests extended *Southward*, over *Arabia*, *Eastward*, over *Persia*, and, in after ages, over *Hindostan*, and *Northward*, over *Palestine*, *Asia Minor* and *Greece*. Its conquests *Westward*, were far less considerable, and less durable.

The king or little horn was to arise *when the transgressors were come to the full*. Such was the case in Christendom in the year 606, when the saints, in *the West*, were delivered into the hand of *the little papal horn*, and especially in *the East*, where, as a just retribution, *the sun and the air began to be darkened* with the smoke of Mohammedism, which, in its progress, has, for ages, wholly extinguished the light of divine truth.

The king also was to be *fierce* of *countenance* and *a teacher of dark sentences*; that is to say he was to be *a spiritual power upheld by force of arms*. The little horn was to be *a religion* not of the Lamb, but of the Dragon. *The dark sentences*, the little horn was to teach, were *spiritual enigmas*: or the pretended revelation of Mohammed *the Koran*: the substance of which, according to Mohammed or his disciples, is *uncreated* and *eternal*; subsisting in the essense of the Deity, and inscribed, with *a pen of light*, on the table of his everlasting decrees.

The little horn or king was *to cast the stars of Heaven to the ground*, and *stamp upon them*; and the religion of Mohammed was professedly set up against the symbolical host and stars of heaven, or *the bishops and pastors of the Christian church*, many of whom it has compelled to apostatize, and has utterly extinguished the luminaries of Christianity where it has prevailed.

The little horn was *to magnify itself against the Prince of the host*, and *to cast down the truth to the ground*. Accordingly Mohammedism has always magnified its founder above *the divine author* of the Christian religion. The impostor allowed Jesus the son of Mary to be *a prophet*, but he maintained that *he himself was a greater prophet*; and that the Koran was destined to supersede the Gospel.

The strength of the little horn *was to be mighty* but not by *its own strength*. The Gospel of Christ is *in itself* quick and powerful; when preached to the heathen world it appeared, by its progress against all opposition, that it was not only *mighty*, but *mighty in itself*, it required not the assistance of the temporal arm to support it. But *Mohammedism*, strong as it became, was never mighty *by its own natural strength*. It avowedly relied, not on the voice of reason, and argument, and evidence, but on the strength of the Saracenic sword. The impostor made slow progress while

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he confined himself to preaching; but after he assumed the sword he soon propagated his religion through the East. Thus was the power of Mohammedism *mighty*, but not like the Gospel, by its *own power*. Thus did it destroy wonderfully, and prosper and practise.

The little horn through his policy *would cause craft to prosper in his hand*. Thus the historian testifies that *the use of fraud and perfidy*, of cruelty and injustice, were often *subservient to the propagation of the faith*. Nor was *perfidy* the character of Mohammed alone, his example is copied by his numerous votaries. "It is scarcely credible," says another historian, "how far the littleness of pride is carried by *the Porte*, in all their transactions with the Christian princes. To support their faith, and to extend their empire, are the only law of nations which they acknowledge. In a word, lust, arrogance, cevetousness, and *the most exquisite hypocrisy*, complete their character."

Another characteristic of the little horn is, that he *should destroy many while in a state of negligent security*. This peculiarity, in the whole progress of the Saracenic arms, the author exemplifies at considerable length, from history. It will be sufficient to observe in general that the birth of Mohammed was placed in the most degenerate period of the Persians, the Romans and the Barbarians of Europe. The empires of Trajan, or even of Constantine or Charlemagne would have repelled the assaults of the naked Saracens. But the enthusiasm of the Caliphs made them disdain the ordinary modes of warfare, and they attacked with the same vigor and success, says the historian, the successors of Augustus and those of Artaxerxes, and the rival monarchies, at the same instant, became the prey of *an enemy whom they had been so long accustomed to defise*.

Lastly the little horn is destined *to be broken without* hands: this event will take place at the close of the period of 1260 *years*; and of course is future. Then will the sanctuary be cleansed from *the abominations* of *the two-fold apostacy*: For Popery and Mohammedism will not be divided in their deaths. *The Ottoman power*, however, like its predecessor, *the Saracenic Caliphate*, will be annihilated previous to the expiration of the 1260 years; and so, previous to the downfall of *the revived Roman beast*, and of his little horn *the false* prophet; for *the mystic waters of the Euphrates* are to be completely dried up under *the sixth vial*. The downfall of *the Ottoman empire* will greatly weaken *the spiritual* horn of *Mohammedism*, but will not altogether break its strength. How it will be broken *without hand* the event must determine. The result of our enquiry, on this very interesting point, must be this, that the Spirit of inspiration by *the little horn of the he-goat* designed to symbolize *Mohammedism*, and nothing but *Mohammedism*.

[To be continued.]

An Abridgment of Bryant's Observations on the Plagues of Egypt, &c.

(Continued from p. 137.)

Ninth Plague. PALPABLE DARKNESS. Exodus x. 21—23.

THIS judgment was very extraordinary; nor had any thing similar been ever experienced by this, or any other nation. It was certainly direct-

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ed with a particular view; and bore a strict analogy with the sentiments and idolatry of the people who suffered. They were a wise and learned nation, with minds much enlightened. They had traditions transmitted of the principal events from the commencement of time; they had been acquainted with the history of creation; and we may, from particular traces, perceive that they knew the mode in which it was carried on, and the hand by which it was effected. But they chose to express every thing by allegory; and these allegories were again described by symbols and hieroglyphical representations, to which they paid an idolatrous reverence.—By these means the original object became obscure, and the reality was lost in the semblance. They looked upon *light* and upon *fire*, the purest of elements, to be proper types of the most pure God; and they regarded the *sun*, the great fountain of light, as a just emblem of his glory, and likewise of his salutary influence upon the world. This was specious, but of a dangerous tendency; as it drew away their attention from the proper object of worship, which became by degrees obscured, and was at last totally effaced. Both the name and idea of the true God were lost; and adoration was paid to the sun, and to the earth. The sun was esteemed to be the soul of the world, and the ancient Egyptians supposed this luminary and the moon to rule all things by their influence.

I have mentioned that the Egyptians were a people of great learning; who seem to have been superior in science to any nation upon earth. But they prostituted these noble gifts; and through an affectation of mystery and refinement, they abused the knowledge afforded then; for by veiling every thing under a type they at last lost sight of their original intelligence. They at first considered *light* and *fire*, and the great fountain of light the *sun*, merely as proper emblems of the true deity, the god of all purity and brightness. But such was the reverence which they paid to them, that in process of time they forgot the hand by which these things were framed; and looked upon the immediate means and support of life, as the primary efficient cause, to the exclusion of the real creator. What then could be more reasonable and apposite than for a people, who thus abused their intelligence, and prostituted their faculties; who raised to themselves a god of day, their Osiris, and instead of that intellectual light, the wisdom of the Almighty, substituted a created and inanimate element, as a just object of worship,—what could be more apposite than for a people of this cast to be doomed to a judicial and temporay darkness? The judgment bore a strict analogy with the crime; and as it was a just punishment to them, so it was a proper warning to others not to give way to the like mystery and illusion.

Nor was this all. As the Egyptians betrayed an undue reverence for the sun and light, so they showed a like veneration for night and darkness. Night was esteemed by them sacred, as being more ancient than the

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day; it was made a deity and worshiped. Night and shade are mere negatives; but the Egyptians introduced them as real, sensible, and substantial beings, and gave them a creative power. This people were therefore very justly condemned to undergo a palpable and coercive darkness, such as prevented all intercourse for three days. In short they suffered a preternatural deprivation of light, which their luminary Osiris could not remedy; and were punished with that essential night which they so foolishly had imagined, and at last found realized.

Tenth Plague. DEATH OF THE FIRST BORN. Exodus xi. 4—8. xii. 29, 30.

Moses here speaks with great dignity as well as authority, in consequence of the high commission, which had been delegated by God to him. He gives public notice to all that at midnight the first born in every family should be cut off. He says that there should be a great cry throughout all the land; such as they had never experienced before, nor would ever be witness to again. The calamity therefore must be great, and adequate to this extraordinary mourning, since no nation was so addicted to tears and lamentations as the Egyptians. Their grief at the season here foretold was to exceed every thing, either real or artificial, that had ever preceded. It was not a remote and imaginary misfortune which they were to lament; but an intimate and affecting evil. Their first born, the pride and solace of each house, was to be cut off; so that their sorrow was to be from the heart, real, exuberant, and universal. Of all this there was a proper warning given, which must have served with many towards anticipating the calamity by a fearful expectation; and must have rendered the people in general more ready to afford the Israelites their dismission, through whose detention they suffered.

But there was a meaning in this judgment of greater consequence than in any which had preceded. The destroying angel was to pass through the land of Egypt, and to display his power over the people. And the Israelites were also liable to be cut off, unless they observed a particular caution prescribed, the only means of their salvation. In consequence of this it pleased God to institute the passover, by the observance of which they were to be secured for the present; and a secret intimation given of greater blessings hereafter.

When the Israelites had performed the sacred ordinance which had been enjoined them, they waited for the great event which was to bring about their deliverance. At last the cry was up. For *it came to pass, that at midnight the Lord smote all the first born in the land of Egypt. And Pharaoh rose up in the night he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house wherein there was not one dead.* The suddenness of the stroke, and the immediate and universal cries of death at midnight, that particular awful season, must have filled every soul with terror.

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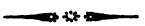
One manifest purpose of providence, in these signs and judgments, was to punish the Egyptians by a series of evils; and this on two accounts. In the first place, because they were blessed with noble parts and great knowledge, which they prostituted to a shameful degree. And secondly, because, after their nation had been preserved by one of the Israelitish family, they had, contrary to all right, and in defiance of original stipulations, enslaved the people to whom they had been so much indebted. And not contented with this, they had proceeded to murder their offspring; and to render the people's bondage intolerable by a wanton exertion of power. It had been told them, that the family of the Israelites collectively were esteemed as God's first born; for from that family Christ was to proceed, *who is the first born of every creature!* Therefore God said to them, *Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first born.*

But they heeded not this admonition; hence the judgments came upon them, which terminated in the death of the eldest in each family: a just retaliation for their disobedience and cruelty.

[To be continued.]



On Scandal and Slander.

THE faculty of speech is one of the most excellent in the nature of man. It is a principal means of social happiness. At the same time, when perverted through an evil heart, it often becomes the occasion of so great evil, that it may be fitly called a destroying fire, a deadly poison, a world of iniquity; as the tongue is described by a sacred writer. Profaneness, falsehood, and slander, with vain and idle discourse, may be ranked among sins of the higher order. These are a cause of great dishonor to God and unhappiness to men. Christ in his own discourses; and the penmen of the scriptures, by whom his will was written, gave many exhortations against sins of the tongue, and many warnings of their guilt in the sight of God. Christians are exhorted to be careful how they speak, that their discourse may be wise, according to knowledge and in the spirit of love. They are forbid the use, not only of slander, falsehood and profaneness; but all discourse, which is not attended with benefit to themselves or others: all such discourse is called idle words.

Leaving, for the present, other sins of the tongue, it is the design of this paper to remark on the wickedness of propagating scandal, or slanderously defaming others; and to shew that it is wholly inconsistent with a Christian temper and practice. More indulgence is given to slander than to many other sins of the tongue. On first view this appears strange, and can be accounted for, only, by that general depravity of the heart, which feels but little for the wounds of a neighbor's reputation.

Slander consists in false and defamatory representation of the character and conduct of

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others, tending to injure their feelings, reputations or properties.—Scandal, although it implies an evil character, may be either true or false; but slander always consists in falsehood. This distinction in the meaning of the two words should be carefully noticed. A propensity to propagate scandal discovers a bad heart. Although the things reported be true, it is not always wise, and sometimes it is sinful, to proclaim them abroad. If in some instances, it may be requisite for the safety of mankind that scandals be made public, there are many others in which it doth an injury both to society and to individual persons. Common sense, sound reason, and an honest heart do not find it difficult to distinguish these cases. When the matter of scandal is true, it is not the part of a Christian and a wise man, to divulge it, and thus scandalize human nature, when no benefit can come from the publication. What pleasure can a benevolent man find in reporting the scandals of his neighbor's life, when it is not required by the public good? Allowing such scandals to be true, it is the duty of Christians to reprove, seek the reformation of the guilty, and cover their defects with charity, sooner than to blazon them to the world.

The propagation of scandal doth not benefit public morals. It accustoms mankind to hear base things without abhorrence, and often establishes the wicked in an evil way, from an opinion that they are no worse than others, or that their character is irretrievably lost, after which they find no motive for restraint. If the propagation of scandal is so often sinful, how much more is slander, which consists in falsely defaming the reputation of other men? To convince ourselves of the baseness of slandering others, and how inconsistent it is with a Christian practice, we ought deliberately to consider its motives, causes and consequences. In this consideration, we should remember that it always arises from a sinful heart. Did all men love their neighbor as themselves; were they as solicitous for the interest and happiness of their brethren as they are for their own, the tongue of slander would cease. They often defame other people with an intent to advance their own reputation.—Some portion of that pride, which is natural to the human heart, is found in all men. They desire to be thought superior to other people, and for effecting this, instead of a strenuous exertion to excel, to correct their own errors, and amend their faults, they endeavor to debase their neighbor below themselves. They tarnish his virtues, stain his reputation by their own ungenerous suggestions, magnify his little failings, and ascribe his conduct to very untrue motives, that they may obtain a superiority for themselves. To rise and excel is hard, while to defame and tarnish is easy for the most degenerate mind.

Enmity is a common motive to slander. When sin extinguished a virtuous love from the human mind, it enkindled the passions of envy, hatred, and enmity. A sinner will envy his neighbor, when he knows that taking from him his reputation or property will add noth-

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ing to his own. A dislike to see others prosper and become happy and respected is an ingredient of a sinful temper.—This malignant disposition exists, and is what we denominate envy and enmity. These passions are the poisoned breath, which spreads abroad innumerable slanders, for which no cause exists.

Jealousy is another cause of slander. Jealousy is that evil suspicion, which imputes to bad motives such actions, as under all attending circumstances admit a good construction. Jealousy discovers a bad heart. A consciousness of unworthy motives in themselves leads many to impute the same to others. What is at first only suspected, is soon believed and next reported. Although the first report be whispered or spoken to a confidential friend, it soon passes through many private communications, until it sounds abroad, and a fair reputation is irretrievably stained.

A love of amusement is often the cause of groundless and most cruel slander. This commonly happens in companies, which are convened to divert themselves in a vacant hour. Circles for conversation, gathered on laudable motives, often degenerate into this sin. In lack of other discourse, through poverty of understanding, subjects of slander are always at hand. A defamatory hint passes from lip to lip, every new tongue adds some cruel circumstance, until that, which originated in loose suspicion terminates in the judgment and condemnation of an unfortunate fellow creature, who is not present to explain some trifling circumstance in acting, from which the whole arose. So great is the temptation, in this way, that those who assemble with pure intentions should be guarded, lest their discourse degenerate into slander, the propagation of scandal, and the words of busy bodies, who meddle with other people's matters. An insinuation is often fatal. The false coloring of an innocent word or action may ruin a good name, or a transaction which is decent, by a little false coloring, may be made to appear ridiculous, thus subjecting the innocent to undeserved shame.

In the multitude of words their wanteth not sin. Those who are constantly in company, and speak without consideration, will hardly refrain from slandering their neighbor. A dislike of retirement, a love of company, and a desire to lead in conversation, expose a person to say many foolish and hurtful things, some of which doubtless will be slanderous. No one is wise at all hours, nor hath any man such a fund of knowledge and wisdom as will warrant him to be always talking. Those, who incessantly desire a visiting circle, and to indulge themselves in a multitude of words, cannot resist the temptation to slander.

The consequences of slander are so destructive, that an evil can scarcely be mentioned, which doth not follow in its train. It pains the honest and innocent heart, distresses families, and in many instances, by its remoter effects, convulses society at large. Reputation is more dear than property, yea precious as life. All must be

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sensible of this, except it be those few, who by their vices have made themselves outcasts from society; and one of the most common causes which reduces men to that miserable state is, that they have previously lost their sense of the value of reputation. Many, who indulge themselves in slandering others, would esteem it the greatest cruelty to be treated in the same manner, and would find the pain of scandal to be bitter as death. A good name is like precious ointment; it is a man's peace and joy, his honor, his substitute for property, the bread of his mouth, his recommendation to be treated respectfully, and admitted to all the comforts and privileges of society. By the destruction of his good name he is deprived of all these blessings. Slander grieves the heart, and breaks the spirit of the injured person, shames his family and connections, deprives them of their daily bread, and prevents their success in the honest employments of life. What benevolent man would reduce his innocent neighbor to such distress?

The direct tendency of slander is to create ill-will and contentions. Hence, wars and fightings take place between individuals, families, neighborhoods and nations. Of the animosities with which the world is filled, a greater number arise from slander than from all other injuries. Only a few have sufficient self command to endure slander with patience. Men generally esteem it as an attack on all which they hold dear; when becoming angry and seeking revenge they resort to the most bitter retaliation. Thro' such means families enter into quarrels and become the most determined foes; while others join the contention until it spreads through a whole adjacent country. Such contentions often descend from generation to generation. Behold! how great a matter, that which was at first a litle fire kindleth. The sin of slander, having such effects, must be great against the injured person, against the community in which it takes place, and against the Christian law, which hath given one comprehensive rule for our treatment of others, "Thou shalt love thy neighbor as thyself."——However this iniquity may escape the punishment of men, the Lord will chastise it as a breach of his commandment, "Thou shalt not kill."

This is a serious subject for the consideration of every reader. The practice of slandering others is so frequent, we hear it in so many companies that it is impossible to avoid the example. Many, without any fixed enmity, do it incautiously, thinking they may imitate others, or that they may innocently propagate a scandalous report, although in their own consciences they do not believe its truth. Others, finding no proper subjects for their constant loquacity, through the want of useful knowledge, are tempted to traduce; and many justify themselves by thinking it only a trifle. But reputation is so sacred, its loss is followed with so many evils, that in this matter there can be no trifling injuries.

How carefully ought Christians to guard themselves against this

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sin! All the motives and causes from which it proceeds are directly contrary to a Christian spirit, to the law of love by which their actions should be governed, to the good of mankind, to their holy profession, and to the mild example and benevolent conversation of our divine Redeemer. All may be assured, that however small this sin now appears to them, or whatever amusement they may derive from the practice, in a time of serious consideration, on a death bed and in prospect of judgment, it will grievously wound their conciences.

Am I not deceived?

THIS is a question, which every considerate man will frequently propose to himself. If there were no world beside the present, and no interests greater than those of this life, it would become us often to review and enquire whether we are acting wisely? Whether we are in the path of duty, and doing that which is most conducive to the glory of our creator, our own good, and the best interests of men, with whom we are connected in many endearing and important relations?

Am I not deceived? is a question, which every youth ought to propose to himself, when the allurements of the world entice him away from the practice of such virtues, as have been inculcated by pious parents and instructors. Youth is the season of life most liable to deception. To such the world appears in false colors. They have not learned their own hearts; they have not by experience, become acquainted with the enticements of the world; neither have they known the need of the grace of God to preserve them from falling into presumptuous sin. The greatest number of those, who fail of eternal life, have been, in their youth, deceived into false doctrines or a practice contrary to piety.

Am I not deceived? is a question proper for all, who are engaged in the active scenes of life. When the world presents its enticing objects; when pleasure, power and wealth combine to tempt the weak heart, and offer all their good to its immediate enjoyment; at a time of life when the powers of nature, both animal and intellectual, have the greatest degree of energy for successful enterprize, it must be a fit time to enquire, Am I not deceived? Those persons, in the full vigor of life, who are embarked in the most prominent schemes of the day, when ther worldly property or honorable office be their object, are in great danger of being deceived concerning the value of present things. Excited by the energies for action, which they feel in themselves to be unimpaired; and, having a strong relish for worldly good, nothing short of a sense of duty and a clear opinion of worldly vanity, will save them from delusion; unless they are preserved by the special grace of God. To such, the exhortation of the prophet may be fitly applied, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

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But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment and righteousnes in the earth: For in these things I delight saith the Lord."

Am I not deceived? is a question proper for those, who are advanced unto old age. The aged, if they have fought the good fight of faith, are worthy of double honor: If they die in the Lord, their death is precious in his sight, and their works of faith and charity will follow them, in an everlasting reward. But, as they have passed thro' many scenes, which allure to sin; have had innumerable corruptions of their own hearts to combat; have been in many temptations, which are resisted with difficulty, and have been long in the warfare between truth and error, in which the great deceiver often appears as an angel of light, they must have reasons peculiar to their own state for being guarded against delusion. Every aged person, who reads this, will feel the propriety of these remarks. He will review his life with care lest he have fallen into some error, or some unchristian practice, which is inconsistent with a godly life in Christ Jesus.

Am I not deceived? is an enquiry which will be made by every person, who lies on the bed of death, or who views himself seriously called.—Death is a change, which all must experience. To all men it will be a solemn moment, in which they will anxiously enquire, "Am I not deceived?" In the hour of death, errors will be renounced, which have been before received; pleas of excuse will vanish, on which strong reliance hath been placed, and the most serious truths will break in on the soul. Although reason may be weakened, the appetites will lose their influence, and thus, conscience will have a new power to excite either hope or fear. These thoughts were excited by hearing of such an instance. One, who had lived, what is called a moral life, was suddenly attacked by fatal sickness. When a hope of living was extinguished, the clergyman of the parish was suddenly summoned. He came in haste, as a good man would do, in such a case. He eagerly approached the dying bed, from which he heard the doleful accent, "Am I not deceived?" A few excellent counsels were given, and with the conclusion of a short prayer, the spirit departed into the unseen word!

The last words of the dying man, "Am I not deceived?" have made a deep impression on my mind.—Another serious thought hath occurred to me, Why was not the spiritual adviser called, while there was opportunity to instruct the dying person?

X. S.

Incidental Events.

ON reading a late number of your Magazine, my mind was impressed by Matilda's account of the first means of her seriousness. As she walked in the garden, she saw a decaying flower, when this thought immediately affected her, "Dost thou consider this flower? In

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the same manner, thou must decay and die!" No one can doubt that the Spirit of God used her sight of the flower as a mean of inducing seriousness, which she had never before felt. Her walk in the garden and her sight of the flower, were incidents in her life, which men, generally, would esteem wholly uninteresting; indeed, they would call them casual or accidental. I was led into a train of reflections on what are commonly called incidental or casual events. Some of these events, in the first instance, are surprising; but, a greater number of them are esteemed small and without interest. They are thought to be little things, which are necessary to connect the greater events of life, or to amuse men, and uphold them in a kind of useles existence, between the periods of their more weighty duties. Is such an apprehension just? Is it honorable to the providence of God? Or doth it lead to a just estimate, either of divine efficience, or the powers and actions of intelligent minds? Concerning God we are informed, that by him all things consist; and, if they consist by him, their active powers must every moment be under his direction. Of his providence it is said, "Not one of the sparrows falleth to the ground without our heavenly Father; and that even the hairs of our head are numbered." Of men it is said, "Every idle word shall be brought into judgment." Each of these representations, with many others of similar import, lead us to believe, that the smallest of all events are under the direction of infinite power and wisdom: also, that the occurrences in our lives, which we esteem small, have a necessary connection with the greatest good or evil. Does it depend on us to determine what events, in their consequences, will be the greatest? Or shall we call some things incidental and casual, and others great and wonderful, because the consequences of some are seen, and of others unknown? Rather, let us admire the glorious providence of God, by which all things are ordered, which can produce eternal good from the most improbable means. Let us consider the agency of our heavenly Father, in every step we move, in every object we behold; as well, as in every sermon we hear, or in the great events, which shake the world and astonish mankind. Much truth is symbolized in Elijah's vision, "And he said, go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountain, and broke in pieces the rocks before the Lord; but the Lord was not in the wind: And after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord, was not in the fire: And after the fire, a still, small voice." It was in this voice the Lord said, "What dost thou here Elijah?" Why hast thou forsaken thy duty? Why dost thou, a prophet of Almighty God, hide thyself from the face of the children of men? By the still, small voice of the Spirit of God, he hath often addressed sinners and Christians; saying,

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to the one, "Why do ye linger on the plains of Sodom?" to the other, "Why do ye hide in this mount, having backslidden and hid from your duty?" It cannot be supposed, that the Lord, who hath given us his word, and taught us by the ministry of his Son, should not, also, give us the means of instruction in all the common incidents of our lives. The voice of nature is, repent and obey; the same is the voice of providence, in all which betides us through life. If we were disposed to gain moral and religious instruction, it might be found in every view of nature and providence, in every path we walk, in every hour of self examination, and from every incident in human life.

Why are we not sensible, that "in God we live, are moved and have our being?" Why do we not reflect that the providence of God ordereth those events, which we call incidental? The safety we experience, every hour, is an instance of divine goodness, and leadeth to repentance. While every living plant reminds us of the life-giving power of God; each falling leaf and drooping flower is a monitor of death and the grave. How great is the evidence against which men sin!

D.

FROM THE PHILADELPHIA INTELLIGENCER.

"——*The full assurance of hope.*"—Heb. vi. 11.

THERE are *two methods* in which a Christian attains the "full assurance of hope;" and these correspond to two senses in which this phrase ought to be understood. When the believer has clear views of the glory of God shining in the plan of salvation by Jesus Christ; sees that it is the purpose of God to save in this way; sees that full salvation is here provided for the very chief of sinners; feels that he supremely approves of this adorable plan, and though realizing himself to be among the vilest of the vile, has no reluctance, no hesitation, no fear, to trust himself entirely on the merits of the Saviour; sees that his doing so is not only his own choice, but God's command, and conducive beyond expression to the divine glory; is conscious that the doing of it makes him inexpressibly hate and desire to be delivered from all sin, makes him delight ineffably in the will of God, so that he chooses to be, to do and to suffer whatever God shall please to appoint—so that the divine will, in all possible circumstances and cases, appears so excellent that it is the only thing that can be thought of as tolerable; and when, as the result of all, the believer desires "to depart and to be with Christ which is far better" than any thing and every thing which the world can offer, and yet is willing to live, and labour, and be afflicted, as long and as much as God shall see to be best.—Here, I would say, is "the full assurance of hope;" or rather, here is that which puts it out of question, and perhaps out of the mind of the believer himself at the time, whether he hopes or not. It is manifest, however, that he who

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has these views and exercises, has that which will not permit him to doubt of his love to God. It is also a fact, that if the question about his own interest in the covenant of grace, and consequently his final safety and salvation, should occur to the believer, as it sometimes may, at such a season as has been described, it must immediately be resolved by the very state of his soul. He cannot, while in this state, doubt or fear in regard to his union with Christ and salvation by him. It is in this way, I apprehend, that believers have what some eminent divines* have denominated the *extraordinary "witness of the Spirit;"* at which time, by a confidence that is, as much as any part of the exercise, the Spirit's own blessed work—a confidence which is *sui generis*, and which by its nature and existence renders it in a sort impossible to doubt—they become fully assured, or have "the full assurance of hope," that they are the children of God. This, then, is the the *first* manner or method in which this desirable confidence may be obtained, or in which it may exist.

But now it is to be remarked, that to this season of divine light, and enlargement, and hope, there may possibly succeed a season of as great darkness and dejection. The believer may be assaulted with temptations that he never experienced before; may feel a heart of hardness, and of rebellion too, that he did not know or believe that he ever possessed. He can get no clear views of divine things. He has no liberty or engagedness of affection in any duty. All his struggles (and he makes many) seem to be without effect. He obtains no relief. What now, has become of his assurance of hope? It appears like a dream of the imagination. Perhaps he really concludes it was nothing else. He seems as if he had not a ray of hope left. He is ready to sink down into utter despondence. Still, however, he struggles on; and after a time, (perhaps a considerable time,) he gradually or suddenly emerges from his despondent state, and gets a renewal of all, or of much, that he before experienced. What are his views now? He has begun to learn from fact, what he before believed in theory, that he depends on God entirely for all the faith and comfort that he obtains. He perceives that God has been teaching him, and that too in a way that he never thought of, what abominations there are in his heart; and yet he sees, and he wonders while he sees it, that all this has not cast him out of the covenant of grace. Nay, he now perceives that his confidence of an interest in that covenant is more settled and firm than if these trials had never taken place. By and by, however, trials, it may be of a new kind, again occur. Faith begins to faulter. Strong cries are poured forth for grace to help in this time of need. But the storm increases. Hope still refuses to let go her hold. Past deliverances are recollected. The mind tries to support itself from the recollection of them. It actually gets some support;

* See particularly Witsius and Dr. Owen.

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but darkness and coldness continue and increase; and they are, if not continual, yet so prevalent and of such long duration, that the mind is very far from the full assurance of hope. The exercised Christian dares not say that he is absolutely without hope, but he must say that his doubts and fears are more than his hopes. At length, another season of refreshing from the presence of the Lord arrives, and then, again, all is light, and joy, and confidence.

Let us suppose that the believer now pursues, with more clearness and success than ever before, his inquiries into the nature of the covenant of grace; so as to obtain a settled conviction that in this covenant all have a *sure* interest who are justified through faith in Christ Jesus; and that sanctification is the appointed and unequivocal test of justification. Under the influence of this conviction he institutes a close and prayerful examination into the nature of his temper, practice, exercises, views, and various feelings and situations. He searches the word of life deeply and abundantly, and he collects much from conversation, and from reading the exercises and experience of other Christians. All this he compares with what he has experienced and known himself. Jealous lest he should deceive himself, he dares not conclude, fully and at once, that there is no ground of doubt that he is interested in the covenant of grace. He hopes it prevailingly, yet he has some fears too. But his observations, inquiries and examinations continue and accumulate, till these deliberative actings of the mind enable and in a sort compel him, to come to a solid conclusion, that by all the marks and evidences which the word of God and Christian experience warrant, he must be in a justified state, and of course be interested in the covenant of grace. Here is "the full assurance of hope" of the *second* kind; which we may call *the settled and habitual kind.* This does not depend on frames and feelings. The soul may be in great distress, and in a most uncomfortable and agitated state, without losing this kind of assurance; though perhaps it may sometimes be a little shaken. But as it is grounded on the unchangeable nature of the covenant of grace, and is the result of experience, prayer, deliberation, and long examination, it will endure great conflicts and very severe shocks, without materially giving way. In one word, its possessor may lose his comforts and mourn an absent God, without losing his hope.

It is by no means to be supposed that the methods above delineated are the only ones in which these two kinds of the assurance of hope may be obtained. The statement has been made to illustrate the nature of these two kinds of the same thing; one of which exhibits faith and hope as they arise into confidence from present views and feelings; and the other as they are grounded on the reflex acts of the mind. One is temporary and transitory, the other solid and permanent. In the illustration given, perhaps the way in which a settled hope is most commonly obtained, has

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been in substance pointed out. In other cases, however, the first comfortable exercises may be so long continued, or repeated after such short intervals, that a settled assurance of hope may soon be obtained. In other cases, again, without those elevated views which have been described, there may be such an accurate discernment of the distinguishing nature of gracious exercises of a lower order, together with such a clear perception and conviction of the unchangeable nature of the covenant of grace, that the assurance of hope, as a habit, may be possessed almost from the first.

(To be continued.)

A week well spent.

By Dr. C. Mather, of Boston, in New England.

IT was constantly one of the first thoughts in a morning of this very successful minister,* "What good may I do to-day?" He resolved this question into the following particulars:

1. His question for the Lord's day morning constantly was, "What shall I do, as a pastor of a church, for the good of the flock under my charge?"

2. For Monday, "What shall I do for the good of my own family?"

3. For Tuesday, "What good shall I do for my relations abroad?" Sometimes he changed it for another, namely, "What good shall I do to my enemies? And how shall I overcome evil with good?"

4. For Wednesday, "What shall I do for the churches of the Lord, and the more general interests of religion in the world?"

5. For Thursday, "What good may I do in the several societies to which I am related?"

6. For Friday, "What special subjects of affliction, and objects of compassion, may I take under my particular care? And what shall I do for them?"

7. For Saturday, "What more have I to do for the interest of God in my own heart and life?" [*Mass. Mag.*

* In the first year of his ministry (though only about 18 years of age) he had reason to believe he was made the instrument of converting at least 30 souls.

ANECDOTE.

WE publish the following Anecdote in hopes it will yield that pleasure to our readers which we received at its recital—the source from whence it comes, leaves little doubt of its authenticity.

A young girl about seven or eight years of age, of a pious cast and uncommonly fond of attending church on the Sabbath, was asked by an Atheist—how large she supposed her God to be? to which she with admirable readiness replied—"that HE is so great that the heaven of heavens cannot contain him, and yet so kindly condescending as to *dwell in my little heart.*"

[*Augusta Herald.*

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POETRY.

Isaiah Chap. 53.

WHOSE faith has trac'd in David's less'ning line,
To Bethlehem's humble vales a Prince divine?
Who hath beheld, by Heav'n's prophetic word,
In Bethlehem's babe th' anointed of the LORD?
No pomp accustom'd mark the Monarch's worth,
No regal honors wait him at his birth,
No shouts triumphal wake the natal morn,
No herald's trump proclaims a SAVIOUR born;
No form peculiar future grace portends,
No titled greatness on his youth attends;
No pleasing hopes maturer years impart,
No kindred wishes kindle in his heart,
Nor form etherial, such as angels wear,
Bespeak the SAVIOUR GOD incarnate there.
As some weak plant deni'd its fav'rite soil,
Or withering root that mocks the culture's toil,
So springs the Prince of life. No eyes behold,
The grace or glory his designs unfold.
Himself despis'd, rejected of our race,
Born to affliction follow'd with disgrace;
His aim the world's redemption—that a foe,
Reproach their gratitude, his portion wo.
Labor and pain a furrow'd visage wears,
Full deep, the channel for incessant tears,
Suffus'd with grief he veils from human eyes,
The face still blushing for his enemies.
Yet man incensate bids the sufferer groan,
And marks the guilt and judgment for his own,
But Heav'n on him inflicts the vengeful blow,
The world to rescue from deserved wo;
He for their sins the robe of sackcloth wore,
For them the stratagems of malice bore.
While every crime transpierc'd *his* injur'd heart,
At once He took the guilt and bore the smart.
The scourge that wrought their peace on him was laid,
Man's offering he, and man's vicegerent made.
Like thoughtless flocks that leave their shepherd's care,
His guardian eye and health-crown'd pastures fair,
Man heedless stray'd from truth's and God's embrace,
And sought a happier end in error's maze.
Justice exacts the forfeiture—'tis paid,
While mercy pours the vengeance on his head,
Yet no complaint escap'd his patient soul,
In vain the waves o'erflow, the thunders roll,

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Mute as the peaceful lamb condemn'd to smoke,
He bows submissive to the unequal stroke.
By rage and violence from judgment torn,
To earth's dark cavern is the prisoner borne.
No herald seeks for *him* with loud acclaim,
An honest witness to his injur'd name;
Nor generous advocates with manly strife,
Rehearse the actions of his spotless life;
Falsehoods convict him, and no tongue defends;
One judgment both acquits him and condemns,
Since passion mark'd his course, nor fell deceit,
An equal tomb receives him and the great.

Now GOD'S eternal counsel to fulfil,
Sin's expiation made, obey'd his will;
To earth's remotest bound his seed shall rise,
Rear up his name on earth, and crowd the skies.
What tho' to death his human form he gave,
Lent a short space to silence and the grave;
Tho' with the vile in life's last scene he joins
To make his soul an offering for their sins;
For this he e'er shall live in fadeless bloom,
Victor of death, triumphant o'er the tomb.
For this thro' unborn years with joy shall see,
In unknown realms a countless progeny;
The Father's pleasure still be all his own,
And GOD'S own glory brighten in the Son;
In blissful vision of this glorious hour,
He smiles defiance to oppression's pow'r,
Begirt with strength he treads the press alone,
Then mounts triumphant to his native throne.
Faith to his blood shall point th' unerring way,
And Light himself illume the darksome day.
From north to south, from orient to the west,
His kingdom stretch, and earth restor'd be blest.
E'n kings shall bow beneath his conquering sword,
And HEAV'N and EARTH and HELL confess him LORD.

Line 4th.—How small will be the number of those who at Christ's appearing, will receive him as the promised Messiah. He came to his own, and they received him not. They laughed at his pretensions.—The prophet in the first verse of this chapter does not allude to the number of those to whom the gospel shall be preached, but of those to whom Christ in spirituality should be revealed.

5 Instead of a palace, the common birth-place of kings, that of Christ was a stable—instead of a bed of state, a manger and a couch of straw received him. The herds of the stall take the place of maids of honor.

6 It is hardly to be supposed that the wise men of the east paid the infant regal honors.

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10 Till his entrance upon the ministry, he was called the carpenter's son.

11, 12 An assumption of the imperial purple would have inspired his nation with more pleasing hopes, than a victory over the doctors in the temple and a deliverance from their subjection to the Roman yoke, the only business, as they imagined, of the Shiloh that was to come, would have much better met their expectations than the overthrow of the rulers of the darkness of this world.

17 He grew up insensibly and without observation, 'tis said; that the figure employed better represents his imagined inability to resist the enemies of the Jewish nation.—His springing from their nation at that time weak and depressed may have given rise to the allusion to a root in a dry ground or barren soil, but it is more natural to suppose it a figure of his descent from the decayed and reduced family of David.

18 There is no beauty in him that we should desire him, doubtless has reference to his design and object, rather than his person.

23 His visage was so marred more than the sons of men. He was so macerated and worn with continual griefs, that when but little more than 30 years of age, he was taken to be near 50. Epistle of Lentulus to the Roman senate quoted by Henry on the place.

25 He hid, as it were, his face from us; such is the marginal reading, probably the most correct—though neither can be thought literal expressions.

28 Yet we did esteem him stricken of God. According to Bp. Lowth judicially smitten.

47 He was taken from prison and from judgment. Scarcely two commentators agree in the exposition of this passage. By the judgment of Pilate, Christ was acquitted, but at the suggestion of his release the tumult was so great he was constrained to give him up to the populace. Thus was he taken from or against judgment. It is not so easy to determine in what sense he was taken from prison—some translations render it, he was taken away by distress and judgment.

49 And who shall declare his generation? His manner of life who would declare. (Lowth.) It is said in the Mishna and Gemara of Babylon to have been a custom of the country before any person was punished for a capital offence—proclamation was made by the public crier in these words, Quicunque noverit de ejus innocentia veniat et doceat de eo, and though our Lord seems John xviii. &c. to refer to this custom and to claim the privilege it was denied him.

56 And he made his grave with the wicked and the rich in his death. Either by the oversight of the translators there is a transposition here, or the prediction relates not to the events generally supposed. According to the evangelists he made his grave with the honorable and his death with malefactors. Lowth has it, he made his death with the wicked and with the rich man his tomb.

76 I am the light of the world.

Donation to the Missionary Society of Connecticut.

1808.

April 1. Received from the Church in Stonington.....$ 12 50.

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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. I.] JUNE, 1808. [NO. 6.

Life and Character of Rev. Jonathan Edwards.

(Concluded from p. 178.)

MR. EDWARDS from his ordination, February 15, 1727, continued laboring among the people of Northampton with great success, and to the entire satisfaction of the people, for about seventeen years, before any event happened to disturb their harmony. The church at Northampton, had before the year 1744, been composed of all persons in the town not of a scandalous behaviour, or of openly vicious lives, who from fashion, for reputation's sake, or a desire to have their children baptized, were willing to own the covenant. This organization of the church, had been introduced by Mr. Stoddard the predecessor of Mr. Edwards, and had without much attention been for many years practised upon by Mr. Edwards.

Among the members of the church thus composed, some young persons had associated together for the purpose of conversation, and reading books upon subjects of an immoral and licentious tendency. This came to the knowledge of their pastor, and he, after preaching a sermon adapted to the case, laid the subject before the church, but without mentioning the names of the delinquents. The church almost unanimously, and with great zeal, assented to the propriety of examining into the conduct of the members accused, and appointed a committee to assist Mr. Edwards in the enquiry. In pursuance of the request of the church, he appointed a meeting at his own house, to which he invited the attendance of all those who were accused as well as witnesses, without discriminating who were witnesses and who were accused. It was then discovered that the persons named were either nearly or

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remotely connected with almost all the principal families in the town, and it was no sooner discovered, than those who were zealous to have an enquiry into the conduct of the members of the church, were determined that that enquiry should not touch the conduct of their own children and friends. The town was at once in a ferment, the hands of the pastor were weakened, and the dissolute conduct of the younger church members was encouraged by the countenance and approbation of their seniors, whose ill-judged tenderness, to screen them from censure, would justify their wickedness. Whatever diversity of opinion as to the proper qualifications for church membership might have prevailed, it seems scarcely credible that any church of professed Christians would deny to their pastor the right of inspecting the conduct of the members.

Mr. Edwards' eyes were now thoroughly opened to see the fundamental error in the formation of the church. A church composed of members many, perhaps the most, of whom, did not even profess or pretend to be Christians, who were not even pretended saints, but avowed sinners, would without doubt be unwilling to have their conduct examined too minutely.—Such persons should never have been members of a church of Christ, and the practice under which they had been admitted was undoubtedly as far from being justified by the word of God, as by the principles of natural reason or the dictates of common sense.

Mr. Edwards was thus led to examine into the proper qualifications for admission to the sacrament of the Lord's Supper. And after a long time spent in reading all the authors on the subject, examining the holy scriptures, and reflecting maturely thereon, he formed the opinion that none but real Christians ought to profess to be Christians, and that none but those who professed to be, and appeared to be Christians ought to be admitted to partake of the sacrament of the Lord's Supper.

The people of the town, when they first learned the sentiments of their pastor, took great offence, and without waiting to hear him preach upon the subject, or giving him an opportunity to vindicate his own opinion, or convince them of the error of theirs, began to clamor for his dismission. He proposed to the committee of the church that he would, in his sermons, explain his sentiments as to the qualifications for communion, and give his reasons at large, but they would not consent to his preaching upon the subject. He then proposed to the church that he would, in a series of public lectures on week days, preach in defence of his sentiments, and desired their consent, but they refused to hear him. He next proposed to submit to a few of the neighboring ministers the question, whether it was not reasonable, all things considered, that he should be heard in this matter from the pulpit before his dismission, but this proposal met their decided opposition. He however did take the advice of the neighboring ministers and churches, and appointed a weekly lecture for the express pur-

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pose of explaining and defending his sentiments. The society, at a meeting convened previous to the time proposed for his first lecture, appointed a committee, who in the name of the society, went to Mr. Edwards, and desired him not to preach the lectures which he had appointed. Notwithstanding their opposition, however, he began and continued his course of lectures, upon the controverted subject. Strangers attended these lectures, but his own people would not hear him.

Mr. Edwards had considered that the separation of a minister from his church and congregation was a business of a very solemn and important nature, and such as ought not to be undertaken without great deliberation. He thought the temper of the people did not give room for that calm and dispassionate reflection, which the importance of the occasion required. But finding that the more he sought to be heard in his defence, the more clamorous the people were for his immediate dismission, he yielded to them, and consented to have the subject of their separation referred to a council, to be mutually chosen, half by the people of the church and the other half by himself.

In the choice of the council, the people of Northampton insisted that Mr. Edwards should be confined to the limits of the county. This he objected to, as it was known that most of the ministers and churches in the county, had on the subject in controversy, espoused the cause of the people, and because such a limitation not only precluded him from choosing impartial men, and men who were most distinguished in the churches for their piety, learning and abilities, but virtually obliged him to concede the right of choosing the whole council to his people. They agreed to leave this question, as to the right of Mr. Edwards to go out of the county in a choice of the council, to the ministers and messengers of the five neighboring churches, who after meeting twice, and hearing the subject largely discussed, were equally divided in opinion, and of course left the main question undecided: but gave it as their unanimous advice that Mr. Edwards should have liberty to choose *some* of the council from without the county. Mr. Edwards then proposed to the church, that if the council should consist of not more than ten churches, he would choose three of these churches within the county, and two without; but even this reasonable proposition the church of Northampton repeatedly rejected. After several meetings of the church, in which they refused to comply with the terms proposed by their pastor, a meeting was called on the 3d of May, 1750, in which they voted that in the choice of a council of ten churches, Mr. Edwards might choose two out of the county. A council was accordingly convened at Northampton on the 19th of June, 1750, who, after some ineffectual attempts at reconciling the church and people to their pastor, by a majority of one, voted that it was expedient that the pastoral relation between Mr. Edwards and his church should be immediately dissolved, if the people

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still persisted in desiring it.—The council then publicly proposed to the people to determine by their vote whether they insisted upon the dismission of Mr. Edwards: when more than two hundred voted for his dismission, and only twenty against it. He was accordingly dismissed June 22, 1750.

The dissenting part of the council protested, but in vain, against the rash and hasty manner in which the business was brought to an issue; and all good men were astonished that a people who had been so zealously and deservedly attached to their minister, and so blessed in his labors, should be so violent in thrusting him away from among them. Mr. Edwards, on the first day of July following, took his leave of his people in an affecting discourse from the words in 2 Cor. i. 14, in which he called their attention to the meeting of ministers and the people of their charge before the tribunal of Christ, at the final judgment.

After his dismission, while Mr. Edwards resided at Northampton, destitute of employment, he voluntarily preached to the people on occasions when they had no other person to supply the pulpit: till the town, in a meeting called for the purpose, voted that it was not agreeable to their minds that he should preach among them!!

The sufferings of Mr. Edwards now brought his virtues and his trust in Providence to the severest trial. He was deprived of his support, his family was numerous and young, he had little property for their maintenance, his health was slender, and rendered him incapable of labor, he was at a period of life too late to qualify himself for any new employment, and what added poignancy to every other trouble, he was forsaken by most of his former friends, and was the object of their most violent persecution. In this tumultuous scene he, almost alone, was undisturbed, his hope in God was an anchor of his soul sure and stedfast.—He was conscious of the integrity of his motives, and in the way of his duty he was ready to face every danger. Providence did not forsake him, but appeared for his relief in a way which he did not expect. His necessities for the present were relieved by the contributions of his friends and correspondents in Scotland, and by their instrumentality he was appointed a Missionary to the Indians at Stockbridge, with a salary adequate to his future support.

The minority of the people of Northampton were more than ever attached to Mr. Edwards, and although they were few in number, they were desirous to retain him as their minister and offered to support him accordingly.—Mr. Edwards acknowledged this proposed favor with gratitude, but at the same time considered that he, by accepting their offer, should be burthensome to them, and should be instrumental in perpetuating a division in the town, which he, more than any other, was anxious to have healed. Notwithstanding this was his own opinion, he asked the advice of an ecclesiastical council, in pursuance of which he finally declined accepting the offer of his friends at

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Northampton, and took upon himself the charge of the mission at Stockbridge.

Joseph Hawley, Esq. a man of great influence in Northampton, was very active as a leader in stirring up the people against Mr. Edwards, and in procuring his dismission.—We here subjoin a letter written by him to the Rev. Mr. Hall of Sutton, a member of the council that dismissed Mr. Edwards, and which was published in a newspaper in Boston, May 19th, 1760, as a confirmation of the facts before stated, and to exhibit the transactions respecting the dismission of Mr. Edwards, in the light in which the principal actors themselves viewed it, after they had time for reflection.

To the Rev. Mr. Hall of Sutton.

NORTHAMPTON, MAY 9, 1760.

REV. SIR,

I HAVE often wished that every member of the two ecclesiastical councils, (that formerly sat in Northampton upon the unhappy differences between our former most worthy and Rev. pastor Mr. Jonathan Edwards and the church here,) whereof you were a member; I say, Sir, I have often wished every one of them truly knew my real sense of my own conduct in the affairs that the one and the other of said councils are privy to; and I have long apprehended it to be my duty not only to humble myself before God for what was unchristian and sinful in my conduct before said councils, but also to confess my faults to them, and take shame to myself therefor before them. I have often studied with myself in what manner it was practicable for me to do it; and when I understood that you, Sir, and Mr. Eaton were to be at Cold Spring at the time of the late council, I resolved to improve the opportunity fully to open my mind there to you and him thereon; and thought that probably some method might be then thought of, in which my reflections on myself touching the matters above hinted at, might be communicated to most if not all the gentlemen aforesaid, who did not reside in this county: but you know, Sir, how difficult it was for us to converse together by ourselves when at Cold Spring, without giving umbrage to that people; I therefore proposed writing to you upon the matters which I had then opportunity only just summarily to suggest; which you, Sir, signified would be agreeable to you; I therefore now undertake what I then proposed, in which I humbly ask the Divine aid; and that I may be made most freely willing fully to confess my sin and guilt to you and the world, in those instances which I have reason to suppose fell under your notice, as they were public and notorious transactions, and on account whereof, therefore, you, Sir, and all others who had knowledge thereof, had just cause to be offended at me.

And, in the first place, Sir, I apprehend, that, with the church and people of Northampton, I sinned and erred exceedingly in consenting and laboring that there should be so early a dismission of Mr. Edwards from his pastoral relation to us, even upon the supposition that he was really in a mistake in the disputed point: not only be-

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cause the dispute was upon matters so very disputable in themselves, and at the greatest remove from fundamental, but because Mr. Edwards so long had approved himself a most faithful and painful pastor to said church; and also changed his sentiments in that point wholly from a tender regard to what appeared to him to be truth; and had made known his sentiments with great moderation and upon great deliberation, against all worldly motives, and from mere fidelity to his great Master, and a tender regard to the souls of his flock, as we had the highest reason to judge; which considerations now seem to me sufficient; and would, (if we had been of a right spirit) have greatly endeared him to his people, and made us, to the last degree, reluctant to parting with him, and disposed us to the exercise of the greatest candor, gentleness, and moderation: how much of the reverse whereof appeared in us, I need not tell you, Sir, who was an eye-witness of our temper and conduct.

And although it does not become me to pronounce decisively on a point so disputable as what was then in dispute, yet I beg leave to say, that I really apprehend, that it is of the highest moment to the body of this church, and to me in particular, most solicitously to inquire, whether, like the Pharisees and Lawyers in John the Baptist's time, we did not reject the counsel of God against ourselves, in rejecting Mr. Edwards and his doctrine, which was the ground of his dismission. I humbly conceive, that it highly imports us all of this church, most seriously and impartially to examine what that most worthy and able divine, about that time, published in support of the same, whereby he being dead yet speaketh.

But there were three things, Sir, especially in my own particular conduct before the first council, which have been justly matter of great grief and much trouble to me almost ever since, viz.

In the first place, I confess, Sir, that I acted very immodestly and abusively, to you, as well as injuriously to the church and myself, when, with much zeal and unbecoming assurance, I moved the council, that they would interpose to silence and stop you in an address you were making one morning to the people, wherein you were, if I do not misremember, briefly exhorting them to a tender remembrance of the former affections and harmony that has long subsisted between them and their Rev. Pastor, and the great comfort and profit which they had apprehended that they had received from his ministry; for which, Sir, I heartily ask your forgiveness; and I think, that we ought, instead of opposing an exhortation of that nature, to have received it with all thankfulness.

Another particular of my conduct before that council, which I now apprehend was criminal, and was owing to the want of that tender affection and reverend respect and esteem for Mr. Edwards which he had highly merited of me, was my strenuously opposing the adjournment of the matters submitted to that

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council, for about two months; for which I declare myself unfeignedly sorry; and I with shame remember, that I did it in a peremptory, decisive, vehement, and very immodest manner.

But, Sir, the most criminal part of my conduct at that time, that I am conscious of, was my exhibiting to that council a set of arguments in writing, the drift whereof was to prove the reasonableness and necessity of Mr. Edwards' dismission in case no accommodation was then effected with mutual consent; which tract, by clear implication, contained some severe, uncharitable, and, if I do not misremember, groundless and slanderous imputations on Mr. Edwards, and expressed in bitter language; and although the original draft thereof was not done by me, yet I foolishly and sinfully consented to copy it; and, as agent for the church, to read it, and deliver it to the council, which I could never have done, if I had not had a wicked relish for perverse things; which conduct of mine, I confess was very sinful; am persuaded was highly provoking to God, and for which I am ashamed, confounded, and have nothing to answer.

As to the church's remonstrance, (as it was called,) which their committee preferred to the last of said councils, to all which I was consenting, and in the composing whereof I was very active, as also in bringing the church to their vote upon it: I would in the first place, only observe, that I do not remember any thing in that small part of it which was plainly discursive of the expediency of Mr. Edwards' re-settlement here as pastor to a part of the church, which was very exceptionable; but as to all the residue, which was much the greatest part thereof, (and I am not certain that any part was wholly free,) it was every where larded with unchristian bitterness, sarcastical and unmannerly insinuations, contained divers direct, grievous, and criminal charges and allegations against Mr. Edwards, which I have since good reason to suppose, were all founded on jealous and uncharitable mistakes, and so were really gross slanders, also many heavy and reproachful charges upon divers of Mr. Edwards' adherents and some severe censures of them all indiscriminately; all of which, (if not wholly false and groundless,) yet were altogether unnecessary, and therefore highly criminal. Indeed I am fully convinced, that the whole of that composure, excepting the small part thereof above mentioned, was totally unchristian, a scandalous, abusive, injurious libel, against Mr. Edwards and his particular friends, especially the former, and highly provoking and detestable in the sight of God; for which I am heartily sorry and ashamed; and pray I may remember it with deep abasement, and penitence all my days. Nor do I now think that the church's conduct in refusing to appear and attend before that council to support the charges and allegations in said remonstrances against Mr. Edwards and said brethren, which they demanded, was ever vindicated by all the subtle answers that were given to said demand; nor do I think, that our conduct

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in that instance was capable of a defence; for it appears to me, that by making charges of scandalous matters against them before said council, we necessarily so far gave that council jurisdiction; and I own with sorrow and regret, that I zealously endeavored, that the church should perseveringly refuse to appear before said council, for the purpose above said, which I humbly pray God to forgive.

Another part of my conduct, Sir, of which I have long repented, and for which I hereby declare my hearty sorrow, was my obstinate opposition to the last council's having any conference with the church; which said council earnestly and repeatedly moved for, and which the church finally denied, (as you know.) I think it discovered a great deal of pride and vain sufficiency in the church, and showed them to be very opiniative, especially the chief sticklers, one of whom, I own, I was, and think it was running a most presumptuous risk, and acting the part of proud scorners, for us to refuse hearing, and candidly and seriously considering what that council could say or oppose to us; among whom there were divers justly in great reputation for grace and wisdom.

In these instances, Sir, of my conduct, and others, (to which you were not privy,) in the course of that most melancholy contention with Mr. Edwards, wherein I now see that I was very much influenced by vast pride, self-sufficiency, ambition, and vanity, I appear to myself vile, and doubtless much more so to others, who are more impartial; and do in the review thereof, abhor myself, and repent sorely; and if my own heart condemns me, it behoves me solemnly to remember, that God is greater, and knoweth all things; and I hereby own, Sir, that such treatment of Mr. Edwards, as is herein before mentioned, wherein I was deeply concerned and active, was particularly and very aggravatedly sinful and ungrateful in me, because I was not only under the common obligations of each individual of the society to him, as to a most able, diligent pastor; but I had also received many instances of his tenderness, goodness, and generosity to me, as a young kinsman, whom he was disposed to treat in a most friendly manner.

Indeed, Sir, I must own, that by my conduct in consulting and acting against Mr. Edwards within the time of our most unhappy disputes with him, and especially in and about that abominable remonstrance, I have so far symbolized with Balaam, Ahitophel, and Judas, that I am confounded and filled with terror oftentimes when I attend to the most painful similitude.

And I freely confess, that on account of my conduct above mentioned, I have the greatest reason to tremble at those most solemn and awful words of our Saviour, Matt. xviii. 6, and those Luke x. at the 16.: and I am most sorely sensensible, that nothing but that infinite grace and mercy which saved some of the betrayers and murderers of our blessed Lord, and the persecutors of his martyrs, can pardon me; in which alone I hope for pardon, for the sake of Christ, whose blood, (blessed

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be God,) cleanseth from all sin. On the whole, Sir, I am convinced, that I have the greatest reason to say as David, "Have "mercy upon me, O God, ac- "cording to thy loving kindness, "according to the multitude of "thy tender mercies, blot out "my transgressions, wash me "thoroughly from mine iniquity, "and cleanse me from my sin; "I acknowledge my transgres- "sions, and my sin is ever be- "fore me: hide thy face from "my sins, and blot out all mine "iniquities: create in me a "clean heart, O God, and renew "a right spirit within me; cast "me not away from thy pre- "sence, and take not thy holy "Spirit from me: restore unto "me the joy of thy salvation, "and uphold me with thy free "Spirit."

And I humbly apprehend, that it greatly concerns the church of Northampton, most seriously to examine, whether the many hard speeches, spoken by many particular members, against their former pastor, some of which the church really countenanced, and especially those spoken by the church as a body, in that most vile remonstrance, are not so odious and ungodly, as to be utterly uncapable of defence; and whether said church were not guilty of great sin in being so willing and disposed, for so slight a cause, to part with so faithful and godly a minister as Mr. Edwards was. And whether ever God will hold us guiltless till we cry to him for Christ's sake, to pardon and save us from that judgment which such ungodly deeds deserve, and publicly humble and take shame to ourselves therefor. And I most heartily wish and pray that the town and church of Northampton would seriously and carefully examine whether they have not abundant cause to judge that they are now lying under great guilt in the sight of God; and whether those of us, who were concerned in that most awful contention with Mr. Edwards, can ever more reasonably expect God's favor and blessing, till our eyes are opened, and we become thoroughly convinced that we have greatly provoked the Most High, and been injurious to one of the best of men; and until we shall be thoroughly convinced that we have dreadfully persecuted Christ by persecuting and vexing that just man and servant of Christ; until we shall be humble as in the dust therefor, and till we openly, in full terms, and without baulking the matter, confess the same before the world, and most humbly and earnestly seek forgiveness of God, and do what we can to honor the memory of Mr. Edwards, and clear it of all the aspersions which we unjustly cast upon him, since God has been pleased to put it beyond our power to ask his forgiveness.—Such terms, I am persuaded, the great and righteous God will hold us to, and that it will be in vain for us to hope to escape with impunity in any other way. This I am convinced of with regard to myself, and this way I most solemnly propose to take myself, (if God in his mercy shall give me opportunity,) that so by making free confession to God and man of my sin and guilt, and publicly taking shame to myself therefor, I may give glory to the God of Israel,

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and do what in me lies, to clear the memory of that venerable man from the wrongs and injuries I was so active in bringing on his reputation and character; and I thank God that he has been pleased to spare my life and opportunity therefor to this time, and am sorry that I have delayed the affair so long.

Altho' I made the substance of almost all the foregoing reflections in writing, but not exactly in the same manner, to Mr. Edwards and the brethren who adhered to him, in Mr. Edward's life, and before he removed from Stockbridge, and I have reason to believe that he, from his great candour and charity, heartily forgave me and prayed for me: yet because that was not generally known, I look on myself obliged to take further steps; for while I kept silence, my bones waxed old, &c.

For all these, my great sins, therefore, in the first place, I humbly and most earnestly ask forgiveness of God; nextly, of the relatives and near friends of Mr. Edwards. I also ask the forgiveness of all those who were called Mr. Edwards' adherents; and of all the members of the ecclesiastical councils above mentioned; and lastly, of all Christian pepole, who have had any knowledge of the matters above said, or any of them.

I have no desire, Sir, that you should make any secret of this letter; but desire you would communicate the same to whom you shall judge proper; and I purpose, (if God shall give me opportunity) to procure it to be published in some one of the public newspapers; for I cannot devise any other way of making known my sentiments of the foregoing matters to all who ought to be acquainted therewith, and therefore I think I ought to do it, whatever remarks I may foresee will be made thereon.

Probably when it comes out, some of my acquaintance will pronounce me quite over-run with vapours; others will be furnished with matter for mirth and pleasantry; others will cursorily pass it over, as relating to matters quite stale; but some I am persuaded, will rejoice to see me brought to a sense of my sin and duty; and I myself shall be conscious that I have done something of what the nature of the case admits, toward undoing what is, and long has been, to my greatest remose and trouble that it was ever done.

Sir, I desire that none would entertain a thought from my having spoken respectfully of Mr. Edwards, that I am disaffected to our present pastor; for the very reverse is true; and I have a reverend esteem, real value and hearty affection for him, and bless God, that he has, notwithstanding all our unworthiness, given us one to succeed Mr. Edwards, who, (as I have reason to hope,) is truly faithful.

I conclude this long letter, by heartily desiring your prayers, that my repentance of my sins above mentioned may be unfeigned and genuine, and such as God in infinite mercy, for Christ's sake, will accept; and I beg leave to subscribe myself,

Sir, your real,
though very unworthy friend,
and obedient servant,
JOSEPH HAWLEY.

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Mr. Edwards was about this time appointed by the Board of commissioners for Indian affairs, established at Boston, a Missionary to the Indians at Stockbridge in the western part of Massachusetts to succeed the Rev. Mr. Sergeant who had then lately deceased. By the advice of the council convened at Northampton as hath been mentioned, he was induced to accept of this appointment and accordingly removed to Stockbridge with his family and was installed as a Missionary to the Indians there by an ecclesiastical council convened August 8th, 1751.

At Stockbridge Mr. Edwards found himself in a retired situation adapted to the uninterrupted pursuit of his favorite studies. He continued there about six years preaching to the universal acceptance both of the Indians and the English people residing there; but without any very remarkable success. In this period he made rapid advances in the acquisition of knowledge, he pursued his studies on a more comprehensive scale and with more success than at any former period of his life. He here composed his greatest and most profound work, An Inquiry into the modern notion of that freedom of will which is supposed essential to Moral Agency; a work which for clearness and precision of thought, for force and for accuracy of reasoning on a most intricate subject stands almost unrivalled. He also here composed his treatise on Original Sin, and the outlines of his Posthumous Work entitled, The History of the Work of Redemption.

Thus his labors apparently confined within a narrow circle, have been more than ever extensively useful.

An event soon after happened, which again called him from a retreat that had become dear to him, into a situation more conspicuous, and an employment perhaps more important than any former one of his life.

The Rev. Mr. Aaron Burr, President of Nassau-Hall, a College at Princeton in New-Jersey, died on the 24th of September, 1757. This gentleman was son in law to Mr. Edwards, and at the first meeting of the Trustees of the College after his decease, Mr. Edwards was chosen to succeed him in the Presidency of the College. This invitation was altogether unexpected to him, and it was with very great reluctance, that he was induced to quit his peaceful abode, and his favorite studies, and at an advanced age with a numerous family, remove to a distant place and resume studies and employments which he for many years had laid aside. At this time, too, he was much engaged in preparing for publication, his Posthumous Work, the History of the Work of Redemption, which must be interrupted and perhaps abandoned if he should accept of the office to which he was invited.—He, in this, as in most of the important transactions of his life, suffered himself to be directed by the advice of judicious and disinterested friends: a council of whom met at Stockbridge on the 4th of January, 1758, at the request of himself and his people, and after mature deliberation, expressed their opinion that it was his duty

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to accept of the Presidency of the College at Princeton. On hearing their determination, Mr. Edwards was very much affected, he felt a real sorrow at the thought of parting from the people of his charge at Stockbridge; but to the call of duty he was ever obedient.

Accordingly he himself repaired to Princeton, and was to the universal acceptation of the Trustees and of the College, introduced to the chief seat in that learned society. His family still remained at Stockbridge, expecting to remove in the succeeding spring.

Mr. Edwards had scarcely entered upon his official duties before it became necessary, from the prevalence of the small pox, that he should be inoculated. The disorder in its progress was at first mild and he appeared to be almost out of danger, when a secondary fever attacked him, and on the 22d day of March, 1758, terminated his life. He possessed his reason to the last moment of his life and met his death with perfect composure, not with Stoic indifference but with a Christians hope.—He left, with a daughter, who was present, his dying love and advice to his wife and children and gave particular directions as to the order of his funeral; that it should be decent and that the expenses which otherwise would have been bestowed upon his obsequies, should be given in charity to the poor. Thus in his death as in his life he had the poor always in remembrance.

To his friends who were with him and who were expressing among themselves their regret at his approaching death, when he appeared insensible and unable to speak, he said, TRUST IN GOD AND YE NEED NOT FEAR. These were the last words which he ever spake, and though few they seemed to comprise the whole instruction and advice which he had given, in the course of a long and very useful life. Throughout his whole sickness not a murmuring or discontented expression was heard to fall from his lips, and when he expired, without a groan or a struggle he fell asleep.—His daughter, the widow of President Burr survived him but a few days and his own most excellent consort was in the month of October following after a short and violent illness, buried by the side of her husband.

Abstract of Faber on the Prophecies.

No. IV.

(Continued from p. 184.)

IN the xi. Chapter of Daniel the prophet gives an enlarged account of the subversion of *the Medo-Persian empire*, the rise of the *Macedonian empire*, its division into *four kingdoms*, *the wars* of the kings of *Syria and Egypt*, and *the conquest of Jerusalem* by *the Romans*, which he had before *briefly* described in his *symbolical predictions*, as a chronological introduction to the history of *the king who was to magnify himself above every god:* as the vision of *the four beasts* had conducted us to the tyrannical reign of *the papal horn*, and that of *the ram* and he-goat and to the exploits of *the Mohammedan horn*.

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Complete justice having been done, in our author's opinion, to the first part of this minute prophecy by Bp. Newton, he passes over it: and comes immediately to the question, *What power* did the Spirit of inspiration describe under the character of *the king who was to magnify himself above every god?*

Bp. Newton's opinion he states to be, that *the king* means primarily, *the Christian Roman emperors*, and secondarily, *the Greek emperors in the East*, and *the Bishops of Rome in the West*. He was *an antichristian power* and his tyranny in the church was revealed first in *the Roman emperors*, in summoning and directing public councils, and in acting as supreme head of the church; and especially, in *the Greek emperors* and *the Bishops of Rome* after the division of the empire; who exalted themselves above all laws human and divine. *The king's disregarding the desire of women* he applies to *monasticism*, whether oriental, or occidental; and to the *constrained celibacy of the clergy*; his veneration of *Mahuzzim*, or tutelary demigods, to *the idolatrous worship of saints and angels*; and his *wars with the king of the south*, and *the king of the North* to *the invasion of the Eastern empire* by *the Saracens*, and *its final subversion by the Turks*. To this scheme are urged the following objections:

1. This exposition makes this last prediction of Daniel little more than a repetition of a former one, as the tyranny of the papacy had been *previously* discussed and dismissed, a power evidently most prominent in the scheme.

2. The scheme wants unity and simplicity: it makes the king *a complex power*, exerted *first* in the empire in general, and *afterwards*, partly, in *the East*, and partly in *the West*; in his latter character, *a compound* of *the Greek* emperor, and *the Pope*. Each of *the little horns* symbolizes *a single power*; whence we may reasonably conclude from analogy, that *the king* here mentioned is *a single power* likewise. Mr. Mede had advocated the scheme above proposed, with this difference; that he also includes in the character of the king even the *pagan Roman state* from the time of *Antiochus Epiphanes*. This mode of exposition accords very ill with the definite simplicity of Daniel's prophecies. We are bewildered in a succession of changes from *pagan Rome* to *Christian Rome*; from the Emperors *before* to the emperors *after* the division of the empire; from the Emperors of *Constantinople* to the popes of *Rome*; from the *East* to the *West*, and from *the West to the East*; from *the State* to *the Church*, and from *the Church* to *the State*; and from *the imperious adoration paid to the Roman pontiff* to *the struggles of the Constantinopolitan monarch with the Saracens and Turks*.

3. *It cannot accord with the chronological series of events as detailed by Daniel, in regular succession, in this his concluding prophecy.*— Our Lord refers *the abomination of desolation* mentioned in the 31st verse of the xi. chapter to *the sacking of Jerusalem by the Romans*. And the Bp. sensible of this, very justly applies the two following verses to *the pagan persecutors* of *the primitive Christians*, with like propriety he applies the 34th verse to the days of Constantine. He has not been equally successful in applying the 35 verse, as he does, to the quarrels of *Christians among each other*, as those of the Consubstantialists with the Arians. *The men of understanding* mentioned here, and in the 33d verse, are men of *the same principles*; men *professing* and *acting up to the pure truths of the*

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gospel, in opposition to *the heathen*, in the former instance, and to *corrupt Christians*, in the latter. That this is the case, will appear, if we consider, that these last *men of understanding* will continue in *a persecuted state, to the time of the end*, or to the termination of the 1260 *years*; the persecution here referred to then, must be that during the reign of *the papal horn*. A definite period, however, during that reign, seems to be pointed out by the striking language of the prophet, even the *era of the reformation*. These men of understanding, like the first, are represented as not satisfied with assembling their congregations, in *the deep recesses of mountains and forests* like the Waldenses; but as *boldly* and *openly* coming forward, as laboring to propagate their tenets, and to *purge*, *reform* and *make white* a corrupt and degenerate church. And indeed, these martyrs of the reformation, "have filled the whole world with their doctrine." With respect to the author of this *second* persecution, it is, as has been seen, *the little horn* of the revived Roman beast, this power and *not the king* was to wear out the saints of the Most High during the period of 1260 *years*. Nor are the sufferings of these men of understanding at all connected with the tyranny of *the king*. Whence it will follow, that as all Daniel's prophecies are *strictly chronological*, we must look for *the king*, not before, but *after the period of the reformation*. And therefore he cannot be, either *the Roman emperor*, *the Constantinopolitan emperor*, *the Pope*, or impostor *Mohammed*, but must be some other power perfectly distinct from them all.

Should it be said, that these objections however plausible cannot be valid, because the trait in the character of *the king*, his *disregard to the desire of women* decidedly points out that *complex power* which discouraged marriage both in *the East* and in *the West*: the author replies, *The desire of women* does not mean the desire *to have women or wives*; but it means that which women *desire to have*. Thus *the desire of Israel* does not mean the wish *to have Israel*, but that which Israel *wished to have*. *The desire of thy soul*, is not the wish *to have thy soul*, but that which thy soul *wishes to have*: and *the desire of the wicked* is not the wish *to have the wicked*, but that which *the wicked wish to have*: and to add no more, *the desire of all nations* is not the wish *to be master of all nations*, but that which all nations desire, even *the promised Messiah*. That *the desire of women* means, as explained, that which women *desire to have*, is further evident from the context. Daniel is speaking of *objects* of religious worship, *true* and *false*; all of which *this king* was alike to disregard; and among these, he was as little to regard *the desire of women*, as any of the others. The question then is, what object of religious worship is pointed out by *the desire of women?* to which the answer is, *the Messiah*. The title is applicable to him, and to him alone. The prediction of *the promised seed* was delivered specially to *Eve*: it was *her* seed, not *Adam's*; which was to bruise the serpent's head. With this desire, on the birth of Cain, forgetting that he was Adam's seed, as well as her own, she exulted, saying, I have gotten *a man* even *Jehovah himself*. Hence *the vehement desire* of Sarah, Rebecca and Rachel, to have children; and hence the horror which the Israelitish women entertained of barren-

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ness. The Messiah was indeed *the desire of all nations*; but in a mysterious sense, *the desire of women*, as he was to be born of a pure virgin by the power of the Holy Ghost. This being the meaning of *the desire of women*, it is certain that *the king* cannot be either *the Pope*, or *the Constantinopolitan emperor*, for amidst all the abominations of *the Papacy*, the divinity of Christ was faithfully preserved. And though some of *the Eastern Emperors* might be Arians, yet they never blotted the name of Christ from their religious creed; nor could they be said, in the sense of this passage, *to disregard the desire of women*.

But further, it may be said the king's paying honor to *a strange god*, and to *Mahuzzim*, or *tutelary deities*, well accords with *the Papal worship of saints and angels*. Be it so, still, there is no reason why it should be confined, *exclusively*, to them, it may be paid to *any other tutelary demi-gods whatever*. The coincidence of *the king's* character with that of *the Pope*, in this point, cannot establish their identity, when so many objections present themselves to such an opinion.

The author dissents from the position of Mr. Mede and Bp. Newton that *the man of sin* is an exact transcript of *the king* predicted by Daniel. On the cantrary, he perceives no sort of resemblance between them, except in their both exalting themselves above all that is called God; though in this they agree, their actions plainly mark a difference in their characters. *The man of sin* was to be revealed when *the imperial authority in Rome* was taken out of the way: *the king*, after the *second persecution* of the men of understanding, *at the reformation*. *The man of sin*, was to cause himself to be worshipped in the temple of God. *The king* was to venerate *a foreign god*, and along with him, *certain tutelary deities*. He claimed not, that himself should be worshipped. *The man of sin* was to work pretended miracles; no pretence that *the king* should claim supernatural powers. *The king* was to divide the land among the champions of *his tutelary deities*, for *a price*: nothing of this sort has been ascribed to *the man of sin*, nor was ever performed by *the Pope*. *The king* was to be engaged in wars with *the kings of the North* and *the South*: nothing of this is predicable of *the man of sin*, and to help out the difficulty, *the Eastern emperor* with his wars with *the Saracens and Turks* is brought in, and together with *the Pope* forms *one complex person* on the Bishop's scheme; and yet so, the difficulty remains, for the wars in question were to take place *at the time of the end*, or, at the close of the 1260 *years*, a time yet future. *The king*, then, and *the man of sin* must be entirely different powers. What power is designated by *the king* may be gathered from the following considerations:

The chronological series of events which shows that *this formidable power* cannot be either *popery* or *Mohammedism* will, in *these last days*, help us to point out with considerable precision *the state* intended by it. We must, as has been seen, look for this *impious tyrant* after the reformation; and we are now removed but about *sixty years* from the close of the great period of 1260 *years*: hence we may reasonably conclude, that we are now living in *the last times*. The signs of these times are visible. The superstition of *the latter days* is now supported rather from motives of policy, than of religion. The main feature of the age is not that of *giving heed to seducing spirits*, and *doctrines of*

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tutelary saints ; of *speaking his impious hypocrisy*, of *forbidding to marry* and *commanding to abstain from meats ;* or of *voluntary humiliation in the worship of angels.*— These mummeries of *the latter days*, indeed, still exist ; and they will exist to the end of the 1260 years : but, certainly, the impieties of *the last times* now form the most *prominent feature* of the age. Men are now professedly *lovers of their own selves, disobedient to parents, without natural affection, false accusers, traitors, heady, high-minded, resisters of the truth, reprobate concerning the faith, scoffers, walking after their own lusts, denying the Lord that bought them ; despising government ; beguiling unstable souls ; speaking great swelling words of vanity ; promising men liberty, while they themselves are the servants of corruption : denying both the Father and the Son. Individuals* of this description have always existed ; antichrist, however, was not to be revealed, in *an embodied form*, till *the last days*, till there had *first* been *a great apostacy ;* till the *reign of superstition* was *nearly* over. At the head of this black catalogue of the vices which characterize *the last times* we may justly place *Atheism* and *Infidelity.* No person, it would seem, can read over the description of *the king*, and the vices of *the last times*, and not be convinced that they are closely connected together. Like the antichrist of St. John, he was to be a professed atheist : and as such *to speak marvellous things against the God of gods ;* not to regard *the God of his fathers*, nor *the desire of women*, nor *to regard any god ;* but *to magnify himself above all.* We must then expect the appearance of *this king* in *the last days*, in the time of *the scoffers*, in the time, in a word, *in which we live.* Indeed we need not hesitate, when we contemplate *the character* of *the king*, *the time* of his *manifestation*, and *recent events*, now fresh in our memory, to pronounce him to be *revolutionary France.*

Here the author proceeds to *a more minute survey* of *the character* of *the king* and observes in substance as follows : As *the king* was to rise up after *the second persecution* of *the men of understanding ;* or, in other words, after *the reformation* : so the power of infidel France commenced at this very period. As *the king* was to magnify himself above every God, true or false : so has *the atheistical republic, openly denying the very existence of the deity.* Still, however contradictory it might seem, *the king* was to have *a god, a strange or foreign god*, whom his fathers never knew, a god at the head of a host of *Mahuzzim* or *tutelary gods*, whose prototype must be sought for in the theological code of some other country. *Liberty* was expressly *deified* by the Romans. A *spurious freedom* utterly inconsistent with religion or morals was the soul of the French revolution : *liberty* and *equality* were *the watch words* of the conspirators, to sound the praises of *this liberty* was the spirit of all their harrangues and projects : nay, in imitation of the Romans, they adopted the *literal worship* of *liberty ;* and like them appointed festivals in honor of *reason, the country, the constitution* and *the virtues. Liberty* then must have been *the foreign god* honored by *the infidel king*, which he placed at the head of his inferior *Mahuzzim ;* among these were canonized even dead men, Voltaire, Rousseau, Mirabeau, Marat and Ankerstrom. The church of St. Genevieve was converted into a repository for the remains of their

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great men, or *pagan temple*, by the name of *the Pantheon;* an avowed copy of the ancient Roman Pantheon. Hither the remains of Voltaire and Rousseau were conveyed in a magnificent procession; and the bones of Voltaire, that arch enemy of Christ, were placed on the high altar, and incense offered to them. Such have been *the tutelary gods of the infidel king.* Disregarding *the god of his fathers* and *the Desire of women*, he has revived the adoration of *the Mahuzzim of Paganism;* and though *a professed atheist*, has prostrated himself before *a foreign god*, whom his fathers never knew.

Here then we behold *the rise of Antichrist; the kingdom which denies the Father and the Son:* a power perfectly distinguishable from *the papacy*, which, though grossly idolatrous and superstitious, never denied either *the Father or the Son. The universal Bishop*, or *man of sin*, indeed, has been *the precursor* of antichrist; but not antichrist himself. To complete the character of *the infidel king* the prophet adds three further particulars, which correspond with the conduct of *atheistical France*, no less than the bolder outlines of his picture.

1. The king was to cause *the upholders* of his *tutelary deities* together with *the strange god*, whom he acknowledged, *to rule over many. The king* was to cause *liberty* then and the supporters of the allegorical deities of the *infidel republic*, or in other words, the principles of the French revolution to rule over many. The avowed principle of France has been to extend the empire of the champions of *her Mahuzzim*, and to cause the whole world to bow down before the shrine of that imaginary deity, which they misname *liberty.* The established doctrine there is, that the citizen and the legislator ought to acknowledge *no other worship*, than that of *liberty; no other altars than those* of *their country; no other priests than the magistrates.* The National convention, for the purpose of extending their system, passed a decree of fraternity to all rebels against their lawful sovereigns; and that the system itself should be extended to all countries occupied by their armies. And accordingly wherever *the infidel tyrant* has prevailed, he has caused his *strange god*, and *the upholders* of his Mahuzzim, *to rule over many.* Of this truth *Holland, Switzerland, Piedmont, Germany* and some other States are witnesses.

2. *The king was to honor his Mahuzzim, together with his foreign god, with gold and silver, and precious stones, and desirable things.* This part of the prophecy has been accomplished by *Infidel France* both at home and abroad. When Italy was plundered of the finest specimens of the arts, and these were transported to France, and declared to be the sole property of *the Sovereign People, Liberty* was the deity thus honored with *desirable things;* for liberty was that which sanctioned every violation of private rights. When the ornaments of the churches were either confiscated, or carried off by the infuriated mob, *Liberty, Reason* and *the Republican virtues* were *the Mahuzzim* thus honored with *gold* and *silver* and *precious stones.* When the noble church of *St. Genevieve was desecrated* under the name of *the Pantheon* to *the tutelary gods of infidelity*, the *foreign god* and *his Mahuzzim* received the highest honors which *the atheistical king* could bestow.

3 *The king was likewise to divide the land for a price.* He was to take it

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from its former possessors, and divide it among his adherents, the champions of his *Mahuzzim*, on being paid *a certain price* for it. This never was done by *the Pope*, or *the Eastern emperor*, or by any power since the reformation. Conquered lands indeed have often *been divided* by and among the victors, but this power was not merely *to divide* the land, but to *divide it for a price*. Exactly such has been the conduct of *the atheistical republic*. The French revolution has produced not only a change of *government*; but, what is altogether peculiar, a complete change of *landed property*. By a master stroke of policy, with a view to prevent for ever a counter revolution, the lands of the crown, the church and the nobility were taken from their lawful owners, and vested in the nation. This step being taken, the lands were sold at a price, as is well known, to the partizans of anarchy and atheism, and thus it became the direct interest of every land-holder throughout France to prevent the return of *the Bourbons*.

To this scheme of interpretation the author supposes the following objection. *The infidel king* cannot be *revolutionary France* because the French people have, at present, thrown aside their atheistical hatred to Christianity, and have once more avowed themselves *papists*. To which he answers,

1. That *Popery*, though once more established in France, is evidently *a mere political puppet*; as little regarded by the people as by their rulers; and the principles of atheism are as predominant as ever. Nor can we expect, that the task of converting a nation can succeed, when undertaken by one who has alternately professed himself *an atheist*, *a Mohammedan and a papist*.

2. Humanly speaking *popery* could not exist, through the remaining part of the destined period of 1260 years, had France persevered in her profession of atheism; for, as the regions where its seat has been are little more than mere provinces of France, trembling at her nod, and subservient to all her schemes of aggrandizement, she was able to subvert it, and to all appearance must have done it, had she pursued what was evidently her original plan of extirpating Christianity in all its forms. Thus it is that *the infidel king* has, by the overruling providence of God, become the supporter of that superstition, which he had at first labored to destroy.

3. The fact objected affords an argument *for*, and not *against* the present mode of interpretation. Comparing the different prophecies together it appears, that the war of *the infidel king* in Palestine where he will perish *between the two seas*, must necessarily be the same *as the war of the beast* in the same country, and at the same period, where he also, with *the false prophet* and *the kings of the Roman earth* will perish at the dreadful slaughter of Megiddo. This war will be *a holy war* for the prophet Joel, speaking of this time and event, says, *war shall be sanctified*; and at this very time, the restoration of the Jews will commence; hence it is evident, that a coalition between *the infidel king* and *the false prophet* at the time of the end must exist, in order to constitute the war he will carry on in Palestine *a holy war*; and therefore this coalition, must, at some time before this, have been formed. The existence therefore of this coalition instead of opposing, really confirms the interpretation contended for. The king then is *a motley* monster, *inwardly an atheist* and *outwardly a papist*: still doing according to his will; and still *scourging* the members of that

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apostacy which he now professes *to venerate*.

The remainder of the prophecy relative to *the king* brings against him an opponent in *a mighty king of the North* and *a less powerful king of the South*. Not indeed those *kings of the North* and *the South* mentioned at the beginning of this prophecy which were the kings of Syria and Egypt, and whose power has long since been broken; but entirely different potentates. These will successively attack *the atheistical king*, who notwithstanding shall enter into the countries, and shall overflow and pass over; and shall enter into the glorious land, and seize upon the land of Egypt. Who *these kings of the North* and *the South* are, the revolution of events will best discover. From a view however of *the existing*, and *probably future*, state of the great European commonwealth, we can scarcely doubt but that *the king of the North* is the colossal monarchy of Russia. What state is meant by *the king* of *the South* is not quite so easy to determine. These wars are yet future, for they are to exist at *the time of the end*, or, after the expiration of the 1260 years. Assuredly, however, will *antichrist* hereafter invade Palestine, in conjunction with *the false prophet*, and *the kings of the Latin earth*; and will succeed in planting the tabernacles of his palaces *between the seas* in *the glorious holy mountain*; yet, notwithstanding his temporary success, he shall come to his end, and none shall stay him. Awful as the scenes have been which we have seen, yet a more dreadful prospect extends before us, ere the blessed reign of Christ upon earth shall commence: for at the time when the atheistical tyrant is destroyed, "there shall be a time of trouble, such as never was, since there was a nation, even to that same time;" it shall be terrible, however, only to the enemies of the church of Christ; those who have come out of *the mystic Babylon* shall not be partakers of *her last plagues*.

The kindred prophecies of St. John, with respect, especially, to the great period of 1260 years, will next attract our attention.

[To be continued.]

An Abridgment of Bryant's Observations on the Plagues of Egypt, &c.

(Continued from p. 187.)

CONCLUSION.

THE Egyptians abounded with emblematical deities, and were beyond measure attached to them; and their learning, as well as their outward sanctity, made their religion very specious, and captivating to those who were witnesses of their rites. This people were likewise scrupulous observers of signs and omens. If such then was their disposition, and they were, out of a superstitious fear, continually attending to portents and presages, and making false inferences, to the great abuse of their own reason, and the seduction of others, we see a further analogy and propriety in God's judgments. He with great wisdom as well as justice exhibited before their eyes some real prodigies, which could not be mistaken; and punished them in their own way for their credulity and su-

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perstition. It was not the occultation of a luminary, the glancing of a meteor in the atmosphere, much less an usual birth, or the fantastic flight of a bird, which now demanded their attention. Their sacred river was universally polluted and turned to blood. The very dust of their sanctified soil was rendered infectious, and produced nauseous boils and blains. Their serene air became overcast; and rain and hail, lightning and thunder, with fire mingled with rain, ensued: phenomena grievous to behold, and fatal in their consequences, such as before were never known in Egypt. Further, the children of light, the offspring of the sun, were condemned to a preternatural state of night. Their god, the luminary, rose at his stated time, and performed his function; yet could not dispel this painful, oppressive, and impenetrable darkness. All these, as well as the other judgments, were real prodigies, and, as I have before remarked, were pointed and significant. Their force and purport would have been in a great measure lost upon any other people; but they were particularly applicable to the Egyptians, as they bore a strict analogy with the superstitions and idolatry of that nation.

These judgments were stiled signs, as well as wonders; and very justly. For they were not introduced merely as arbitrary marks of power; but had a particular scope and meaning, as I have attempted to show. There are many passages in scripture which will show the antiquity of that idolatry, and of those customs, from which my arguments are drawn. Many prohibitions in the law directly point this way. The second commandment in the decalogue seems to have been framed with a view to the worship of Egypt. To any people, who had not been conversant in that country, it had been sufficient to have said,—*Thou shalt make no graven image, nor frame any similitude of things.* But the commandment is dilated, and the nature of the objects pointed out, for the sake of the Israelites. They were not to make to themselves an *image* or *likeness of any thing that is in heaven above; or that is in the earth beneath; or that is in the water under the earth;* nor were they *to bow down or worship them*, either real or represented. By this is intimated, that they were not to make a likeness of the sun, or of the moon; of man, or of beast; of fly, or creeping thing; of fish, or crocodile. How prone the Israelites were to this symbolical worship, and how necessary it was to give them warning, may be seen by the threat, and by the blessings, which immediately follow. For though they are applicable to every one of these ordinances, yet they are introduced here, and particularly subjoined to this second commandment, that it may be in the strongest manner enforced.

The attachment of this people to the rites of Egypt may be further seen by the repeated admonitions of their great lawgiver; and particularly by the cautions, which he gives at large in the fourth chapter of Deuteronomy, verses 15—19. Whoever is at all acquainted with the

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ancient religion of Egypt, will see every article of their idolatry included in this address. He will likewise see the propriety of these cautions to a people who had so long sojourned in that country.

I have mentioned that this worship was of very early date; for the Egyptians very soon gave into a dark and mystic mode of devotion; suitable to the gloom and melancholy of their tempers. To this they were invincibly attached, and consequently averse to any alteration. This is what I thought proper to offer concerning the wisdom and design, witnessed in these judgments upon the Egyptians; and concerning the analogy which they bore to the crimes and idolatry of that people.

As Egypt abounded with insects, some of the judgments which the people suffered might be thought to have been brought about by natural means. For both the soil and climate were adapted to the production of frogs, and flies, and other vermine; and they certainly did produce them in abundance. All this may be granted; and yet such is the texture of the holy scriptures, and these great events were by divine appointment so circumstanced, that the objection may be easily shown to be idle; and that none of these evils could have been brought about by the ordinary course of things. Whoever considers the history attentively, will be obliged to determine, as the priests did, and say in every instance, *this was the finger of God.* In respect to the flies in particular, they must have been brought upon the country miraculously, on account of the time of year. These insects breed chiefly in marshy places, when the waters decrease in summer and autumn, and where moisture still abounds. Now this season in Egypt was in September and October, after the subsiding of the river. Soon after the Equinox, and during the month of October, the ground began to appear; which being covered with slime and mud, produced flies and all kinds of insects. But the children of Israel took their journey from Egypt at a different time of the year. They set out upon the fifteenth of the month Abib, which answers to the first of April. The plagues brought upon the Egyptians were doubtless in a series antecedent to this season. They were ten in number: consequently there were nine intervals between them: but of what duration each of these judgments was, and what portion of time is to be allotted to each interval is uncertain. It is intimated that there was a *respite;* and we are told, in the first instance, after the river had been turned to blood, that this respite amounted to a week. The duration of each judgment must also be taken into the account. The death of the first born, which wast the last, could not have taken up many hours. All was well at even; and the cry was at midnight. The darkness which preceded lasted three days. And if we allow the same time for the other plagues, one with another, the first operation must have happened near three months before the Exodus.

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We are in consequence of this carried back from the first of April to January and February when some of these judgments were brought about. But these were the coldest months in Egypt, and the most ungenial of any; so that, as I have before said, none of these noxious animals, brought upon the country, could have been produced at such a season in a natural way. This must have been apparent not only to the Egyptians, but to the Israelites, for whose sakes these judgments were displayed; and who must have seen the hand of God triumphing visibly over the powers of darkness.

Disinterested Affection.

The charity which seeketh not her own, illustrated by example, in the conduct of the apostle Paul.

I. CORINTHIANS x. 33.

"Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

A CLEAR understanding of Paul's meaning in these words, may contribute very considerably towards giving us just and clear ideas of that charity or love, which is so often and so abundantly inculcated in the New Testament, as containing the essence of gospel holiness—of all true religion.

By his pleasing all men in all things, the apostle meant, in general, that he accommodated himself to their humors, prejudices, and weaknesses, in all things which were indifferent, or in which he could lawfully do it; cautiously avoiding, so far as he could with a good conscience, whatever was stumbling or offensive to any; laboring, at the expense of his present convenience and worldly interest, to gain their attention to the most important truth, under the most favorable circumstances for bringing them to the belief and reception of it. This is evident from the preceding context; and from chapter ix. 19—22.

In conducting thus, the apostle sought not his own profit. That is, he did not aim at his own accommodation, ease, advantage, or worldly interest, or at *any such personal interest*, as might consist in competition with the best good of others, or with opposition to their true and real happiness. But he herein sought the profit of many—their real spiritual benefit, that they might be saved.

For the sake of the spiritual advantage of many, and to contribute to their salvation, he was careful to please them, at the expense of his present convenience; and by laborious services and painful sufferings, involving great self-denial, he did all in his power for the accomplishment of their salvation.—This he sought in contradistinction from, or at least in preference to, any interest or advantage of his own, from such sources as were distinct from, or opposed to, their true interest and real happiness.

This, however, did not imply, that Paul had no regard to, or aim at his own pleasure and happiness, in all that he did for the profit of others, that they might

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be saved. It only implied, that he was of such a disposition, that he experienced greater satisfaction and pleasure in the happiness of many, and in contributing to promote it, though with great labor, expense and self-denial, than in any mere personal enjoyments independent of, and unconnected with the happiness of others, and especially, in opposition to it: or in other words, that the real happiness of many was a *source* of greater pleasure and happiness to him, than any personal accommodations or enjoyments, which were wholly independent of, and unconnected with their happiness.

Paul was of such a peculiar disposition, that the happiness of others was a source of the most sublime joy and happiness to him. His happiness was, so to speak, bound up in the happiness of others—in their true spiritual welfare and felicity. In seeing this, and contributing to promote it, he experienced such pleasure and satisfaction—such joy and happiness, as no worldly accommodations or enjoyments could produce, nor any worldly losses or personal sufferings destroy. How forcibly doth he repeatedly express this in his epistles?

See 1 Thess. iii. 5—10. "For this cause, when I could no longer forbear, I sent to know your faith, lest, by some means the tempter have tempted you, and our labor be in vain. But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that you have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith. For now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith" 2 Cor. xii. 15. "And I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved." And Philip. ii. 17. "And if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all."

Hence it is undeniably evident, that Paul was of such a temper and disposition, that the happiness of others was a source of peculiar satisfaction and joy to his heart; and therefore, that in seeking, even by laborious services, painful sufferings, and great self-denial, not his own profit, but the profit of many, that they might be saved, he did not act in opposition to his own pleasure, *on the whole*; but from the leading inclination of his heart, and most effectually promoted his own pleasure and happiness.

This may be, in some measure, illustrated by the following similitude. The chief magistrate of a nation, by whatever name he is called whether King, Emperor, or President, is in such circumstances, that if so disposed, he might live in ease and pleasure, and collect a vast estate, at his country's expense. But he is of such a

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public, benevolent spirit, that these things are no source of happiness to him, in comparison with, and especially in opposition to, the real interest, welfare and happiness of the people, with whose government he is entrusted. No interest lies so near his heart, as the welfare and happiness of this people. Nothing else would afford him such consummate pleasure and joy, as to see their interest and happiness secured, and established on a permanent basis; and nothing else would be so painful to his heart, and so completely destroy all his happiness, as to see them deprived of their most valuable rights and privileges, and reduced to a state of the most abject wretchedness. Hence, instead of indulging ease and pleasure, or employing the advantages of his situation for amassing wealth, and aggrandizing himself and family, to the neglect and detriment of the national weal, he applies himself, with indefatigable industry, to the discharge of the duties of his station and office for the good of the nation. To this object all his studies, and all his exertions are steadily directed, and with such intenseness and ardor, as frequently to intrude upon the ordinary hours of refreshment and rest.

If he is furnished with an ample support he values and esteems it, principally, as it puts it in his power to be more useful and do more good, than he would otherwise be in a situation to do. If his authority and influence are very great and extensive, he takes pleasure therein, on account of the greater and more extensive good, which he is thereby enabled to do for the nation.—If he is highly esteemed and greatly respected *abroad*, as well as at home, he rejoices in it, principally, as it redounds to and serves to promote the honor and happiness of the nation. And in proportion as he beholds the people free, prosperous, wise, virtuous, and happy, he is happy himself—happy in their happiness, by whatever pains and expense to himself it has been attained and secured.

Such a supreme ruler, it is evident at first view, seeks not his own profit, but the profit of his nation, that they may be happy. And yet, it is equally evident, that he doth not act against the leading inclination of his heart, but exactly agreeable to it, so as to afford it the highest gratification, and most effectually to promote his own pleasure and happiness.

So the apostle Paul, whilst he pleased all men in all things, seeking not his own profit but the profit of many, that they might be saved, denying himself of many things, to accommodate their weaknesses, humours, and prejudices, that he might the more readily gain their attention to the truth, laboring night and day for their benefit, and submitting to numerous hardships, dangers, and sufferings, to promote their spiritual and eternal happiness, acted not in opposition to the leading propensity or inclination of his heart; but in conformity to it, and for the gratification of it, so as did very eminently promote his own pleasure and happiness. For, like the benevolent ruler, he was of such a disposition, that living in ease and

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pleasure, wealth and slpendor, was no source of joy or happiness to him, in comparison with the spiritual advantage, the holiness and happiness of his fellow creatures. And, therefore, in seeking and promoting this, and seeing it obtained, though at the expense of his worldly ease and interest, by laborious services and painful sufferings, he experienced a far higher gratification, and much greater pleasure and happiness, than he could possibly have obtained by a contrary conduct.

Thus, in labouring and suffering and denying himself for the profit of many, that they might be saved, Paul had a steady view to that interest which was most dear to his heart, a source of the greatest joy and satisfaction to him, and in the attainment of which he obtained his own happiness, the very happiness which he desired and sought. It may be proper to observe once more,

The *many*, whose profit Paul sought, were not confined to a family or nation ; but were people of every family, nation and country, Jews and Gentiles, Greeks and Romans, Barbarians, Scythians, Bond and Free, wherever, and to whomsoever, he could obtain access to preach the gospel. And the profit, the good, which he sought for them, was not such as men of a carnal, worldly temper are wont to desire and seek ; but those spiritual blessings—that holy salvation—that eternal life, which consists in and results from the true knowledge of the only true God and Jesus Christ whom he hath sent.

Paul's benevolent affection, then, was of such a nature, as led him to desire and seek and rejoice in the greatest attainable good of intelligent being, comprising the glory of God, and the happiness of creatures, and particularly of mankind, in the greatest extent and degree that can be consistently accomplished.

In these respects, Paul's benevolent spirit differed very widely from the regard which some parents have for their children, and which some men have for their country and nation. Paul's differed from theirs with respect to the extent of its object. The object of their benevolent regard is, often, very limited, and comprises but a small proportion of the human race.

Parents often have a great regard for their children and such as are particularly friendly to them, whilst they have no disinterested good will to the rest of mankind. And some men have a high regard for the welfare of their own nation, not only in distinction from, but even in opposition to, that of other nations. But Paul's benevolent affection extended to and embraced the whole human race, yea, the whole intellectual system ; and sought the best good and greatest happiness of the whole ; and of the several parts and individuals, as far as might be obtained or effected consistently with the greatest good of the whole.

Paul's benevolent spirit differed also, very widely from that of many parents and zealous parents, with respect to the *nature and source* of the happiness, which he principally desired

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and sought for the objects of his friendly regard, and in which he principaliy rejoiced.

Holiness is not essential to and makes no part of the good or happiness, which many affectionate parents desire and seek for their children, and many patriots for their country or nation. The good things of this world, its riches and treasures, honors and pleasures, constitute the good principally sought by many for their children, or their nation. But Paul, as hath been shown, principally desired for the many, whose profit he sought, those spiritual blessings which are of a holy nature and endless duration—the eternal life, which consists in and results from the knowledge of the only true God and Jesus Christ whom he hath sent; and which, of course, has an indissoluble connection with the glory of God and the best good and greatest happiness of the moral system. That such, as has been represented, was the apostle's disposition, appears not only from his own declarations; but also, from the whole tenor of his conduct, from the time of his conversion to the end of his life.

PRESBYTES.

[To be continued.]

Thoughts respecting the inconceivable worth of the soul of man, and the immense evil involved in the loss of it; suggested by Christ's words in Matthew xvi. 26.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?"

PART I.

WHEN a child is born into the world, possessed of a rational soul, endued with the essential principles or faculties of a moral agent, an existence is commenced, which is not to terminate with the life of the body; nor to cease with the dissolution of the visible heavens and earth. It will survive the ruins of this world. It will continue, after the heavens shall have passed away with a great noise, and the elements shall have melted with fervent heat, and the earth and the works which are therein shall have been burnt up. The past part of its duration will, even then, be as nothing in comparison with what will still be future. For it will never come to an end. It will continue as long as the everliving God endures.

The capacity of this living, spiritual principle, called the soul, for understanding and knowledge, love or hatred, joy or sorrow, happiness or misery, is inconceivably great.

In the early stages of its existence it appears, indeed, to be extremely small. But the child, as it grows in stature, generally discovers a growing capacity for knowledge, rational exercise, and mental pleasure or pain.

This visible growth or enlargement of the human soul, may ordinarily be expected to be greater or less, more rapid or slow, in some proportion to the opportunities, means, and advantages for instruction and

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knowledge, and to the attention paid to it.

The soul's capacity appears to expand and enlarge with the increase of knowledge, and for ought we know, may continue to do so for ever. The more a man knows, the more, generally speaking, doth he desire to know; the greater and more ardent is his thirst for an increase of knowledge, and the more enlarged his view or conviction of the vast variety, extent, and magnitude of the objects of human knowledge.

Though we may not be able to attain to a perfect knowledge and full comprehension of any thing; yet we are capable of being taught and understanding much, about an innumerable variety of objects, visible and invisible, material and spiritual, past, present, and future, temporal and eternal.

The activity and powers of our souls are great and wonderful. In an instant, we can look back, through all periods of time, to the day of creation; and think of the incomprehensible, eternal existence of God. With equal ease, we can cast our thoughts forward to the end of the world, to the end of time, and contemplate or think of the scenes of a succeeding eternity. In a very short space, we can, in our minds or thoughts, rove round the world, or penetrate to its centre, or mount above the sky, and traverse the regions of the stars, or ascend to heaven, where God is enthroned in glory, surrounded and adored by myriads of spotless spirits; or descend to hell, where the wicked groan and wail in torment and despair.

But the most important knowledge, of which we are capable, is the knowledge of God—of his character and will, and of our duty and the way to enjoy him for ever; and, if rightly disposed, of beholding his ineffable glory and beauty.

I proceed to observe, that our souls are capable, not only, of a great degree of knowledge; but also, of moral disposition, affections and exercises, strong and vigorous, producing, or accompanied and followed with much good or evil to ourselves and others, and with an incalculable degree of pleasure or pain, joy or sorrow, happiness or misery, never ceasing, never ending, but, probably, always increasing.

By the powers and faculties of our souls we are proper subjects of moral obligation—of moral government; and accountable to him, who made and upholds us, and reveals the rule and measure of our duty. We are capable subjects of the knowledge, love, service and enjoyment of God. We are also capable of kind, benevolent affections and, of beneficent and useful actions, towards our neighbours and fellow-creatures.—And we are under great and infinite obligation, to love God with all our heart, and to serve and obey him with all our might, and to love our neighbors as ourselves, and to do as we would be done by—to do good as we have opportunity—to be just, kind and beneficent, in our feelings and conduct, towards all; and in a word, to do justly, to love mercy, and to walk humbly with God.

By the faculties of our souls,

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in connection with those of our bodies, to which they are united, and of which they have the direction, control and government, we are capable of acting upon choice and design, and as dependent agents or voluntary instruments in the hand of God, of conceiving and executing, or contributing to the accomplishment of great designs, for our own and others' benefit, and for the honor and glory of God.

We are, moreover, capable of knowing and inwardly feeling our obligations to the duties incumbent on us, towards God, ourselves, and our fellow-creatures, and to abstain from every thing of a contrary nature and tendency.

The right and just, the kind, benevolent, friendly and beneficent affections and actions, which we ought to exercise and perform, are naturally productive of, or accompanied and followed with, inward pleasure and peace, joy and happiness.

Benevolent, kind, tender and friendly dispositions, affections, and exercises, are calm and peaceful—in their very nature, pleasurable and happifying. He who, in the exercise of a benevolent, friendly spirit, loves and does good to his neighbours, and contributes to their support, comfort and happiness, experiences much pleasure and satisfaction, and feels happy, in so doing. And did we, in fact, love God and our fellow creatures, as we ought to, and constantly act out and exhibit this love, in worshipping and serving God and doing his will with all our might, and in all the genuine expressions of justice and righteousness, beneficence and mercy, towards our fellow creatures, all discordant, jarring, and grating affections, lusts and passions would be utterly excluded; and all the inward peace, pleasure and joy, involved in, and naturally springing from such a temper and conduct, would be constantly experienced, together with the comfortable feelings of an approving conscience, and a consciousness of the approbation and favor of God, and of all wise and holy beings.

We should, likewise in this way, participate and share in, and enjoy, so far as we are capable subjects of such enjoyment, all the happiness and glory of God, and of the happy subjects of his eternal kingdom. For by love to others we appropriate to ourselves all their happiness, in proportion to our knowledge and sense of it, and to the strength and intenseness of our love to them.

The parent who loves his children as himself, thereby makes their happiness his own, and experiences as real and as great satisfaction and joy in their prosperity and happiness, as in his own personal prosperity. So likewise, if we in fact loved our neighbors as ourselves, we should have as real pleasure and delight in their welfare as in our own, and thus appropriate their happiness to ourselves, and make it our own. And if we really loved God with all our heart, and soul, and mind, his glory and happiness would be above all things grateful and dear to our hearts; and in proportion to the extent and degree of our knowledge, view, and sense thereof, we should be pleased and delighted, and rejoice therein, with

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as real and great satisfaction and joy, as if it were our own personal glory and happiness. Thus, were we, and had we always been, perfect in love, we should constantly share in and enjoy all the happiness of the moral system, comprising God and his creatures, so far as it comes within our view, and we are capable subjects of enjoying it. And our own joy and happiness thence resulting, would increase, as our knowledge and views, apprehensions and sense of the happiness and glory of God and his kingdom were extended and enlarged.

Thus, if sin had never entered, *all human souls* would have been constantly enjoying a happiness, pure and sublime, without alloy, and commensurate with their knowledge and capacity for enjoyment, and continually increasing, as these increased.

And to all this, will all those of mankind be finally brought, who believe on the Lord Jesus Christ, to the saving of the soul. They who are saved by Christ, though but imperfectly sanctified in this life, will finally be redeemed from all iniquity, and rendered to the extent of their capacity, holy as he is holy, and pure as he is pure.

When Christ shall appear, they will be like him, and appear with him in glory. He will then present to himself all the redeemed and sanctified, "a glorious church, not having spot, or wrinkle, or any such thing; but holy and without blemish." God will be their God, and their portion for ever. They will, therefore, have all his adorable perfections united, as the foundation and basis, the source and fountain of their support and happiness for ever. Of course, their complete everlasting happiness will be as effectually provided for and secured, as stable and certain, as the all-sufficient God can render it. He knows he is able to and will form and fit them, in soul and body, for the most pure, sublime, and completely satisfying knowledge, exercises and affections, employments and enjoyments, and utterly abolish every appetite, inclination or desire, which is not consistent with such a state of soul and body.

He is, likewise, able and will satisfy and *fill* every desire of their whole persons, thus fitted for complete, everlasting happiness.

At the day of judgment and thenceforward, they will, in the fullest sense, inherit the kingdom prepared for them. Perfectly purified from all selfish, carnal, and worldly appetites and desires, affections and lusts, and formed with tempers and tastes, perfectly suited to the objects, company, discoveries, exercises, employments, and enjoyments of the heavenly world and state, they will be ever there with the Lord, as children and heirs of God, and joint-heirs with Christ, participating with him in his ineffable glory and happiness, in the inheritance of all things.

How great, then, how ineffable, how far surpassing all our present conceptions, must be the joy and happiness of every soul which is saved!

Every such soul will be entirely freed from every irregular, discordant, corroding, and disquieting passion, desire, and in-

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clination. Every such soul will be of a perfectly benevolent and friendly disposition, perfectly conformed to God, and glow with supreme and perfect love to him; and with the most pure and disinterested benevolence towards and complacency in every fellow-subject of the kingdom of God.

Every such soul, united to its risen and glorious body, will find itself a fixed—an eternal inhabitant of heaven, in company with Christ and all the saved and all the holy angels. There the most grand and glorious objects, perfectly suited to its holy taste, will be constantly presented to its view. There it will behold the clear exhibition of the ineffably glorious character and perfections of God, made in the whole series of his works and dispensations; and, probably, in ways, and by means, and to a degree, at present, inconceivable by us. The saved will see, with ineffable joy and delight, the full accomplishment of the divine declaration and promise, that the seed of the woman shall bruise the serpent's head—the works of the devil destroyed--everyenemy of God and his kingdom vanquished and subdued—the Saviour gloriously triumphant—the whole redeemed church in actual glory and perfect happiness—all the great designs of God, in regard to the glory of his own great name, and to the best good and greatest happiness of the system, accomplished, exactly to his mind, according to his original intention, and his throne and kingdom established in eternal peace.

There they will continually experience the conscious and sensible enjoyment of God's favor and love, and rejoice in him as their God, and Father, and portion for ever.—There each individual will join and bear a part, with the myriads composing that glorious society, in the worship and honors paid, and in the songs of praise and triumph addressed, to the thrice Holy One. And each individual, by the most pure and perfect love to God and to every subject of his holy and happy kingdom, will partake and share, to the extent of his capacity, in the glory and happiness of the whole. So far as he is capable of contemplating and having an idea and sense of the glory and happiness of God, and of the myriads of his holy and happy subjects, he will experience the same unutterable satisfaction, joy and delight in the whole, as if it were all his own. For by the perfect union of hearts, between the head and all the members of the heavenly society, produced by perfect love, they have one common interest, of which every individual partakes, and which he enjoys, to the full extent of his capacity.

How full and complete, then, and how inconceivably great in degree, will be the joy and happiness of every soul which is saved? And to what an infinite sum of real, substantial good will it amount by being continued for ever, and probably, with a progressive increase, by a gradual increase of knowledge, and a proportionable expansion and enlargement of the capacity for enjoyment?—In comparison with this, how inconsiderable, how small and trifling a good to a man,—yea, how worthless and

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despicable, would be the acquisition and sole possession of the whole world, during the period of his existence on the earth?

This infinite good doth every one lose; of all this doth every one fall short, who loses his own soul.

PRESBYTES.

[To be continued.]

Remarks on Mark ix. 49.

An attempt to explain what is intended by salting with fire, and salting with salt.

Christ, in a discourse addressed to his disciples, said, "For every one shall be salted with fire, and every sacrifice shall be salted with salt." Mark ix. 49.

TO ascertain the meaning of these words, it may be proper to observe, that it was expressly injoined upon the children of Israel to *season* every obligation of their meat-offering with *salt*, and with all their offerings to offer salt; which is termed the salt of the covenant of their God. Lev. ii. 13.

One end for which salt is commonly used, is to season meats and other kinds of food, in order to give them a good relish, and render them more agreeable to the taste. Another is to cleanse meat from those parts, which would otherwise cause it to corrupt, and thus to preserve it from putrefaction, and to keep it good and savory.—Hence, salt is made use of as an emblem of incorruption and perpetuity. A perpetual covenant is, therefore, termed "a covenant of salt for ever;" as in Numb. xviii. 19. and 2 Chron. xiii. 5.

The offerings presented by the children of Israel, were ordered to be seasoned with salt, probably, "as an emblem of their purification from corruption, and of their savor and acceptableness to God." In allusion to this, Christ said, "Every sacrifice shall be salted with salt;" intimating, as I conceive, that every one who sincerely devotes himself to God, as a living sacrifice, shall be seasoned with grace, or knowledge and holiness, whereby his heart and life will be purified from moral corruption, and he, of course, preserved from everlasting destruction.

As salt cleanses and preserves meat from putrefaction and renders it savory and wholesome; so the Christian, who gives himself up to God and his service through Jesus Christ, has his heart and life purified by divine grace, and is rendered savory in his principles, dispositions and affections, conversation and practice, and preserved from the everlasting destruction, in which corrupt principles and affections, words and actions, indulged and persevered in, would finally involve him.

In this sense every sacrifice shall be salted with salt. Every person, who presents himself to God, as a living sacrifice, shall, through the knowledge of gospel truth, and the influence of divine grace by the operation of the holy spirit, have his heart purged from corrupt dispositions and principles, and his life from corrupt morals and become savory in his affections, conver-

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sation and practice, and prepared to glorify and enjoy God for ever.

But in contradistinction from those who are thus salted with salt, denoting their purification, preservation, and salvation, *every one* who refuses the mortification and self-denial required in the gospel, and indulges his sinful appetites and lusts, shall be salted with fire. As the burnt-sacrifices under the law, when prepared and salted, were consumed upon the altar by the fire, which was kept continually burning; so he, being by his iniquities fitted for destruction, shall fall into the unquenchable fire of divine wrath, which shall preserve him in existence for ever whilst it destroys all his happiness, and fills him with extreme and unceasing torment.

In the immediately preceding part of his discourse, Christ had said, "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better, &c. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched;"—plainly signifying, that whatever proves an obstacle to the faithful discharge of every duty, or an occasion of sin, though it be as dear to our hearts, or seemingly as necessary to our comfort and happiness, as a hand, a foot, or an eye, ought to be parted with and renounced—that it is really better for us to go to heaven without it, than to retain it and go to hell—that it is better for us, to undergo the most painful sufferings in the way of duty here, and to practise the greatest mortification and self-denial, of which we are capable in this world, and enter into life, than to live in ease and sinful pleasures here, and go to hell at last, into that place of endless torment, where the miserable sufferers will be constantly filled with the keenest pain and torture, as though a never-dying worm was continually preying upon their vitals, and they continually burning in unquenchable fire. Then follow the words, "For every one shall be salted with fire, and every sacrifice shall be salted with salt." The particle *for*, with which these words are introduced, shows, that they are connected with, and contain some illustration, reason, or confirmation of the things expressed in the foregoing passage. Viewed in this light, I think, the words must be understood as affirming, that every one, who doth not practise the mortification and self-denial before injoined, but indulges his irregular appetites and lusts, neglects the duties required of him, and departs from the truth, rather than deny himself and bear the cross after Christ, shall fall a sacrifice to divine justice, and be cast into that eternal fire, of which the continual fire upon the altar which consumed the burnt-offerings, was an emblem; whilst, on the other hand, every one who practises the self-denial and mortification injoined, bear-

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tily devoting himself to God and his service, at the expense of every thing inconsistent therewith, shall, like the meat-offering which was seasoned with salt, be savory and acceptable to God through the virtue of Christ's atonement, and the grace bestowed in consideration thereof, and preserved from destruction for ever. God's wrath against the wicked is often compared to and represented by fire. Jer. iv. 4. "Circumcise yourselves to the Lord, and take away the foreskins of your hearts, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings."—And Ezek. xxi. 31. "I will pour out my indignation upon thee; I will blow against thee in the fire of my wrath." Of this fire of divine wrath against the wicked, the fire upon the altar, which consumed the sacrifices for sin, appears to have been an emblem.

Some animal was substituted in the place of the sinner, to die in his stead. The transgressor laid his hand upon the head of the animal which was to be sacrificed, as a token of confessing his guilt and desert of death, and of his presenting that animal, according to God's gracious appointment, to die in his stead, that he might be forgiven. Hence, when the animal thus substituted in the place of the sinner, was consumed by the fire upon the altar, which was kept continually burning, how natural is it to consider that fire, as a designed emblem and representation of the divine wrath against sin, with which every finally impenitent sinner is to be incessantly tormented for ever.

In what an awful light, doth the passage, to which we have been attending, represent the final state of the wicked? Therefore, see hence, the unparalleled folly of refusing a strict adherence and conformity to the doctrines and precepts of the gospel, on account of the mortification and self-denial, or losses implied therein, or which may be occasioned thereby; or of indulging ungodliness and worldly lusts, on account of ease, pleasure, or any worldy advantages.

PRESBYTES.

FROM THE PHILADELPHIA INTELLIGENCER.

Parlour Preaching.

INSTRUCTION may often be communicated with greater advantage in private than in public discourses. In the former, the speaker can address his hearers with a direct relation to the particular circumstances in which they are placed; whereas in public preaching, his observations must of necessity be for the most part general; besides, in the small circle of a private family, there is a liberty and familiarity allowable, which cannot be admitted into the pulpit. The preacher can pause, and inquire whether he is understood; and in many cases the questions and observations of those whom he is endeavoring to instruct, will suggest to him the most important and appropriate ideas and sentiments.

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The Lord Jesus Christ has left to all his servants an instructive example in this part of their duty. Several of his most beautiful and edifying discourses were delivered in private houses, and occasioned by the peculiar circumstances of those with whom he conversed.

The Apostle Paul, appears also to have spent a part of his time in communicating instruction in this mode; for in that most excellent and pathetic discourse which he delivered to the elders of Ephesus, he speaks of it as his practice amongst them, not only *to teach publicly, but from house to house.*

In modern times, it is to be lamented, that less is done in this way than could be wished. After making every allowance which candor requires on this subject:—admitting that young preachers, for several years after they appear in the pulpit, ought to spend a considerable portion of time in their studies, that they may prepare themselves for more extensive usefulness in after life; that some ministers of the gospel may be so circumstanced, that much of their time must be employed by an attention to the general interests of the church; that some must consume a large part in making that provision for their families which their people are either unwilling or unable to make for them; and that a few may actually be qualified (as I have heard the late president Edwards judged that he was) to do more good by writing for the public in their studies, than by spending much time in conversation:—after making as much allowance for these, and all other considerations of a similar kind, as truth and justice require, it is feared that much room will still remain for well founded complaint on this subject.

Some preachers do not possess the talent of readily introducing religious conversation, and therefore when they first make the attempt, it is with such a stiff and awkward air that every person present is made uneasy, and none more so than the speaker himself.—Hence, perhaps, he too hastily forms the conclusion, that he is not, and never shall be, qualified for this species of instruction; and therefore, after a few unsuccessful attempts, relinquishes the object as hopeless. Others are so occupied in the investigation of dark and unprofitable speculations in theology, or in correcting and polishing their sermons, so that they may be brought to the highest pitch of elegance, that they have no time to spare for this tedious mode of preaching: And others again, are so fastidious, that they cannot condescend to hold free and familiar conversation with ignorant people. They are immediately disgusted with the crude conceptions and blundering expressions of many with whom they converse, and their feelings, wound up to an excessive degree of refinement, cannot bear the shock of a collision with vulgar minds.*

* Do persons of this character, ever think of the condescension of the Saviour? Possessing intelligence and purity as far exceeding that of any human being, as the sun exceeds a ray of his own light, how kindly, patiently and familiarly, did he con-

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We might yet mention another class of persons who, although invested with the office of preachers of the gospel, consider it in no other light than any other trade. They pursue it for the sake of a decent livelihood, and they will do no more than they are obliged to perform. But if indeed they were to attempt instruction by religious conversation, they would be found utterly incapable of the task. If such a preacher should meet with a person suffering the smart of a wounded conscience, never having had any experience of such a case, he could neither sympathize with nor comfort the poor awakened sinner. Or if he should happen upon a child of God laboring under perplexing doubts respecting his spiritual state, he would be entirely at a loss how to proceed with such a person. Having had no experience of the hidden life of a believer, no knowledge of his trials and conflicts, he would judge all these things to be the fruits of a distempered mind.

There is one thing, which if duly considered, I think would have no small influence upon those whose office it is to teach, and which would go far to remove all impediments out of the way, which now hinder them from using every opportunity of leading men into the way of salvation: what I allude to is this, That the ministers of the gospel are accountable for the loss of every soul which perishes thro' their criminal negligence, whether that negligence proceed directly from sloth, from the pretence of study, from the affectation of refinement, or from indifference and carelessness. Every minister of the gospel ought to be able to say with sincerity, as Paul did in the above mentioned discourse, "*Wherefore I take you to record this day that I am free from the blood of all men.*"

But the obstacles, to what I call parlour preaching, do not arise wholly from the negligence or incompetence of the ministers of the gospel, but at least one half of the blame lies at the door of the people.

A preacher pays a visit to a wealthy, fashionable family As a gentlemen of character and education, he is treated with politeness and attention. He may eat and drink of the best; but if he should happen to think with himself, "My constant employment should be to promote the salvation of men. These, with whom I now am, are a part of my flock, for whom I must render an account; and they need advice and admonition as much as any"—And, in consequence, if he should introduce a discourse upon the important subject of salvation, what would probably be the effect? The company would be struck dumb with astonishment at his rudeness; and the snarl of disgust, the smile of contempt, or the look of disapprobation, might be expected, as the reward of his temerity.

If some polished buck, however, should think it no insult

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verse with the poor, the rude the ignorant and the froward! Shall any one of his ministers feel an intolerable disgust at what their Lord and Master performed with pleasure! Shall dust and ashes refuse to mingle with their kindred, when God's eternal Son hath shown them such an example!

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to the clerical character, to take his Maker's name in vain, this peradventure might give no offence to the same company: But if the clergyman should, in the most modest way possible, insinuate that this practice was offensive to God and painful to himself, it would probably be considered such an outrage on good breeding as to merit the high displeasure, not only of the culprit, but of every other person in the company. In such circumstances, it is easy to see, that there is little hope of doing good by *preaching*. If the preacher attempt it once, he will not be likely to have a second opportunity of instructing the same persons. So far from attempting parlour preaching in such circumstances as these, it will be the wisdom of gospel ministers to keep at a distance from companies, however honorable in the estimation of the world, where their sacred profession is disregarded. To be esteemed for their wit or vivacity in conversation, or for their elegant and polished manners, by those who despise their calling, is to them no honor, but a disgrace. In what is usually called *fashionable life*, there is, alas, little room for religion. In forming the regulations by which people of this condition are governed, the religion of Christ too seldom has any place in the system; and while persons are whirled in the vortex of fashion, there is very little hope of their salvation.

But obstacles to religious instruction exist not only among rich and fashionable people, but also among those of every condition.

In many houses the whole attention is given to the body; and when such are visited by the minister, all hands are set to work to provide for his gratification. Instead of one, there are often half a dozen Marthas, *who are cumbered with much serving*, and not one listening Mary in the whole circle.

In other places, he will have religious conversation enough, but to very little profit. Obscure and knotty questions, commonly incapable of a certain solution, and of no consequence if one could be given, are treasured up, in order that they may be proposed to the minister. He must give his opinion, as to the mark set upon Cain, the thorn in Paul's flesh, and must tell who Melchisedeck was, and whom the witch of Endor raised up for Saul. But no one inquires, "What must I do to be saved? Or how may I grow in grace most successfully? What are the best evidences of a change of nature, or what ought a christian to do in such and such given circumstances?" Others have an itch for controversy, and they feel the importance of being able to maintain or dispute with the minister, and perhaps of vanquishing him in their own conceit. There are many persons who glory in holding some opinions different from those commonly received. These they often bring forward to be discussed, not that they expect instruction or wish to obtain new light; for nothing can exceed the confidence and pertinacity with which these favorite opinions are held. The holder would sooner renounce the whole creed, than yield one of

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these notions, which he cherishes with a fatherly fondness, considering them as the fruit of his own invention, the result of his own ingenuity; and therefore he would as soon suffer you to offer him the grossest personal insult, as to rob him of any of these opinions

Again, the spirit of party among many people is so prevalent, that they will hear nothing willingly, receive nothing cordially, unless it comes through one particular channel. A single phrase, which they consider as belonging to a different system, even if it be a scriptural phrase, will shut the mind against all instruction from the person who was so unfortunate as to use it. Some serious people are as much offended at hearing the words, "election" and "predestination," as if they were never used in scripture, but invented by the enemies of God and religion.

But the chief obstacle with all classes is a want of *taste* for religious conversation. On any other subject they will be fluent, but here they are mute. If you begin conversation, you must carry it on yourself. Those who habitually neglect their salvation, take no pleasure in hearing of its importance. Especially, most people dislike to be interrogated by their minister, as to the condition of their souls, though it be done in a private, personal conversation. They are conscious that all is not well, and they cannot bear to confess the truth. Many therefore keep up an opinion that the exercises of the heart ought not to be spoken of, that it savors of ostentation and is a mark of hypocrisy; but surely there can be no ostentation in a man's confessing to his pastor that he is an unconverted, inexcusable sinner; or in relating the imperfection of his duties and the weakness of his graces.

Young people are generally much afraid to be interrogated about the concerns of their souls, and they dread the company of clergymen on this very account, fearing that they may be asked whether they are engaged in the great work of their salvation.

But ministers should never cease from their endeavours. One word, seasonably and affectionately spoken, has often been the means of saving a soul from death. Private admonition and advice have been remarkably blessed in former times, and they are so still where they are diligently, tenderly, and prudently used.

I wish therefore that the old practice of parlour preaching should be revived: and in order to encourage it I purpose to furnish, from time to time, some specimens of this mode of preaching by a friend of mine, who makes up his deficiency as a public speaker, by unremitting efforts to be useful to his people in private; and the good effects of his labors in this way have induced me to recommend the same practice to others in the same office. As the modesty of my friend would be greatly violated by introducing his real name into this paper, I shall speak of him under the fictitious name of Eusebius; and the reader may expect one of his parlour discourses, in the next number of the magazine.

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To the Honorable General Assembly of the State of Connecticut now convened at Hartford in said State.

THE Trustees of the Missionary Society of Connecticut, pursuant to the requirements of law, REPORT, That the state of the Society's funds, at the close of the year 1807 is exhibited by a statement accompanying this Report.—NO. 1 of that statement shews the amount of contributions of the Ecclesiastical societies therein named, being $ 2780, 82 1-2. NO. 2 shews the amount of revenue within the year derived from other sources, being $ 3056, 20 1-2. No. 3 shews the amount of disbursements by order of the Trustees, for the same period, being $ 1877, 84 and NO. 4 being an account current with the Treasurer, as stated on the annual audit of accounts, shews the balance in favor of the Society, being $ 29153, 78.

The funds of the Society, though far from being adequate to the diffusion of Christian knowledge in the United States connected with the funds of other missionary institutions in the other States, yet are at present adequate to the number of missionaries which the Trustees can obtain, and to the other means of religious instruction which are proper for them to employ. The expenditures for the year past indeed exceed those of the year preceding, and probably will continue to increase, in future, as the obstacles which for some years past, have diminished missionary labor, are overcome. It is no part of the object of the Trustees to accumulate that part of their funds which the donors have devoted to immediate service, but on the contrary, they will not fail to expend the same as fast as they can employ fit instruments and means of carrying on, successfully, the great and benevolent work committed to their care. This fund being at present adequate to their prospects of immediate service, they have thought fit to intermit their usual application to your Honors for licence to solicit further contributions from the Ecclesiastical societies in this State. As the great sources of revenue are, therefore, either exhausted, or intermitted, the fund destined for immediate consumption will, no doubt, suffer a gradual diminution, until it is expended; and whenever the service of the missionary cause shall demand further aid, from that circumstance or from an extension of their sphere of usefulness; the Trustees will not be wanting in their duty to ask your Honors further patronage to obtain it, having perfect confidence that the Honorable Assembly, who have so uniformly manifested their approbation of the object and conduct of the Society, will continue to foster the one, and approve the other, as occasion shall justify.

By order, and in behalf, of the board of Trustees.

ABEL FLINT, *Secretary.*
Hartford, May 25th, A. D. 1808.

N. B. The statement of the Society's Funds referred to in the preceding Report, was published in the Magazine for February.

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POETRY.

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On the late Effusion of the Spirit in various parts of the United States.

HAIL! happy period, favor'd land,
Enlighten'd with the heavenly ray!
The sun of righteousness descends,
And turns our darkness into day.

Long thro' our coasts has sin prevail'd
And fill'd the humble heart with fears;
Yet JESUS, in our heaviest hours,
With his rich gifts and grace appears.

Hail! children of Emmanuel's love!
New trophies of victorious grace!
And thou, most holy spirit, hail!
Thine all the work be thine the praise!

No more our faith with fainting breath,
Pours o'er the word the languid pray'r:
No more our hope expiring, reads
The gracious promise bright'ning there.

Floods on the parched ground descend,
To life dry bones in numbers spring,
Low at the cross the scorner bends;
And owns the crucified king.

Beneath the spirit's gentle dews,
The fields a vivid aspect wear;
And in his life inspiring breath,
Shepherds and folds together share.

Zion with shame reviews her fears,
Her deep despondence and distrust,*
Lifts her returning smiles to God,
And owns him to his promise just.

The scorner sees and doubts and fears,
Admires and owns the influence strange,
The infidel almost believes,
And marks in thoughtless crowds—the change.

Christians! content not thus—rejoice
In God your Saviour and his care,
This work the witness of his love,
Your proof of his accepting pray'r.

* But Zion said the Lord hath forsaken me and my Lord hath forgotten me.

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a very emphatical manner.—"I say the truth in Christ, I lye not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart ——for my brethren, my kinsmen according to the flesh."—And the man Christ Jesus, when in the form of a servant, was very sensibly affected at a view of their approaching misery and ruin for their incorrigible wickedness. "He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

2. It doth not appear how a benevolent heart can be reconciled to the existence of misery, and completely happy whilst it does exist, but only from a full conviction, that it is not only deserved and just; but also necessary to the greatest good or happiness on the whole. But if this is clearly seen or firmly believed to be the case, the benevolent heart will not be the less happy, on account of the existence of so much evil as is necessary for this end. For nothing is more common than for men cheerfully to submit to a less evil, when necessary, for the sake of a greater good.

3. Before the existence of sin or misery commenced, beings of such finite understandings —of such scanty views and limited capacities, as all mere creatures, and, especially, as mankind are, would probably have thought it could not be for the best, that it should come into existence; but that a system, into which sin and misery should never enter, must necessarily be the best, and comprise, on the whole, the greatest quantity of real good and true happiness. But the fact hath proved, that God judged otherwise.

The infinite wisdom and power, justice, goodness and faithfulness of God, render it certain, that he could have prevented the existence of sin and misery, if he had chose and designed, on the whole, to prevent it; and also, that he would have willed to prevent it, if he had not judged and known the existence of these evils was necessary for the best good of the system, on the whole.

So likewise, now, men of a benevolent heart might still think, if not otherwise informed by God, that it would be much better, on the whole, and produce the most glorious and happy system, if all evil was to be wholly destroyed and for ever exterminated. But if, by the express declarations of the word of God, it appears, that he judges otherwise; and if at the day of judgment and thenceforward, the same shall be proved by his conduct; there will be sufficient evidence, to satisfy all who believe the absolute perfection of God, that the existence of evil is necessary to the greatest good, on the whole. And, probably, all holy creatures will then, and thenceforward, clearly see how the existence and continuance of all the evil which doth continue, is necessary and subservient to a greater degree of real good and true happiness than could otherwise have been effected. Hence, they will be completely happy, since the benevolent heart must necessarily be most completely gratified with

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the attainment of the greatest attainable sum of real good and true happiness in the system.

On what hath been illustrated, it may be proper to remark,

1. The benevolent spirit required in the gospel—the charity or love, which seeketh not her own, though perfectly contrary to a selfish spirit, is not opposed to or inconsistent with desiring and seeking our own happiness: or, in other words, The spirit of true Christian love is no more opposed to or inconsistent with desiring, aiming at, and seeking our own true happiness, than a selfish spirit; but it is, in its nature, so different from and contrary to selfishness, that it leads us to seek our own happiness in different objects, from different sources, and in different ways.

The benevolent man, no less than the selfish, is constantly seeking the object or end, which is most grateful and pleasing to his heart, and in which, of course, he places and expects to find his greatest delight or happiness; and the different nature of the principle, spirit, or disposition, from which they respectively act, appears and is expressed, by the different objects or ends, which they *ultimately* seek, as being in themselves most grateful to their hearts.

The hypocritical, selfish Pharisees gave alms: so doth the Christian. The Pharisees did it, that they might have glory of men; and they had their reward. The object, then, ultimately sought by them, was not the good of others; but whatever subordinate view they might have to the relief of the distressed, they acted with a further view to obtain praise or glory of men, as the end in itself was more pleasing and happifying to their hearts; which proved that they acted from a selfish spirit. But the real Christian gives alms to relieve his neighbor from distress, or to increase his comfort and happiness, because this is in itself an object agreeable to his heart. The pleasure arising from the comfort and joy of his neighbor, independent of other considerations, is with him a sufficient motive to contribute for his relief and comfort. In doing thus, he as really seeks an object most grateful and pleasing to his heart, as the Pharisee doth, in giving to be seen and obtain glory of men; but from the different nature of their ultimate ends, the different nature of their dispositions appears, the one as altogether selfish, the other as truly benevolent.

If a man engages in the sacred work of the gospel ministry, because his disposition is such, that he finds the greatest satisfaction in doing and communicating good, and especially in contributing, under God, to the spiritual and eternal welfare of his fellow-creatures, he will direct all his labors and studies to this end. And if his labors are crowned with success; if sinners are converted—edified—comforted—stand fast in the faith—grow in grace, and rejoice in hope of the glory of God; he is peculiarly gratified. His heart is filled with joy. In the happiness which they enjoy, and the glory thence redounding to God, as the fruit of his labors, he rests satisfied, as an ample

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compensation of all his laborious services and self-denial.

This man acts with a constant view to that end which is most agreeable to his heart, and in which he experiences the greatest pleasure and satisfaction, and in this sense, continually seeks his own happiness; but in a different object, from a different source, and from a different principle, from the selfish man. For it is benevolence or love to others, that makes their happiness a source of joy and happiness to any one, and causes him to seek their happiness as the object or end in which his own felicity is found.

Hence it may appear that the selfish and the benevolent are distinguished from each other, not so properly by the one's seeking his own happiness, and the other's disregarding and neglecting his own happiness; as by the different objects in which they respectively place their own happiness, the sources from which it is derived, the ends which they ultimately seek, and in which they acquiesce and experience the greatest satisfaction and delight. He whose ultimate end, is a good opposed to, or wholly distinct from the good or happiness of others, is entirely selfish. But he whose ultimate end, in which his heart *rests* with satisfaction and delight, is the good or happiness of others, is benevolent. And if this ultimate end be the good of *being*, the greatest good of the universe, his benevolence is genuine, disinterested, public benevolence or love, in contradistinction from selfishness, and from a limited, partial benevolence, which may be opposed to the general good.—And yet it is easy to see, that he may seek the gratification of his ruling propensity, by seeking, and rejoicing in the public good, and, in this sense, seek his own happiness, with as great engagedness—with as much ardor and constancy, as ever a selfish man seeks the end, in which he places his chief delight.

Nothing short of real good-will, benevelonce, or love to others, will render their happiness in itself considered, a source of joy and satisfaction to our hearts. But in proportion to the degree and strength of our love to them, shall we rejoice in their joy, and be happy in their happiness. Hence, the infinite happiness of God, founded in and resulting from his own infinite perfection and absolute all-sufficiency, displayed and expressed in all his works, will be a source of joy and happiness *to those only who love him.*

They who love him not, will derive no joy or pleasure from a view or consideration of his infinite happiness. But in proportion to the degree and strength of our love to him, shall we rejoice in his infinite happiness, in his glorious perfections, which are the foundation of it, and in all the good produced by the display of them, in which he himself hath ineffable delight.

He who loves God with all his heart, and his neighbor or fellow creatures as himself, will, as the natural effect of this love, experience the most peculiar satisfaction and joy in the view and contemplation of God's infinite glory and happiness, and

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in all the good—in all the holiness and happiness of the created system, consisting in and resulting from the expression and display of his infinite fulness, in which God himself hath infinite satisfaction. This infinite good and happiness of the moral system will be to his heart the source of supreme joy and delight. Therefore, he will ardently desire and earnestly endeavor to contribute to this general good, by laboring to promote it among all who come within the sphere of his influence; as Paul did, not seeking his own profit, but the profit of many, that they may be saved. Hereby the spirit of holy love is distinguished, not only from what is evidently nothing, selfishness or mere self-love; but also, from all that partial and limited kind of benevolence, which may consist with, and even operate in, opposition to the general good—as the benevolence and love of parents to their children—the regard which men often have to their particular friends and connections,—and the regard which some have for the welfare of their country, as distinguished from and opposed to the interest of other nations.

We may remark again,

2. The love required in the gospel is, in the very nature of things, absolutely necessary to a feeling, experimental perception of the grand source of the most sublime joy and happiness of intelligent beings.—Whilst destitute of this love, we are altogether unprepared—totally unqualified for, and morally incapable of, participating in the oy and happiness of heaven.

Wherefore, "Let u
another: for love is
and every one that love
of God and knoweth
But, "He that loveth not know-
eth not God: for God is love."

PRESBYTES.

Thoughts respecting the inconceivable worth of the soul of man, and the immense evil involved in the loss of it; suggested by Christ's words in Matthew xvi. 26.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul!"

PART II.

(Concluded from p. 231.)

THE joy and happiness of every soul which is saved, by being continued for ever, will amount to an infinite sum of real substantial good. This infinite good doth every one lose; of all this doth every one fall short, who loses his own soul.

Nor is this the whole, or any wise near the whole, of his loss, or calamity. For the soul, which is capable of peaceful and happifying perceptions and exercises, is equally capable of such as are extremely disquieting, painful and tormenting.

Selfishness, pride and ambition, hatred and enmity, anger and wrath, envy and revenge, malice and cruelty, with the

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whole train of discordant, fretful, turbulent and boisterous feelings, lusts and passions, are, in their very nature, disquieting, painful and tormenting; destructive of inward peace and happiness, and productive of continual vexation, pain and anguish.

To these and all such-like lusts and passions, every soul which is lost, will be an everlasting prey. Under their dominion, the man who loses his soul, will be left for ever, a continual prey to all the vexation and torment involved in, and resulting from, their unrestrained prevalence and power.

He may also be subjected to all the painful and insupportably tormenting sensations of conscious desert of the displeasure and wrath of God, and of the hatred and contempt of all intelligent creatures—of a consciousness of being, and having acted the part of an enemy to all; and, therefore, of deserving the displeasure and abhorrence of all—of having, whilst in a state of probation, neglected, misimproved and abused precious seasons and opportunities, means and advantages, for securing eternal happiness—of wasting his time, and employing his talents, in the pursuit of mere trifles, to the utter neglect of things of real worth, and everlasting importance—of shutting his eyes against the light, and turning a deaf ear to the instructions, and warnings, counsels and reproofs, invitations, calls and offers, promises and threatenings, with which God and Jesus Christ addressed him in his word, and by his ministers and others—making light of and neglecting the great salvation—of preferring the world and the gratification of his vain, foolish and abominable desires and appetites, to all the blessings proposed and offered in the gospel—of despising and rebelling against the just God and Saviour—of having acted the most foolish and destructive, as well as criminal part, and completely ruined and destroyed himself; and therefore, of being justly cast off and rejected by God, and delivered over to suffer the effects of his terrible wrath for ever.

He may be subjected to experience the extremely painful sensations of the most mortifying disappointment of all his hopes—of being cut off and separated, for ever, from every object and enjoyment suited to gratify his inclinations, desires and appetites; whilst his desires and inclinations, and thirst after enjoyment, continue in full strength, or, perhaps, with an importunity, ardor and intenseness increased, by the continual want and disappointment.

He may, also, and doubtless will be subjected to the insupportably painful sensations of being consciously confined for ever, with the devil and his angels, and all the finally wicked, under the power and wrath of God, whom he hath disregarded and treated with contempt, and to whose character and will, to whose honor, glory and happiness, his heart is utterly opposed, whilst this omnipotent God is continually pouring in upon his very soul,

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a sense of his just indignation and wrath, producing the keenest pain, and anguish, as by the flames of a fire most intensely hot.

In holy creatures, an increase of knowledge is attended with an increase of happiness. But in the wicked, whose souls are lost, the case is quite the reverse. Their souls being destitute of all truly benevolent, virtuous and happifying affections and excercises, and under the unrestrained dominion of malevolent, disquieting and tormenting lusts and passions, and they being utterly excluded from every comfortable enjoyment, and delivered over to the unceasing expressions of the dreadful wrath of God; the more they know, and the more their views and capacities are extended and enlarged, the greater will their misery be. The remembrance of past scenes cannot fail to produce very painful sensations. And the more they see and know of God, his works and ways—the more they are *convinced*, of his majesty and power, knowledge and wisdom, justice and truth, goodness and mercy, happiness and glory, and of the glory and happiness of saints and angels; whilst they are chained down in darkness, despair and torment, as unceasing, as endless, as the glory and happiness of the saved, and as the existence of God; the greater and more insupportably tormenting will be their enmity and hatred, envy and rage, vexation and anguish.

How complete, then, and inconceivably great are the sufferings of every one who loses his own soul? And to what an infinite sum of real positive pain and torment will they amount, by being continued for ever? How trifling, indeed, how worthless and despicable, would be the good, implied in and resulting from the acquisition of the whole world, as a counter-balance to such infinite evil?

How plain and strikingly evident is it, then, that, in case a man should in fact gain the whole world, but lose his own soul, he would have no cause to glory in his acquisition, but infinitely the reverse? that his loss would so infinitely exceed his gain, that the good obtained would not bear any, not even the least, conceivable proportion to the loss sustained—to the evil to be endured?

Wherefore, in a review of all that has been said, let me seriously ask the readers of these thoughts, the following plain questions, and entreat them to apply them impartially to their own consciences and hearts, and to act agreeably to the truths and obligations, which they will suggest and exhibit.

Is any other attainable good to be placed in competition with that of the salvation of a man's soul? Nay, is not every other enjoyment which can possibly be experienced by any man, whilst he fails of the salvation of his soul, a mere trifle, and not worthy to be at all regarded, in comparison with this? Hence, therefore,

Ought not the salvation of your souls to engage your early, constant persevering attention, care and pursuit? Can you justify your conduct to your own consciences, as becoming the character and consistent

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with the obligations of reasonable creatures, if you do not pay a first, a principal, and a steady attention to the securing of that interest, which, to you, is infinitely the most necessary and important, and in comparison with which all others are as nothing.

Should not every thing incompatible with a proper attention to the salvation of your souls be made to give way to it? If the indulgence of any particular inclination or appetite, however grateful and pleasing it be for the present, exposes you to lose your souls, ought you not instantly to desist from it, to abandon it, and make it give way to the all important concern of seeing to and securing your souls' salvation? If you do not, will not your consciences reproach and condemn you, as acting in opposition to your own true and most important interest—more like persons beside themselves, than like men in their mind? Is it possible to be at more labor, pains and expense, for the salvation of your souls, than it is worth, or any wise comparably so much?

If any one should, in early life, begin to inquire, with deep concern and painful solicitude, what he must do to be saved—how, in what way, and by what means, the salvation of his soul might be secured, and to seek and pray to God from day to day, to be directed and kept in the way, which will end in this all important blessing; if, from early youth, to the end of a life of seventy or eighty years, he should daily make it a primary and principal object of his care and labor to understand and do the will of God; if through this whole period he should watch and pray, and strive against and for the victory over all sin, and all the temptations and snares, to which, he might be exposed; if he should deny himself the pleasure and worldly advantages of all the fashionable amusements and diversions, and all those pursuits and ways of worldly gain or promotion, which he believes to be disapproved and forbidden by God, and of a tendency to expose him to the loss of his soul; if he should spare neither labor nor expense, in doing good, as he hath opportunity, unto all, and especially, to them who are of the household of faith; if, in obedience to the revealed will of God and the Saviour, he should courageously confess Christ before men, and hold fast the truths taught by him, and practise agreeably to his commands, when the general current was strong against him and his cause, and thereby become exposed and subjected to hatred and contempt, reproach and persecution; if he should persevere, though at the risk and to the loss of every thing in this world dear to the natural heart of man, and finally, of life itself; but should, in consequence, receive everlasting life in the world to come, and enjoy all the good comprised in the salvation of his soul:—Would such a one have any reason to regret his laboring so hard and so long, and taking so much pains, and putting himself to so much expense, and submitting to so much self-denial and to such great losses and sufferings, with

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a view to prevent the loss and to secure the salvation of his soul?—Is it possible that he should look back on his past labors, pains and sufferings, and contemplate his then present state, and think of its everlasting continuance, and that, probably, with endlessly increasing joy and happiness, and once imagine, that he hath acted unwisely for himself, in laying out so much for it?—Must he not, on the other hand, pronounce all his past labor and expense, of every kind, a mere trifle, and not worthy to be named or thought of, in comparison with, or as a courter-balance to, the value and worth of the real positive good, to which he has attained, over and above the consideration of a mere exemption from the infinite evil implied in the everlasting loss of the soul?

Hence, If the natural disposition of your hearts, and the ways to which you are naturally inclined, have a direct and powerful tendency to the loss of your souls, and will terminate in it, unless prevented by an interposition of divine grace, to bring you to repent and return to God through Jesus Christ, and to enter upon and walk in the narrow way which leadeth to life, can you acquit yourselves from the charge of great and criminal folly, if you do not earnestly seek and cry to God, for his merciful interposition to rescue and save you, and exercise all the attention, and do every thing in your power, which, upon scriptural grounds, you may rationally hope will, in any way or measure, tend to lessen the danger of the everlasting loss of your souls, or to increase the probability of their salvation?

Of how much greater and still more criminal folly and madness must you be constrained to pronounce yourselves guilty, if instead of earnestly crying to God for mercy, and taking all possible pains to prevent the loss and to secure the salvation of your souls, you should, with a careless indifference and stupidity, or deliberate resolution and obstinacy, neglect, turn away from and refuse the ordinary and best adapted outward means of grace and salvation, and indulge and give yourselves up to the worldly pursuits and pleasures, and the gratifications of the various irregular and sinful propensities and lusts of the body and mind, which have an awful tendency in direct opposition to the salvation of your souls, and to fit and prepare them for destruction; as well as to increase the righteous displeasure of God against you? If in the midst of such stupid, sinful, and soul-ruinous indulgences and pursuits, one and another of you should be stopped short by death, as hath frequently been the case with others, and your souls, on a sudden plunged in darkness, horror and despair, completely lost for ever, can any words express the keen self-reproaches and self-condemnings, which they might naturally be expected to experience, for their past folly and madness?

Will you not, then, in a view of all these solemn, awakening, and most interesting considerations, be excited and engaged to seek the Lord, while he may be found; to call upon him

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while he is near?—to forsake all evil ways and unrighteous tho'ts, and to return to God, whilst he invites and calls upon you to be reconciled to him by Jesus Christ?—to hearken diligently unto him—to incline your ear, and come unto him, and *hear*, that your souls may live?

PRESBYTES.

Abstract of Faber on the Prophecies.

No. V.

(Continued from p. 219.)

THE chief object of our author is to treat of the great period of 1260 years, or the period of the Papal and Mohammedan apostacies, but he gives a brief account of the events marked by the first four trumpets, as preparing the way for that period, by removing that which was foretold would for a season *let or hinder* the revelation of the man of Sin. He states in general, that the trumpets may be divided into the four which prepare the way for the revelation of the man of sin, and the three *woe-trumpets*, as they are called, which comprehend the whole history of the appostacy in its dominant state, both in the East and in the West.

According to our author, at the sounding of the *first* trumpet which began in 395, the Northern nations under Alaric, Radagaisus, and Attila overrun the Roman Empire. These successive invasions are represented under the symbol of *a hail storm*, that in the year 446 a pause took place in the storm, and that in the year 450 it burst again on the Western Empire, and terminated on the death of Attila in the year 453.—At the sounding of the *second* in the year 455, under the symbol of *fire*, Genseric king of the Vandals assaults the Western Empire from the South, and hurls it from its base, like a huge blazing mountain, or the head of it imperial Rome itself. At the sounding of *the third* in the year 476, under the symbol of *a great star falling from Heaven*, the line of the Western Cesars, in the deposition of Augustulus, became extinct, and Odoacer king of the Heruli was proclaimed king of Italy. At the sounding of *the fourth*, the Roman Empire considered as one great whole, under the symbol of *an eclipse of the third part of the Sun, of the Moon and of the Stars*, through the operation of the foregoing trumpets, became shorn of its power and splendour by the downfall of its Western half. Thus was *he that letted* removed out of the way; and an opening made for the man of sin and the western apostacy.

This account of *the first four trumpets* is different from that of Bp. Newton: for according to him at the sounding of *the first trumpet*, Alaric and his Goths invade the Roman Empire. At the sounding of *the second*, Attila and his Huns waste the Roman provinces, and compel the Eastern and Western Emperors to submit to shameful terms: at the sounding of *the third*, Genseric and his Vandals spoil and plunder Rome; and at the sounding of *the fourth*, Odoacer and the Heruli put an end to the very name of the Western Empire.

Our author supposes that the Bp's. errors may be traced to an erroneous curtailment of the effects produced by *the first trumpet*. He thinks the symbol of *the Northern hail storm* will include all the invasions of the Roman Empire, by way of Germany, Scythia, and the North whether executed by the Goths, the Vandals, the Suevi, the Alans or the Huns. And further, that on his own

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arrangement, the symbols will have their proper and natural application; but on the Bishop's arrangement, they will not: for, according to his exposition, *the burning mountain* will be *Attila*, and not a *subverted empire? The falling star* will be *Genseric*, *a victorious prince*, and not *a king hurled from the summit of his power*; and the eclipse of the sun, moon, and stars, will be *an extinction* of the Sun and only *an eclipse* of the other luminaries.

The author now entering on the detail of events symbolized by *the three woe trumpets*, observes, that the Prophet begins with *the Eastern branch of the apostacy*, under *the two first woe trumpets*, next proceeds to *the Western branch of the apostacy*, which he gives at large under *the two first woe trumpets*, and more briefly under *the third*, for the whole period of 1260 years, from *the little book*, which he was commanded to eat, and concludes, with detailing the effects of *the last woe trumpet*, which contains the seven vials, both in *the East* and in *the West*. He further observes, in general, that *the first woe trumpet* describes *the rise*, *the second*, *the height*, and *the third the downfall of the twofold apostacy* of Mohammedism and the Papacy.

The author accords with Bp. Newton as to the effects of *the two first woe trumpets*, in *the East*. He differs from him as to the application of the symbol of *the fallen star* to *Mohammed*, and applies it to *the apostate Nestorian monk Sergius* or *Bahira* who assisted Mohammed in the forging of his imposture: because, the symbol of *a fallen star* always imports either *an apostate pastor* or *a king hurled from his throne*: Mohammed was neither. Sergius was the former. *Apollyon* and his *locusts* were Mohammed and the Saracens. Mohammed committed the first act of imposture, in *the year* 606, by retiring to the cave of Hera; then it was *the fallen star Sergius* opened the door of the bottomless pit; *the smoke and fumes* of false religion issued immediately; but *the locusts and their leader* were not revealed till the year 612, when Mohammed assumed *the prophetic office*. This therefore was the commencement *of the five prophetic months* or period of 150 years; within which the locusts were commissioned to torment mankind, and which, of course, expired in *the year* 762, when the caliph Almansor built Bagdad, or the city of peace: Then the Saracens ceased from their locust devastations, and became a settled people; and Mohammedism was firmly established. The commission of the locusts was *to hurt* those who had not the seal of God in their foreheads, but not *to kill* them. Accordingly, when they approached the region which was afterward the seat of the Waldenses and Albigenses they were defeated with great slaughter, in several engagements, by Charles Martel. They were *to scourge* the apostate empire where the transgressors were come to the full, but not *to subvert it*. This was reserved for their successors the Turks. At the conclusion of this prophecy, it is added, "One woe is past." This woe ended, as has been said, in the year 762. When the second should commence is not *here* said, but simply, behold! there come two more woes *hereafter*. Accordingly, a considerable period of time was to elapse, before the commencement of *the second woe*.

At the sounding of the *sixth trumpet*; or, *second woe trumpet*, the four angels, or four sultanies of the Turks, whose capitals were Bagdad, Damascus, Aleppo, and Iconium, who had been bound in *the great river Euphrates*, or in

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the countries adjoining that river, were ordered to be loosed: they were loosed accordingly, in *the year* 1281, when the Turks under Ortogrul gained their first victory over the Greek Empire, by the conquest of Cutahi. They were prepared *to slay the third part of men*, or *the Roman Empire*, then represented by the Constantinopolitan monarchy, *for an hour, and a day, and a month, and a year*, or 391 natural years, and 15 days. In *the year* 1453 they took Constantinople; and in *the year* 1672 they took Cameniec, their last conquest, from the Poles. Now if we compute 391 years from *the year* 1281, they will bring us down exactly to *the year* 1672; and if we knew the day on which Cutahi was taken, as we do that on which Cameniec was taken, the same exactness might also be found in the 15 days. *The Euphratian horsemen* are represented as very numerous; as delighting in the color of *fire*, *jacinth*, and *brimstone*, or red, blue and yellow; their horses as vomiting fire, and smoke, and brimstone, an allusion to artillery and gun-powder invented under this trumpet, and as propagating a false religion: In all which particulars, the Turks are described with wonderful exactness. Under these awful judgments, *the rest of men*, or the Papal church, repented not of their idolatry; but, unawed by the signal punishment of her sister Constantinople, she set her face against the reformation which commenced under this trumpet: *a more tremendous power*, therefore, will be revealed against her, under *the third woe*. The precise duration of this woe is not here expressly marked by the prophet; the conquests of *the Euphratian horsemen*, in subverting the Eastern empire, terminated in 1672, but the woe itself does not terminate till after the great earthquake in *the West*, and the fall of *the tenth part of the Roman city*. Then, we are informed, that *the second woe is past*, and behold *the third woe* cometh *quickly*.

Having shewn the effect of *the two first woe-trumpets in the East*, the prophet passes to the history of the contemporary *Papal apostacy in the West*, by unfolding the contents of *the little book*, which contains that history at large, and more generally the history, of *the third woe-trumpet*, under the symbols of *the harvest and vintage of the Lord*; or, in other words, the history of the whole great period of 1260 *years*. This book contains, according to the author the *eleventh*, *twelfth*, *thirteenth* and *fourteenth* chapters of the Revelation; and all of them, in point of time, run parallel to each other; each reaching through the whole of that great period.—From these chapters we learn, what *the ten-horned beast of the sea, or of the bottomless pit is*; that he wages a war of 1260 years with *the woman* and *the two witnesses*; that he acts by the instigation of *the two horned beast of the Earth*; and that he is *the tool of the great red dragon*.

In explaining the contents of the first Chapter of *the little book*, the author says, that, by *the temple*, *the altar*, and *them that worship therein*, are meant *true Christians*; by *the Court* without the temple, *nominal or apostate Christians*; by *the Holy City*, *the visible Church of Christ*: that tho two prophets or witnesses were to prophesy in sackcloth through the whole period of 1260 *years*; and therefore could not be *two individuals*: that they are called *the two olive trees* and *the two candlesticks* which are known symbols of *a church*, therefore they cannot be *the Two Testaments*, as many have supposed; but are *two*

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churches; or, *the two-fold church of Christ, that before, and that after his incarnation*; represented by the *twenty-four Elders*, alluding to *the twelve patriarchs*, and *the twelve Apostles*; and by *the Holy City* on whose *twelve* gates were inscribed the names of *the twelve tribes of Israel*; and on whose twelve foundations were inscribed the names of *the twelve Apostles* of the Lamb: the notion of which, *the two-fold church*, is carefully preserved through the whole book of the *Apocalypse*. Or, in other words, the two witnesses are *the spiritual members* of *the Catholic Church*, viewed as one great whole, though made up of *two component parts*. Their prophesying means *their avowal of the truths of the Gospel*. Their power to shut heaven, to turn the waters into blood, &c. must be understood not in *a causal*, but *a consequential* sense; as God's charge to Isaiah must be understood, "*Make* the heart of this people *fat*," &c. The witnesses which were slain by the beast were not all the faithful throughout the whole Roman Earth, or city, but *a community* of Christians in a part or *street* of that city; their death then must have been *political*, the only death to which *a community* is liable. This community must have received *political life*, before it could suffer *political death*. This could not have been at any time before *the Reformation*. At the Reformation they received *political life* in Germany.—The foe that slays them is *the beast of the bottomless pit*; or, *the beast with seven heads* and *ten horns*; the same as Daniel's *fourth beast*; or, the *Roman Empire*; and he slays the witnesses under his *last*, or *septimo-octave head*: or the line of *the Gothic Emperors of the West*, of whom the first was Charlemagne, and whose representative, at the time of the reformation, was Charles the fifth: which fact the author now assumes, and designs afterwards to prove. The witnesses first received political life, in *the years* 1530, 1531, 1535 and 1537, by the association of the Protestant German princes in *the league of Smalcalde*. The beast, under his last head, on the 24th of April, 1547, totally routed the Protestants, in the battle of *Mulburg*: and their two great champions, the Elector of Saxony, and the Landgrave of Hesse, were compelled to submit to the Emperor Charles, at discretion. The prophets were now dead. The street of the great city, where their bodies lay exposed and unburied, was *Germany*: a kingdom or province of the empire, represented by one of the ten horns of the beast, subject more immediately to the jurisdiction of *the last head*, which the Prophet identifies with the beast itself. Their dead bodies were to lie unburied, in this street of the city, three days, or years, and an half; when they should revive, and stand upon their feet, and after ascend into heaven. During this time, the Roman Earth had great joy: but, to their utter amazement, the Protestants again stood upon their feet, at Magdeburg, in the latter end of the year 1550, and, in December of the same year, defeated the Duke of Mecklenburg, and took him prisoner; and at the peace ratified at Passau in 1552, and confirmed at Augsburg in 1555, the *two prophets ascended into the symbolical heaven*, or became *an acknowledged church*. Thus the prophesy in every trait of it, was exactly fulfilled, in respect to the time when the witnesses should be slain, the imperial head which should effect it, the place where, and the period they should

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lie dead, as well as their ascension into heaven. The author dissents from the opinion of Bp. Newton and others, who suppose the war of the beast against the witnesses is to be the last persecution of the church. Indeed the supposition would plainly overthrow his exposition; because, both the revocation of the edict of Nantz, and the persecution of the Piedmontese, were posterior to the Protestant war in Germany. Indeed, the Prophet would be inconsistent with himself to say this, for he represents the witnesses as prophesying in sackcloth through the whole period of 1260 years, and the battle of the beast with them as before the sounding of *the seventh trumpet* which constitutes a part of that period; of course, the witnesses must continue in a persecuted state, after that battle. The fact is, the witnesses were to be slain, and to lie exposed, only in *one particular street* of the city; and not in *every street* of it; and the war is *a particular* not *a general* persecution of the witnesses. The supposed objection that the lapse of something more than three centuries from the war of the beast with the witnesses, as above assigned, to the end of their testimony, is inconsistent with the prophet's saying it should take place when they were *drawing near to the end of their testimony*, as the reading should be, is obviated by the remark, that the period may be called short, when compared with nearly thirteen centuries.

The next great event, and the last under *the second woe-trumpet*, is *the great earthquake*, and *the falling of the tenth part of the city*, which is said to happen in *the same hour* with the events just described, or the death, resurrection and ascension of the witnesses; and then it is added, *The second woe is past; and behold the third woe cometh quickly.* As the exposition of this prophesy depends on the sense of the word *hour*, the author is at pains to ascertain its meaning. The word *hour* in this book, and in other authors, is used in two different senses, either for *the twenty-fourth part of a day*, or for *an indefinite season.* Here, he thinks, there is nothing to limit the term either to the twenty-fourth part of a natural day, or of a prophetic day making 15 natural days, either in the structure of the sentence, or in the nature of the subject; and conceives it must be understood here, for *season* which in this book may be reasonably understood some one of the great apocalyptic periods, (viz.) that of *a seal*, *a trumpet*, or *a vial.* Thus *the hour* of God's judgment upon Babylon is comprehended within the limits of *the last vial.* So the *one hour* in which *the ten horns* were to receive power, as kings, along with the beast, means the period of the *first woe trumpet*: So arguing from analogy he concludes, that *hour*, in this place, is the period comprehended under *the second woe trumpet.* *The second woe trumpet* commenced in *the West*, as it did *in the East* in *the year* 1261, and ended in 1792, the witnesses were slain in 1547 and the great earthquake was in the year 1789, when France, *the tenth part* of *the Roman city*, *fell*; and so these two last events, though distant from each other, in point of time, happened in the *same hour or season.* The opinion of many Commentators that *the falling of the tenth part of the city* was accomplished when a great part of Germany renounced the authority of the church of Rome, probably arose from a limited construction of the phrase *the same hour*, but this opinion is sufficiently confu-

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ted by the event, for upon the falling of the tenth part of the city *the third woe trumpet* was to sound *quickly*; but nearly three centuries have elapsed and no event took place prior to 1789 which could merit the appellation of *the third woe*, but in 1789 the tremendous explosion of *the French revolution* would well merit that appellation. We have seen the Author's opinion that Dan'el predicts the tyranny of *Popery and Mohammedism* under the symbols of the little horn of *the third and fourth beast*, and *the atheistical government* under that of *a king who neither revered the God of his fathers, the Desire of women* or *any other God, but who magnified himself above all*, here we see the same great events, as he believes, under the *first and second woes*, down to the *primary revelation of Antichrist*, at *the French revolution* and to *his full developement* on the 12 of August 1792, when *the infidel king* exalted himself *above all law*: and on the 26th of the same month, when he exalted himself *above all religion*. *The great earthquake* then, or *falling of the tenth part of the city*, fell out in the year 1789, and *quickly* after, on the 12th of August 1792, commenced the blast of *the third woe trumpet*; and the momentous events under it are described in *general* by the prophet from the 15th verse, to the end of the Chapter; but *a fuller* account he gives under the symbol of *the seven vials*, containing the seven last plagues, to be poured out successively on the enemies of God, and all the events together fill up the whole period of 1260 years, as do the events predicted in each of the three following chapters of *the little book*.

[To be continued.]

FROM THE PHILADELPHIA INTELLIGENCER.

"——*The full Assurance of Hope.*"—Heb. vi. 11.

(Concluded from p. 197.)

IT is now to be remarked, that, after all, there are very few Christians who do ever attain to such a state, as at no time to have their hopes shaken. They who have enjoyed such a state in a very eminent degree, and for years together, may have it clouded after all; and perhaps have grievous conflicts, even on a dying bed. In these conflicts, however, victory is ultimately given. At least, this is commonly the case. And it is no more a reason why the attainment should not be aimed at, because it may be lost for a little while, than it is a reason why we should not endeavour to obtain and preserve a settled and confirmed state of health, because it may be interrupted by short periods of sickness or indisposition, or be lost immediately before death. "The assurance of hope" may, with peculiar propriety, be called the health and vigour of the soul: And from this metaphor, (not forgetting that a metaphor is not an argument, but an illustration only), perhaps it may be easy to give a just exhibition of this whole subject. 1st, Health is not essential to life, though it renders life comfortable. So an assured hope is not essential to spiritual life, though it is greatly conducive to its comfort. And as there are a number of persons who are habitually in-

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valids, or destitute of health, so there are a number of genuine Christians who never attain any thing that can be called an assurance of hope. They have something that keeps them on in the Christian course, but it is not the vigorous principle denominated in scripture "the assurance of hope," 2d, There are some who are much and often indisposed, and seldom can say they are quite well; and yet there are certain times when they feel something so much like health, that they have no cause or disposition to complain. So there are many Christians, (perhaps this is the character of the most), who are much and often in doubts and fears, and yet there are certain happy seasons, when their hopes so much abound and prevail, that they are greatly cheered, and cannot complain for the present. 3d, There are some persons who often, and perhaps generally, enjoy a state of high and vigorous health and activity; but from that very cause, are attacked, occasionally, with the most violent and painful diseases. So there are some believers, who in general, have the high exercise of "the assurance of hope," and yet occasionally, are cast down into the depths of spiritual distress; agreeably to which, the pious and judicious Dr. Sibbs has remarked, that "those who have the assurance of their salvation, are sometimes lifted up to heaven, and at others, are cast down to the gates of hell." 4th, There are some who enjoy an even state of good and comfortable health, only interrupted a short time, now and then, by incidental, moderate, and short indispositions. In like manner, there are some, who, in the divine life, enjoy a steady, moderate and comfortable hope, only now and then darkened or obscured by some passing clouds, or a short lived tempest. And 5th, If there are a very few persons who can say that they were never sick a day or an hour in their lives, though they may have had a few occasional aches or pains, these are considered as prodigies of health; and they, perhaps, may have their parallel in a few prodiges in the spiritual life, who being real Christians, may be able to say, that, however they may have had some few short and severe conflicts, they never did seriously doubt their salvation, since first they obtained a satisfaction in regard to it. On the whole, it is to be remembered, that, *hope*, as a Christian grace, admits, as all other graces do, of almost an infinite number of gradations. Every real Christian has some of it, as he has something of every other grace; though like the other graces, it may at times, be scarcely perceptible to himself, and be rather in habit than in exercise. In a word, from the faint dawnings of a perceptible hope, to the meridian of its full assurance, the degrees are numerous indeed; and yet at each of these degrees, true Christians may often be found.

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TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

We would see Jesus.

*SIR, we would see Jesus**, was the request of certain devout Greeks who went to Jerusalem to worship, near 1800 years ago. It is the desire of all Christians, that those who instruct in holy things should lead them, to a more perfect knowledge of their Saviour and of his kingdom. To you Sir, their language is, "We would see Jesus." And whenever in the pages of your useful Magazine, they find any thing to enlighten the understanding and to warm the heart by promoting a nearer union with the Saviour, their request is obtained. If the following remarks are calculated to promote these designs you will please to insert them.

MUCH of the Christian temper is expressed in this short request, "Sir, we would see Jesus." The desire of every Christian is to behold Jesus by faith, and enjoy his presence. It is by faith alone, that his presence can be enjoyed in this world. "Whom having not seen, ye love; in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory." Thus it is by believing, that the Christian can rejoice in the unseen Saviour with joy unspeakable and full of glory. And in this way only can he enjoy the society and fellowship of his Lord.

In the various conditions of human life, the devout and humble soul desires the presence of the Saviour. Under all circumstances, Jesus is a very welcome guest. In prosperity, he would see Jesus. He dare not promise himself happiness in any enjoyment from which Jesus is excluded. Even prosperity, without his Saviour, is not desirable to him. He fears, that its fascinating charms would lead him to a dreadful precipice. Prosperity without grace is even more ruinous than adversity. Such is the nature of the human heart, that prosperity has a tendency to lead away from God the bountiful Giver and to induce a neglect of the cultivation of religion in the soul. Unsanctified prosperity is, therefore, a dreadful evil. Thousands can bear with fortitude the weight of adversity, but few are able to endure prosperity. Upon such minds as our's, its effects are to engross the attention and intoxicate the soul. And we dwell upon it as a lasting good, forgetful of more durable riches.—Doubtless thousands who are born and educated in the mansions of splendor and in the lap of prosperity, never think of a higher good, who, by a reverse of circumstances, would have been taught the unsatisfying nature of earthly enjoyments. Graceless prosperity is a very easy and sure road to remediless destruction. There is a lure in it which beguiles into ruin. Hence the reflecting Christian wishes the presence of his Saviour in prosperity. He would see Jesus as exhibited in his life, his doctrines, and his laws. He would not taste of an enjoy-

* John xii. 21.

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ment which is not tempered by a sense of his presence; while he feels his own weakness and the deceitfulness of his own heart, he will not dare to trust himself if his Lord be absent. The greater his possessions, the more need of wisdom will the contemplative Christian feel that he may use them aright. If God has trusted much to his care as steward, he is sensible that he has the more to account for; and he feels a greater need of the presence of Jesus, and the guidance of his spirit.

The Christian in adversity, desires also the presence of his Saviour. This condition is more peculiarly calculated to promote a lively sense of his dependence, and of the superior blessing of Christ's presence. It tends to strip a man of himself, and lead him from a dependence on sublunary enjoyments. But it is a school of affliction, and the important lesson which is taught, is not always learned. Even adversity without grace will make the heart no better. Afflictions as well as mercies, in the distributions of providence, are lost upon many, as to any good effects produced in the subjects; they render them no better, but only tend to prepare them for more aggravated calamities. Hence the Christian wishes his afflictions to be sanctified ones. In adversity he wishes to see Jesus. He would tell him all his trials, and in the midst of his grief, recline his weary head upon his Saviour's bosom. Under the pressure of adversity, He is the "friend that sticketh closer than a brother." When the children of God are tried and borne down by adversity, they find it sweet to go and tell Jesus. They view this as one of their greatest privileges that when they are ejected by the world, they have a great and glorious friend whose heart is always open, and whose provisions are always ready. To such no calamities are so great, and no grief so pungent, as those which result from having wandered from their Lord and lost sight of his glorious and supporting presence. But when Christians have a clear sight and sense of a present Lord, all other evils lessen in their view; and tho' the storm beats without they find peace and enjoyment within. Christ is a friend born for adversity. For this end came he into the world. He is an High Priest who can be touched with the feelings of his afflicted children. He knows how to succour and console; and when all earthly streams are dried up, He can let in the streams of more durable happiness into the soul. His name is a strong tower, the righteous runneth into it and is safe;—it is a haven in which the humble Christian, tossed upon the billows of adversity, may securely anchor. Hence the Christian in adversity will always desire to see Jesus.

Another condition of life in which the Christian desires to see Jesus is, health. There are many who wish to hear nothing of Christ and his doctrines, when in the vigor of life who are willing to apply to him in sickness. While their bodies are healthy and active they put far off the evil day, and consequently have no desire to see

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Jesus, and no ear for religious instruction. With such it is a breach of politeness in any one to introduce topics of this nature; and they are astonished that any can take satisfaction in conversing upon such gloomy subjects, as lead the mind to a view of death, the general judgment and a future state. Such while in health feel no necessity of seeking Jesus. Religion must be crowded along to the last end of life, and made the employment of a sick bed. Jesus is not to be trusted in till health and every other enjoyment fails.

It is not so with the Christian. It is *his* desire to seek *first* the kingdom of heaven, to improve the health and vigor of his days, in the service and enjoyment of his Lord. That which is most agreeable will be our first object in health. The exercises and services of religion are of all things the most desirable to the Christian; hence he would engage in these while in health. He would see Jesus, while he is best capable of serving and glorifying him.

The Christian desires also to see Jesus when in sickness. It is natural, when racked with pain and distress to wish the presence of our nearest friends. Their company and their kind offices at such a time are exceeding desirable. Jesus is the Christian's best friend, and his presence is peculiarly needed in the midst of anguish and distress. The child of God is not contented if he be absent a moment. But if Jesus be present, though in the greatest distress of body, his countenance brightens, and he can often smile in the arms of death. Christ is the great Physician on whom he ultimately depends for soul and body; to him he looks for success to human endeavors, and for preparation for sickness or health, as in his righteous providence he shall distribute them to him. But to produce this calmness and resignation he must have a sense of Christ's presence. Again,

The Christian desires to see Jesus in all the ordinances of divine appointment and means of religious instruction. When he goes to the sanctuary to worship, his prayer is that he may see Jesus. And to him who ministers in holy things, his language is, "Sir, we would see Jesus." And if Christ has not been preached, he returns mourning in the language of Mary, "They have taken away my Lord, and I know not where they have laid him." When he approaches the sacramental feast, his desire is that he may behold his Saviour. It is not a round of externals which will satisfy his soul; for what are ordinances to him without Jesus in the midst? True indeed these are wisely designed to encrease the faith and brighten the other Christian graces. But Christ must manifest himself through these, as the sun through the windows of an otherwise darkened habitation. In these "he appears in his beauty, as the light and as the dew unto Israel—as the shadow of a great rock in a weary land." His people "set under his banner with great delight, and his fruit is sweet to their taste."—Thus in the reading and the preaching of the word, in the administration of the ordinances

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and all the means of religious instruction, the Christian would see Jesus—see something which has a tendency to promote sound doctrine, purity of heart, and holy living. To your useful Magazine the eyes of many Christians are directed for aid in the success of these important objects. On its pages they would see Jesus exhibited in his character, his doctrines, his example and his life.

Finally, The Christian desires to find Jesus in his own soul.—When he retires into himself and finds Jesus there, he has a heaven within. When he finds him enthroned there as the object of his affections, the director of his purposes, and source of his pleasures, his happiness is pure and tranquil, and independent of all external circumstances. If earthly friends forsake him, he is not without a friend. Though earthly comforts vanish, yet he alone can be truly happy. Here are his affections, here his purposes, and here his pleasures. Here he can leave his all and be at rest. JOHN.

Religious Intelligence.

Session of the General Assembly of the Presbyterian Church in the city of Philadelphia, May 27th, 1808, the following Resolution and Address were adopted.

Attest,

JOHN E. LATTA,
Permanent Clerk.

"WHEREAS it is the duty of all Christian churches, families and people of every discription, either suffering under the adverse dispensations of divine providence, or being threatened with them, to humble themselves before Almighty God, and to implore his mercy and protection: And whereas our country appears to be threatened with great calamities: Resolved, therefore, that it be recommended and it is hereby earnestly recommended to the churches under the care of this Assembly, to set apart the second Thursday of September next, as a day of fasting, humiliation and prayer, to beseech the Ruler of the universe, that for Christ's sake he would be pleased to avert the calamities with which we are now threatened; and that he would restore harmony to the contending nations of the world. That he would pour out his Spirit on our churches more generally and abundantly; bless the efforts that are making to Christianize the heathen, and to extend the blessings of the gospel to the destitute inhabitants of our land.

"Who can tell if God will turn and repent! and turn away from his fierce anger? Who can tell whether he who holds the destinies of men in his hands, and who turns the hearts of the rulers of the earth as the rivers of water are turned, will hear the supplications of his people? Let us then humble ourselves under the mighty hand of God. Let us turn every one from his evil ways, and from the wickedness of his hands.

"To the great head of the church let us raise our united hearts and voices, for his choicest blessings on our country and the world at large. Soon may the heathen be given him for an

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inheritance, and the uttermost parts of the earth for a possession! Soon may the descendents of faithful Abraham be brought to the fold of our common Lord, that there may be one sheepfold and one shepherd." [*Phila. Intel.*

A Narrative of the STATE OF RELIGION, within the bounds of the General Assembly of the Presbyterian Church, in the United States, for the year 1808. Read in the First Presbyterian Church in Philadelphia, May 25th.

THE General Assembly acknowledge with ardent gratitude the distinguished benignity of God to the churches within their bounds during the year past. He hath truly done great things for us; building up the waste places of Zion, and adding unto the number of such as shall be saved. From every quarter, with but few exceptions, we hear of harmony among our ministers, order among our congregations, an increased attention to the ordinances of the gospel, and the progressing triumphs of that grace by which alone sinners can be reconciled to God. In many places, especially within the bounds of the synod of New-York and New-Jersey, times of refreshing from the presence of the Lord are experienced. The Spirit has been poured out on considerable portions of country, and fruits of righteousness have appeared, honourable to the kingdom of Christ and inviting to the world which lieth in wickedness. Unhallowed combinations have been broken up; enemies to the cross have been confounded, and in many instances made the subjects of divine grace.

It is observable that the work, though powerful, has progressed with great silence, uncommon solemity, and free from all appearance of extravagance.

The revivals have been preceded in every instance by a union of prayer among Christians, to which they have felt constrained by the fervent desire of their hearts that Christ might be glorified, and by deep and solemn impressions of the value of precious and immortal souls. Believing parents, more especially, have been influenced to wrestle with God in behalf of their children. We record with peculiar emotions of delight, for the encouragement of the godly, that, as in all ages past, so still, our God is a hearer of prayer.—He has come down from his high and holy place, and granted the requests of his people. The consequences have been that the assemblies of the saints were crowded with inquiring sinners. Many meetings for prayer and praise have been established.—It appears that, in several places, a number of persons have adopted the plan of assembling together on the sabbath morning, immediately before public worship, and spending some time in religious exercises, particularly in prayer for the divine presence and blessing in the public institutions of his worship. This, if properly managed, may prove a happy preparative for the worship of the sanctuary. We would, however, earnestly caution all who are under our care,

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against suffering public duties to interfere with the duties of the family and the closet.

Among the visible fruits of an increased attention to the gospel we recognize the establishment of benevolent institutions, as peculiarly characteristic of the religion of Jesus.—We mean associations for the relief of destitute widows and orphans, for the instruction of the ignorant in divine knowledge, and for the benefit of the poor generally. It is a distinguished excellence of the gospel of Christ, that it is suited to the poor; not merely to their afflicted condition, but to their intellectual acquirements. Christians can give no better evidence of their sincere attachment to the Lord who bought them, than by manifesting love, not only to their brethren in Christ, but to mankind in general. The fruits of benevolence ought ever to accompany the profession of piety; and it is exclusively the glory of Christianity that it has produced every where, as far as its influence extends, effective plans to meliorate the condition of the poor. We hope our brethren, in all our churches, will more fully testify, in this particular, the power of the grace of God.

In the southern parts of our bounds, the extraordinary revivals of religion have considerably declined: bodily agitations are gradually disappearing: in one instance, where extravagance and wild enthusiasm had been avowed and defended, in opposition to the pastoral advice of this body, we are happy to learn that the abetters have acknowledged their error, and returned to the good order of our church.

Those who have been the subjects of the revival persevere in the ways of godliness, with but few exceptions. Apostacies are rare. Accessions to the communion are made on every occasion, though not in such numbers as formerly. Believers are still on the watch; disposed to pray, and actually praying for the spread of the gospel, and the triumphs of grace over all opposition.

In those districts of country, as well as in some others, the want of gospel ministers is severely felt. People are suffering for lack of instruction, and calling for help; but help, adequate to their necessities, cannot be obtained. The assembly regret, that so few, comparatively, offer themselves as candidates for the holy ministry; and they hope that the attention of the churches under their care will be directed to this important subject, that by their united exertions, some effectual plan for statedly supplying the wants of Zion may be formed.

With such abundant cause of gratitude is connected cause of sorrow and humiliation. We have observed with pain that, in some presbyteries, the duties of family religion, and of catechetical instruction are neglected. Truly it is shameful in men who call themselves by the name of Christ, not to honor him before their families, by worshipping him statedly. Every head of a family is responsible for all its members to God and his country. How can he expect to fulfil his duty, if he does not pray for and with them, and instruct them from the word of God? If he does not honor God, it cannot

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be expected *his family* will. And a Christian family, living without family religion, is a contradiction. It argues on the part of such professors an awful declension and a criminal dereliction of duty.

In many places, also, we have heard of lukewarmness and inattention to the great concerns of religion; of the profanation of the sabbath by thoughtless sinners, and of decline in the life of godliness. How lamentable, that with the light of the gospel shining around us, any should walk in darkness, and despise the goodness of God?

From our sister churches in Connecticut and Vermont, we learn with pleasure that revivals prevail there also; that religion flourishes; that among other instances of mercy, Yale college is graciously visited; and that believers are walking in the comforts of the Holy Ghost.

On a review of the state of religion in the churches referred to above, we rejoice in saying that it has progressed in the last year, and that it is still progressing. This revives us in our pilgrimage, and causes us to look forward with pleasing expectations. The Redeemer will ultimately reign throughout the earth. "His name shall endure for ever: his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed."

We only add, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things: and blessed be his glorious name, for ever; and let the whole earth be filled with his glory. Amen and Amen."

[*Phila. Intel.*

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

AS one very important object of the Magazine published under your direction, is to convey intelligence respecting the spread of the Redeemer's kingdom, I am induced to believe that narratives of religious revivals, in particular places, will be thankfully received by you, and inserted in that valuable work. It is known by many of your readers that for some time past there has been an unusual attention to religion in this town, and it is presumed that it will be gratifying to the public to be informed of the origin of the work, and its progress to the present time. Although you must be supposed to be well acquainted with this subject, yet motives of delicacy may lead you to think it improper for you to publish any thing written by yourself, respecting the revival. Being an inhabitant of the town, and feeling interested in the work which a merciful and gracious God is now evidently carrying on among us, I have taken pains to acquire correct information concerning it, and I now send you the result of those enquiries, which you are at liberty to publish if you see fit.

Yours with esteem
and respect,

AN INHABITANT OF HARTFORD.

Hartford, June 14, 1808.

A brief account of the Origin and Progress of the present Revival of Religion in Hartford.

IN the year 1799, it pleased that God with whom is the resi-

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due of the spirit, to shed down divine influences upon many places in this state and its vicinity; and early in that year a revival commenced in this town, many happy fruits of which remain to this day. After a year or two the fervor of the revival abated, but conference meetings have ever since been attended in different parts of the town.—About the beginning of the present year it was observed that the numbers attending those meetings increased, and it was soon noticeable that public worship on the sabbath was attended by greater numbers, and with an appearance of greater solemnity than had been common. There seemed among many people to be a disposition to hear; and that God who gives the hearing ear, soon gave to several an understanding heart.

In February there began to be several instances of deep impression, while the general attention also increased. In March additional conference meetings were set up, and the places appointed for these meetings could not contain the people who wished to attend. For about three months there have been two conferences in different places on Sabbath evening; a meeting designed particularly for those under religious impressions on Monday evening; on Tuesday afternoon a meeting at the North Presbyterian Meeting-House, and on the evening of the same day a meeting of young people; on Wednesday evening a meeting designed for the instruction of the youth of the town in the doctrines and duties of religion, and conference meetings on Thursday evening and on Saturday evening. At all these meetings, excepting the one on Tuesday evening, one or both of the Presbyterian ministers of the city have attended, and delivered a discourse to the people. Besides these meetings at the stated times mentioned, there have been several others in different parts of the town, at other times. At all these seasons of worship, the utmost order and regularity have prevailed, and while the most who attended discovered a desire to hear, the countenances of many evinced that they felt a deep sense of the importance of divine things.—Since the revival began, about eighty belonging to the two Presbyterian societies have been awakened. Of these about sixty have obtained a Christian hope; of the remainder a few appear to have lost their impressions, and the residue are still anxiously enquiring. God is also giving evidence that he has not yet left the people, as there have within a few days, been many new instances of awakening.

The writer of this is personally acquainted with many of the subjects of this work, and has endeavored to inform himself respecting the views and exercises of those with whom he has not had an opportunity of conversing. They have all manifested a deep sense of the depravity of the human heart, and of their great sinfulness, guilt and danger; they have seen that they were justly condemned by a holy God,—that they had no excuse to offer for their sins,—that they could do nothing to help themselves,—that they

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were dependent on the sovereign mercy of God,—and that if they were saved it would be wholly through the merits of the Redeemer applied to them by the Holy Spirit, through the grace of that God who has mercy on whom he will have mercy. Those who have obtained a hope derive their happiness not so much from a persuasion that God has had mercy on them in particular, as from the consideration that the Lord omnipotent reigneth.—from a lively view of the infinite amiableness of the divine character,—and from a cordial approbation of the way of salvation through Christ, as calculated to promote the glory of the all perfect Jehovah. Such have been the general feelings and views of the subjects of this work, though, as is usually the case in religious revivals, there has been a great diversity as to the degree of distress manifested by those under conviction, and the time of its continuance, and also as to the degree of joy expressed by those who have received comfort. I might mention particular instances, as has been common in the Narratives of revivals which have been published, but I have ever thought that to make such distinctions was injudicious, if not calculated ultimately to do injury to the cause of religion. The subjects of this work, with but few exceptions, are persons in early life; and it is a most pleasing sight, as well as a striking proof of the power of religion, to see such numbers of young people forsaking the amusements so common in large places,—spending their leisure hours in the private and public duties of religion, and devoting themselves to the service of God.

Those who have observed the beginning and progress of this work must have been impressed with the thought, that it is the work of God. To ascribe it to the operation of second causes is as unphilosophical as it is unscriptural. It was not preceded by any peculiar dispensations of divine providence, calculated to arrest the attention; nor by any uncommon exertions made by the ministers of the town. It began at a time when nothing of the kind was expected, though doubtless desired by the friends of Zion; and in its progress the hand of a sovereign God has been displayed. Persons of very different characters, occupations, and stations in life have been called, and those who have taken a part in this interesting scene have been disposed to say, Not unto us, not unto us O Lord, but to thy name be all the glory and all the praise. May that God who has thus blessed us, continue this his gracious visitation, and in a day of his great power make many of this people willing and obedient.

It will be observed that the above account is confined to the two Presbyterian Societies in the city of Hartford.

I take a particular pleasure in adding, here, that in the church and congregation in the West part of this town, under the pastoral care of the Rev. Dr. Perkins, there has recently commenced a work of divine power and grace. It is only as yet in its beginnings; and

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chiefly confined, to those in youth. The prospect however is pleasing; and the friends of religion entertain the hope that it may progress, and spread among all ages and classes of people. Several have already obtained a hope that their hearts are reconciled to God, and the way of life and pardon revealed in the gospel, and that they have been the subjects of the regenerating grace of the Holy Spirit. Perhaps forty or fifty may now be under deep conviction of sin, and solicitously enquiring what they shall do to be saved. Every day, new instances of awakening and conviction, in all the various parts of the parish, are taking place. An unusual solemnity is visible in the worshipping assembly on the Lord's day. The hearing ear is given; and the people in general are disposed to pay a profound attention to a preached gospel. Ministerial labour is greatly increased, as there are *four religious meetings*, in a week, besides the stated exercises of the holy sabbath.—And these special *Meetings*, which are holden in all the different parts of the parish, are full and solemn. The hearers appear to be greatly affected.

This special attention to religion began, in that church and congregation, in the latter part of the month of April, or beginning of the month of May last. A remarkable degree of order and regularity hitherto characterize the work. There appears to be no enthusiasm: no superstition: or any irregularity to disparage it, or grieve the hearts of Christians, and give occasion to the enemy to reproach the religion of our divine Redeemer. In the same congregation, in the summer of the year 1807, there was a particular attention, in a part of the society, to religion; and a small number were added to the Lord.—In the year 1799, the same people were favored with a very great revival of religion. The work then continued a year and an half, spread over the whole parish, and equally among all classes and ages of people. And about one hundred and fifty obtained a hope that they had been the subjects of the renewing grace of God—and joined themselves to the Church.

If the present work, under the influence of the Holy Spirit, shall continue, and spread, a more detailed account, may in a future number of your Magazine, be given. The public are always anxious to hear religious intelligence, and delighted with narratives of revivals of religion. Whenever it pleases a gracious and sovereign God, *who will have mercy on whom he will have mercy*, to bless and prosper the ministration of the gospel—to awaken his people, by the plentiful effusions of his grace and spirit, it is an auspicious event; at which every friend to the happiness of man, and to the happiness and morals of society must rejoice. He only, by his spirit, can make his gospel and its institutions savingly beneficial—and diffuse the glories of the Redeemer's name. Yea, every sinner brought to repentance is a new proof of the truth of Christianity, and a display of sovereign grace. *Likewise I say unto you, there is joy in the presence of the angels of God over*

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one sinner that repenteth: how much greater the joy, when multitudes, in a revival of religion, are born of God, and made heirs of eternal life.

There has also been at the same time a revival in the Baptist congregation. A considerable number have been baptized, but with the number that have been impressed, and the particular nature of the work in that congregation, the writer is unacquainted.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

I SEND to you enclosed extracts of a letter written to me by Mr. Boudinot of Newark, one of the Judges of the Supreme Court in the State of New-Jersey, for publication, if you believe, that it will be subservient to the great purposes of the Magazine.—It will be perceived on reading the extracts that the letter from Mr. Boudinot to me was in answer to one written to him, in which I had given him an account of the religious attention that had taken place in Litchfield. He sometimes refers to my letter, as describing with correctness what had passed at Newark. The operations of the Divine Spirit, he observes, have been as various with us as with you, take your own description and you have ours correctly. It becomes necessary therefore to state in substance what I wrote to him on the subject. In my description of the astonishing scene that had been passing at Litchfield, I informed him that there had been a very great diversity of feelings in such as were awakened to a serious concern for their immortal interests, and at length had obtained an hope that they had passed from death to life; that all appeared to be deeply impressed with a sense of the importance of religion, and had a sensible conviction of the depravity of their hearts and saw that this depravity was odious and criminal, and their own inexcusable wickedness, for which they deserved to experience the penalties of a righteous law which they had broken in innumerable instances; and all agreed in choosing to be in the hands of God, and feeling well pleased that it is the Lord God omnipotent who reigneth and directeth every event which takes place throughout his vast dominions; but that there was a wide difference in the degree of distress which took place previous to the experiencing that submission of will to God which all felt; that whilst some felt a violent opposition of heart to the law and government of an holy God, such opposition of heart was scarcely perceivable in others; that some were in distress but a few days before they became comfortable in their minds, whilst others remained in sorrow for many months; that the instances of a sudden transition from deep distress to great joy were comparatively few; that in most of the cases which I had observed, the subjects of this work, who eventually obtained an hope of their good estate, after having felt great anxiety of mind, and a deep sense of the odiousness of their characters in the sight of God,

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and a thorough conviction of mind that it would be just in God to cast them off for ever, seemed to lose their anxiety about themselves, and it was a common thing for them to complain that they were becoming stupid and had lost their convictions. Yet during this state of their supposed stupidity, it was remarkable that their sense of the corruption of their hearts was greatly increased, they no longer felt any opposition of heart to the character of God; but on the contrary, his character appeared to them glorious, and that because he was a sin hating God; but at this time they had no apprehension that their hearts were changed, or that this holy God was their friend, and whilst their Christian friends entertained the strongest hopes that they were new creatures, they left them to their own reflections without informing them of their opinion concerning them; they however upon observing how widely different the exercises of their minds were, finding in short, that what they used to hate, they now loved, and what they used to love, they now hated, began to suspect that a real change had taken place; they hoped however with much trembling, and gradually advanced to a steady comfortable hope with great caution and much examination. This has been the most usual method in which hope has taken possession of their minds; tho' there have been some remarkable instances of persons passing from the most pungent distress to the most elevated joys. And I have never heard of any case where confidence has arisen through the medium of dreams, visions, or texts of scripture coming suddenly into their minds.

T. REEVE.

Newark, 22d April, 1808.

MY DEAR SIR,

I HAVE received your letter, which was highly gratifying to me indeed.—I had seen a letter before, giving a very interesting account of the work of God among you. I was several times on the point of setting down to write you on the subject—but my daily avocations prevented; until I was favored with your letter. If I was to copy your letter and return it as from myself, it would be, almost in every particular what has passed here. About six years ago, when our worthy pastor, Mr. Griffin, first came to this place, we had a revival of religion amongst us when about one hundred and thirty were added to the church; after that had declined, we were rather in a dull state, which in August last was very low. The administration of the Lord's supper was to take place on the first Sabbath in September. On the Sabbath preceding, it was recommended to the church to keep the Friday on which the preparatory lecture was to be preached, as a day of fasting, humiliation and prayer, that God would pour out his Spirit and revive his work, that this valley of dry bones might become active living beings.—In this exercise the neighboring Parish of Orange agreed to join. If ever the verity of the words of sacred writ, "Before they call I will answer, and whilst they are yet speaking *I will* hear," were pro-

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ved, it was in this instance. Many more than the usual numbers attended the exercises of the day on Friday.—The Sabbath was peculiarly solemn.—On Monday our worthy pastor went out in the morning to visit in the neighborhood without the least suspicion that any thing more than common had taken place: when, to his astonishment, every house into which he entered, the family appeared like Cornelius of old, ready to receive the words of truth, and soon melted into tears. This you may readily suppose, animated the spirit of our Pastor—the flame caught the hearts of the truly pious amongst us. The next Sabbath morning a number agreed to form a Society to meet at nine o'clock, to spend an hour previous to going to church, in prayer to God for his blessing on the word; they stiled themselves the Aaron and Hurr Society as supporting the hands of their minister. The second Sabbath, the numbers were doubled, and the third, the schoolhouse in which they assembled was crowded, and has continued so since; besides others in different parts of the village.—It was not long before the blessed work pervaded every part of the Society. No age was exempted. We have had instances of persons between sixty and eighty, some of whom had led what they called moral lives, and trusted they were going to heaven,—who were brought to see, that instead of their being rich and increased in goods, and had need of nothing, that they were "wretched and miserable and poor and blind and naked:" others of them, who had never troubled themselves about any of those things, were made to cry out, in the bitterness of their spirit, What shall we do to be saved?—God also in his sovereign mercy was pleased to ordain praise from the mouths of infants; two instances we have as young as eight years old, who appear to have a change of heart wrought upon them; and several of twelve years of age.

To give you the remarkable instances of divine grace, would exceed the bounds of a letter, and therefore I shall not attempt it; except that there were three young gentlemen of real abilities who were the first scholars in their class, two of whom had been studying the law for two years, and the other for one year, have been the subjects of this work, and are about to dedicate themselves to publishing the glad tidings of salvation to others. The operations of the Divine Spirit have been as various as with you; take your own description and you have ours correctly. During the whole of the time since the revival began, it has been accompanied with a solemn stillness; no commotion or animal agitation whatever.—Although our church has been crowded, I have frequently, as you observe, shut my eyes, to try the experiment, and I should not have known that there was a person in the house but the speaker and myself, from any thing I heard. Tears are often seen, but every attempt made to conceal them.—Frequently after the societies were dismissed, not a person would move; and our minister, although nearly exhausted, would have to speak to

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them for an hour afterwards, and then entreat them to go home; and it was with the utmost difficulty he could get away. We have had ever since the commencement of the work, seven lectures by our minister in the week, including the two sermons on the Sabbath, besides private societies in different parts of the village. One evening he has constantly appropriated to the blacks. These labors he performs besides visiting from house to house each day; which has been, I believe, more blessed than public sermons. The Lord's supper is administered with us once in three months; and although a large number of the new converts had received comfort and hope, and gave sufficient evidences of a real change of heart before December; yet none of them came forward, as great strictness and caution are observed with us. On the first Sabbath in March the Lord's supper was administered again. One Sabbath before, one hundred and two were propounded to join the church: of which number, three were of the age of twelve years and one of thirteen. But on the Sabbath, owing to indisposition or some other cause, only ninety-seven appeared and joined the church. It was one of the most solemn days I ever experienced. The house was crowded; at least two thousand people were in it; upwards of five hundred communicants. Thirty persons, twenty-two adults and eight infants were baptized. We expect at least one hundred more will join the church, on the next opportunity which will be on the first Sabbath in June; and there are at least as many more under convictions; and blessed be God, we have no reason to suppose that the work has ceased. Our opposers have been outrageous; all the usual epithets of Fanaticism, Crazy, Mad, &c. have been applied. Some of them attribute it all to human means, although I believe there never was an awakening, where there was less reason for human boasting, or pride to rest upon. Our blessed Saviour seemed to take the work in his own hands, to wear the crown, and receive all the glory.—Whenever the work ceases, my opinion is, that we shall first perceive the symptoms, in Christians themselves relaxing in the spirit of prayer; as long as they continue *fervent* in prayer, there is no danger that God will forsake them. When Moses let his hands down, the Amalekites prevailed; but when they were again raised Israel prevailed.

I mentioned that Orange joined in the fast day, &c. The revival took place there, about the same time, and seventy persons joined the church at one time; it still continues there. It has extended to Elizabeth-Town, Rhaway, Springfield, North Hanover, South Hanover, (in the latter place very remarkably: there were a club of infidels, as I am informed; several of them have become the subjects of this blessed work, and one of them made a recantation before the whole congregation,) it has extended to Caldwell and Bloomfield. In Caldwell, whole families have been awakened; the two last places are recent instances; they have been vi-

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nesses to the work here, for near six months, but to no effect until lately; and I am informed it is among them now what it was with us at first.—Yesterday I was informed that the same blessed work had begun in Morris Town in Mr. Richards' congregation within a week, where about fifty are under conviction.

O my dear friend, what trophies to the sovereign love of our divine Redeemer are we permitted to behold! What blessedness is before us! Where will it end! Who can tell or foresee the extent: Surely God is preparing his people for some great event in his providence. Who can refrain from exclaiming with the pious Searle, "How should the humble believer's heart rebound with joy, in the contemplation of the vast blessedness, which awaits him." Surely this is wonder and love, indeed, beyond degree. Wonder without end to angels; and love without bounds to men.—How should the praises of this adorable Messiah live upon each believing heart, and ascend from every redeemed tongue! The believer's very silence, as well as his voice, should praise him; and when his tongue is not heard, his life should be more than eloquent, and declare, by the most convincing argument, the glories of his great Immanuel!! Let Christians, as prisoners of hope, fly to their strong hold—blessed be God there is a covert from the storm. Although his wrath is shaking and will shake our guilty globe, his people are safe in that covert—let us then say from the heart, Come! Lord Jesus, come quickly; let what will become of our worthless names! Whether we meet in this world or not I trust and hope that through the sovereign, unmerited love of our glorious head, we shall meet each other washed in his blood, clothed in his righteousness, in that place of rest prepared for his people, where it is blessedness enough to know that we shall be like Him.

AT a Meeting of the General Association of the State of Connecticut, holden at New-London the third Tuesday in June, A.D. 1808: present,

Rev. Messrs.	From
Abel Flint, Henry A. Rowland,	Hartford North Association.
Calvin Chapin, Israel B. Woodward,	Hartford South
Bezaleel Pinneo, Moses Stuart,	New-Haven West
Matthew Noyes, David Smith,	New-Haven East
William B. Ripley, Abel M'Ewen,	New-London

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Samuel Fisher, Roswel R. Swan,	Fairfield West
Daniel C. Banks,	Fairfield East
John Gurley, Walter Lyon,	Windham Original
Andrew Lee, George Leonard,	Windham East
Joseph W. Crossman, Chauncey Lee,	Litchfield North
Ebenezer Porter, Azel Backus,	Litchfield South
Lathrop Rockwell, Thomas Rich,	Middlesex
Hubbel Loomis, William L. Strong,	Tolland
John B. Romeyn, Edward D. Griffin,	Delegates from the General Assembly of the Presbyterian Church in the United States.
Thomas A. Merrill,	Delegate from the General Convention of Congregational and Presbyterian Ministers in the State of Vermont.

Mr. Chauncey Lee was chosen Scribe, Mr. Backus, Moderator, and Mr. Flint, assistant Scribe.

The certificates of delegation were read, and the session opened with prayer by the Moderator.

The Rev. Messrs. Ripley, Chapin, Griffin, Pinneo, and Merrill, were chosen a Committee of overtures.

The Committee of overtures made a Report, upon which the Association proceeded to consider the several articles contained therein.

The Trustees of the Missionary Society of Connecticut exhibited a Report, upon which it was voted, that the said Report be referred to a Committee, and that Messrs. Porter, Stuart, and Andrew Lee be the Committee. The Report is as follows:

REPORT of the Trustees of the Missionary Society of Connecticut, to said Society, to be convened at New-London, on the third Tuesday of June, 1808.

REV. FATHERS AND BRETHREN,

YOUR Trustees are bound, at your annual meeting, to lay before you a Report of the state of missions, and their proceedings during the year, that the Society may have all the information requisite to guide them in their deliberations on missionary subjects, in their annual session. To go into a detailed account of the state of missions, and our own proceedings, as a Board of

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Trustees, is unnecessary, as our printed Narrative contains all the important information on missionary subjects during the year.

The statement of the Funds of the Society is subjoined to the Narrative; and it exhibits a view of the accounts as audited the first of January, 1808. A list of the Contributions of May last, so far as returns have been made to the Treasurer, accompanies this Report. The Trustees conceive it important that the Society should have an accurate statement of their Funds, every year, and accordingly have taken measures that this may be done. The Contributions of this year, as far as we can judge from the returns already made to the Treasurer, are not equal to those of former years. This unpleasant circumstance, we would hope, is owing to the peculiar state of our Country, rather than to an abatement of a charitable disposition, or of missionary zeal. We hope and trust that the pious and benevolent, over the State, feel as much interest in, and as lively friendship for the missionary institution as heretofore.

It must be matter of abundant gratitude to God, in whose hands are all hearts, and the times and seasons, that the Legislature of the State are disposed to afford their influence and support to the missionary cause, and in every suitable way to encourage it; and that the people of the State, by liberal contributions, have evinced a commendable zeal to diffuse the blessings of the gospel, and to promote the Redeemer's kingdom. From time to time, by generous donations in books or money, individuals have exerted themselves to aid the cause; and the state of the Funds is such as to afford very encouraging prospects to the friends of missions.

Your Trustees, feeling the importance of furnishing the people in the new settlements, and in our fields of missionary labors, with the Bible,—Religious tracts,—and pious and evangelical books, are turning their attention, more and more, to this grand object; and are taking much pains to distribute among the new settlements religious books.

The Trustees, after deliberately weighing the subject, were of the opinion, that, all things considered, it was wise not to petition the General Assembly of the State, at their session in May, to grant permission for a Contribution in May next, for the Missionary Society.

A kind and gracious Providence seems to smile propitiously on our efforts to spread the gospel. In regard to the heathen on our borders, the door does not yet appear to be opened to carry among them the good news of life and salvation. The object, though almost hopeless, is not altogether abandoned. We are anxiously waiting for a gracious God, in the riches of his goodness, to open the way for the spread of the gospel among them.

With respect to the state of your missions,—the number of laborers,—the fields in which they are to labor,—the names of the persons employed on missions,—the success attending their pious exertions to spread the honors of the Redeemer's name,—the

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gratitude which our brethren and friends in the new settlements express for the efforts made to carry the gospel, in its ministrations, among them,—we beg leave to refer the Society to our printed Narrative, on the subject of missions, a copy of which is herewith transmitted to each member of the Society. Since the publication of the Narrative, nothing material has taken place, except the ordination of Mr. Enoch Burt, as a Missionary to New Connecticut; an account of which is herewith also transmitted to the Society. We have no other new information to lay before the Society.

By means of missionary correspondence, we find that the missionary spirit and exertions, in Europe and America, are still prevailing,—that new missions are forming,—the number of Missionaries increasing,—Bible Societies establishing,—efforts to translate the holy scriptures into the various languages of the nations, wonderfully prospered,—religious tract societies instituted,—and the prospect of success in spreading the gospel constantly brightening. Your Trustees congratulate the Society on these auspicious events. Is not the time to favor Zion rapidly coming on? Shall we not reckon it an honor to be employed as humble instruments, in building up the divine Redeemer's glorious gospel kingdon? May we not hope that the day is fast hastening, when all shall be taught of God,—when Zion shall arise and shine,—when errors and divisions shall be done away,—and when the name of Jesus shall be great from the rising to the setting sun?

Your Trustees close their Report with imploring the gracious presence of the great head of the Church to be with the Society, in their approaching session. May it be harmonious and pleasing, and all their measures be under the divine guidance! Amen.

In the name of the Trustees,

Hartford, June 13, 1808. ABEL FLINT, *Secretary.*

The Treasurer of the General Association reported a statement of his accounts, which was accepted and approved.

The several district Associations exhibited answers to the proposals referred to them by the last General Association, relative to the nomination and choice of delegates to the General Assembly of the Presbyterian Church, and to the General Convention of Vermont, from which answers it appears that a majority of the Associations are opposed to said proposals.

The report of the delegates to the Presbyterian Church was read and approved.

Messrs. Chapin, Rowland, and Stuart were appointed a Committee to take into consideration a proposal from Tolland Association, relative to the nomination and choice of delegates to the General Assembly of the Presbyterian Church, and to the General Convention of Vermont, and to report thereon.

Sundry copies of extracts from the Minutes of the General Assembly of the Presbyterian Church in the United States of Ameri-

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ca, A D. 1807, were presented to the Association, by the delegates from the General Assembly: Upon which, *Voted*, That the said Extracts are gratefully received, and that they be distributed among the several district Associations.

The Associational Sermon was preached by the Rev. Calvin Chapin, from 1 Timothy iv. 16.

In the evening a Sermon was delivered by Mr. Romeyn of Albany, from 2 Corinthians v. 14—17.

WEDNESDAY June 22.

The Committee appointed, at the last meeting of the General Association, to prepare and report a serious and affectionate address to the ministers and churches of the State, on the importance of united endeavors to revive gospel discipline in our churches, made a Report, which, being read and maturely considered, was approved: Whereupon the Rev. Messrs. Azel Backus, Asahel Hooker, and Ebenezer Porter were appointed a Committee to superintend the printing of said address; with permission to make such verbal alterations, and such transpositions, not affecting the sense, as they shall find necessary; and also to adopt such measures to cause the same to be distributed through the state, as they shall judge expedient.

Messrs. Griffin, Rowland, and Pinneo were appointed a committee to prepare a Report respecting the state of religion in our churches, and those connected with us, from the accounts which shall be given by the several members of the Association on that subject.

The Association then proceeded to the enquiry respecting the state of religion.

At 4 o'clock P. M. a Sermon was preached by the Rev. Edward D. Griffin of Newark, from Colossians i. 10.

In the evening a Sermon was preached by the Rev. Thomas A. Merrill, of Middlebury, Vermont, from Proverbs xiv. 12.

THURSDAY June 23.

The Association proceeded in, and concluded the enquiry respecting the state of religion.

A Letter addressed to the Association, from the Rev. William Patten of Newport, written in the name of the Rhode Island and African Missionary Society, was read and referred to the Trustees of the Missionary Society of Connecticut.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, viz. Rev. Messrs. Nathan Perkins, D. D. William Robinson, Benjamin Trumbull, D. D. Matthew Noyes, Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, Moses C. Welch, Andrew Lee, Samuel J. Mills, Dan Huntington, Elijah Parsons, and Nathan Williams, D. D.

The following persons were appointed receivers of money in their several Associations, for the Treasury of the General Association, *viz.* Rev. Mess. Henry A. Rowland, William Robinson,

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Samuel Merwin. Matthew Noyes, Samuel Nott, Horace Holley, Jehu Clark, Zebulon Ely, Andrew Lee, Charles Prentiss, Azel Backus, Elijah Parsons, and Ephraim T. Woodruff.

The Rev. Abiel Flint was chosen Treasurer of the Association for the year ensuing.

The Rev. Andrew Yates was chosen Auditor of the Association for the year ensuing.

The list of unsettled ministers in the State, and of lincentiates from the several Associations, was found as follows, *viz. Of the former*, Rev. Messrs. David Avery, Mansfield; Simon Backus, Bridgeport; Samuel Camp, Ridgebury; Aaron Cleveland, Wethersfield; James Dana, D. D. New-Haven; George Hall, East-Haddam; Claudius Herrick, New-Haven; Calvin Ingals, Stafford; William Lockwood, Glastenbury; Jabez Munsell, New-London; Samuel Munson, Huntington; John Noyes, Norfield; Thomas Robbins, Norfolk; Samuel Stebbins, Simsbury; Thomas Williams, Pomfret. *Of licensed Candidates*, Jason Allen, Jun. Montville; Charles Atwater, New-Haven; Jonathan Bird, Berlin; Reuben Chapin, Somers; John Chester, Jun. Wethersfield; George Colton, Hartford; Chester Colton, Hartford; Noyes Darling, Yale College; Mills Day, Yale College; John G. Dorrance, Brooklyn; Joseph Edwards, Middletown; Nathaniel Freeman, New-Haven; Henry Frost, New-Haven; Asahel Gaylord, Norfolk; Silas Higley, Granby; Bela Kellog, New-Haven; Francis King, Bolton; Gilbert R. Livingston, Redhook; Frederic Marsh, New-Hartford; Allen M'Lean, Bolton; Mark Mead, Greenwich; Thomas Punderson, New-Haven; Andrew Rawson, Brattleborough; James W. Robbins, Norfolk; Thomas Ruggles, Guilford; Nathan Strong, Jun. Hartford; William F. Vaill, East-Haddam; Hezekiah G. Ufford, Stratford; Horatio Waldo, Coventry; Stephen Williams, Woodstock; Timothy Williams, Wookstock; Joshua L. Williams, Harwinton; Luke Wood, Somers; John Woodbridge, Southampton.

The following persons were elected Trustees of the Missionary Society of Connecticut for the year ensuing, viz. His Honor John Treadwell, the Hon. Roger Newberry, the Hon. Aaron Austin, the Hon. Jonathan Brace, the Hon. John Davenport, Enoch Perkins, Esq. the Rev. Messrs. Nathan Perkins, D. D. Elijah Parsons, Samuel Nott, Calvin Chapin, Samuel J. Mills, and Moses C. Welch.

Andrew Kingsbury, Esq. was chosen Treasurer of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Abel Flint was chosen Auditor of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Messrs. Bazaleel Pinneo, Timothy Dwight, D. D. and John Elliot were appointed Delegates to the General Assembly of the Presbyterian Church, in the United States, to convene at Philadelphia, the third Thursday of May, 1809. The Rev. Messrs. Henry A. Rowland, Chauncey Lee, and Zebulon Ely were chosen substitutes.

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The Rev. William Storrs was chosen to represent this body in the Convention of Congregational and Presbyterian Ministers, in the State of Vermont, to convene at Windsor, the first Tuesday of September next; and the Rev. William Lyman was chosen his substitute.

The Committee appointed to take into consideration a proposal from Tolland Association relative to the nomination and choice of delegates from the General Association of Connecticut to the General Assembly of the Presbyterian Church and to the General Convention of Vermont, reported, That, as the opinion of the several Associations has been fully expressed on the subject, and as the greater part of them have resolved, that no alteration ought to be made in the mode of choosing delegates, it is inexpedient to adopt said proposal; which Report was accepted and approved.

The Committee to whom was referred the Report of the Trustees of the Missionary Society of Connecticut, recommended that it be accepted and approved; Whereupon,

Voted, To accept and approve the said Report.

Voted, That the next meeting of the General Association be holden the third Tuesday of June, 1809, at 11 o'clock A. M. at the house of the Rev. Zebulon Ely, in Lebanon.

Voted, To continue the Committee for the publication of religious tracts.

The Rev. Abel Flint was appointed to superintend the printing and distribution of the Minutes of this Association.

The Rev. Lemuel Tyler was appointed to preach the Concio ad Clerum, on the evening of the next commencement, at New Haven.

On motion of New Haven West Association, Resolved, That it be recommended to the several ministers in this State, that no foreigner be ordained over any of our churches, until he has preached one year at least in the place where he is to be ordained.

On motion of Middlesex Association, Resolved, That the Register of the General Association be admitted to a seat, as a member of the General Association, *ex officio*.

The Committee appointed to prepare a Report respecting the state of religion, in our churches and those connected with us, made a Report, which being amended, was accepted, and is as follows,—

"The General Association have heard, with strong emotions of pleasure and gratitude, the statements made by the members, in the free conversation on the state of religion. From these accounts it has appeared, that the general harmony of our churches is by no means diminished; that religious error, if it has not received a serious check, has at least become less bold; that in almost every associational district, the goings of our God and our King are apparent, and in some districts the triumphs of his grace illustriously displayed. The General Association have also been refreshed with the accounts received from the delegates of the

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General Assembly of the Presbyterian Church, and the General Convention of Vermont, of the flourishing state of the Redeemer's kingdom, in many places within the bounds of the Presbyterian Church, and in some portions of the State of Vermont. In all these accounts, while we have seen in them a confirming proof of the depravity of the natural heart, and the necessity of man's being born again, we have discovered incontestible evidence of the supernatural operations of the Holy Ghost, and of the power and sovereignty of divine grace. At no former period, it is believed, have we had more cause for encouragement and gratitude. We feel ourselves loudly called to prostrate our souls before the God of all our mercies, and with profound reverence adore him, for the riches of his immeasurable grace. We find new encouragement to trust the cause of Zion in the hands of the Redeemer, without being appalled by the number and rage of her enemies. And while we thus tender to each other our mutual congratulations, we would exhort one another, and solemnly charge each his own soul, to awaken to more fervent and humble zeal, and to more apostolic fidelity, in the sacred ministry, which has been so manifestly blessed as the means of the salvation of men."

After a prayer by the Rev. Mr. Romeyn, adjourned *sine die.*

CHAUNCEY LEE, } Scribes.
ABEL FLINT, }

At a Meeting of the Association of the Eastern District of Fairfield County, convened at the house of the Rev. Stephen W. Stebbins, in Stratford, May 31, 1808 : were present,

Rev. Messrs. David Ely, Stephen W. Stebbins, Medad Rogers, Elijah Waterman, Jonathan Bartlett, Jehu Clark; Israel Ward, chosen Moderator; Richard Williams, Daniel C. Banks, chosen Scribe ; Andrew Elliot.

The Association was opened by prayer offered by the Moderator.

An application was made to this Association by the Rev. Dr. Perkins and the Rev. Calvin Chapin, from the Committee of Missions of the Trustees of the Missionary Society of Connecticut, requesting this body, in behalf of said Trustees, (should they see fit) to ordain Mr. Enoch Burt, a licentiate from the county of Hampshire, Massachusetts, to the work of the gospel ministry, to be employed as a Missionary to New Connecticut. The Association voted to comply with said application, and proceed to the examination of Mr. Burt, relative to his church standing and his doctrinal and experimental acquaintance with Christianity, and after obtaining satisfaction with regard to the foregoing particulars, Voted, unanimously to proceed to the ordination of Mr. Burt at half past ten o'clock the first of June. The several parts to be perfor-

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med on the occasion, were assigned to the following gentlemen, viz. The Rev. Elijah Waterman to make the introductory prayer; Rev. Nathan Perkins, D. D. to preach the sermon;—Rev. David Ely to make the consecrating prayer, during the imposition of hands by the Rev. Messrs. Nathan Perkins, David Ely, Stephen W. Stebbins, and Calvin Chapin; Rev. Stephen W. Stebbins to give the Charge; Rev. Calvin Chapin to give the Right hand of Fellowship: and Rev. Jonathan Bartlett to make the concluding prayer.

The above voted as the doings of this Association,

Attest,

DANIEL C. BANKS, *Scribe.*

The ordination was performed on June 1, 1808, in the manner as above,

ISRAEL WARD, *Moderator.*

Attest,

DANIEL C. BANKS, *Scribe.*

ORDINATIONS.

ON Wednesday June 15th, 1808, the Rev. TIMOTHY P. GILLET was ordained to the pastoral care of the first church and Society in Branford. The Rev. Benjamin Trumbull, D. D. made the introductory prayer; the Rev. Alexander Gillet preached the Sermon from Matthew xiii. 52;—the Rev. Ammi R. Robbins made the consecrating prayer; the Rev. John Foot gave the charge; the Rev. Matthew Noyes gave the right hand of fellowship; and the Rev. John Elliot made the concluding prayer.

ON the 24th of February last, was ordained to the pastoral care of the church of Christ in New Milford, the Rev. ANDREW ELLIOT. The Rev Samuel Sturges made the introductory prayer: Rev. Samuel Fisher preached the sermon from 1. Cor. ix. 16; Rev. David Ely made the consecrating prayer; Rev. Stephen W. Stebbins gave the charge; Rev. Israel Ward gave the right hand of fellowship; Rev. Elijah Waterman gave the charge to the people and Rev. Medad Rogers made the concluding prayer.

The consecration of a minister to watch for the souls of his fellow men, always an interesting scene, was in this case rendered peculiarly solemn and joyful by the recollection of past difficulties in the society and by a general harmony throughout the present occasion, promising the most happy consequences.

ORDAINED at New Canaan Feb. 10th, 1808, the Rev. WILLIAM BONNEY. Rev. William Fisher of Middlesex made the introductory prayer; Rev. Ebenezer Porter of Washington preached the sermon from 1 Thess. ii. 4: Rev. Platt Buffet of Greenwich offered the consecrating prayer; Rev. S. Goodrich of Ridgfield gave the charge; Rev. Heman Humphrey of Fairfield gave the right hand of fellowship; Rev. Daniel Smith of Stamford, gave the charge to the people, and Rev. Samuel Fisher of Wilton made the concluding prayer.

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POETRY.

"*Who love to be called of Men Rabbi ?*"
Matthew xxiii. 8.

NOT the Godly—'tis their glory
To renounce a mortal's bays,
Often greetings to the pilgrim
Do but check him in his race.

Not the Humble—'tis their burden
That they're loaded with attire ;
Stripp'd or light'ned of their plumage,
Easier they ascend and higher.

Not the Contrite—they are happy,
In the notice of a God ;
Can a title make them richer ?
What is honor from a clod ?

Not Faith's subjects—for a kingdom
Is their least allotted prize,
Names and crowns and thrones are baubles,
To the kingdom in the skies.

Not the Heavenly—their devotion
Is not kindled by this star ;
That alone which leads to JESUS,
Shares their homage, claims their care.

Not the Saint then—for these graces
Form his whole, his inmost heart ;
Pride and envy, lust, ambition,
Carnal love and joys, no part.

Spare then, O ye fond dispensers,
Masters of these titles, spare
The heirs of GOD, and fill with vapor
Those alone who thrive on air.

Titled Christians, look to JESUS,
Ever fleeing man's applause,
Lisp his accents ;* take no honor
But from God and thro' the cross.

* John v. 45.

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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

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The way to excite men to cry earnestly to God for his saving mercy.

A SENSE of danger or distress will make men engaged to obtain relief, and excite them to make earnest application to him, from whom alone they see any reason to hope it may be obtained.

This is illustrated by a case recorded in Matthew viii. 23, 24, 25. As Christ and his disciples were crossing a small sea, whilst he was asleep, there arose a great tempest, insomuch that the ship was covered with the waves. In this alarming situation, his disciples came to him, and awoke him, saying, "Lord, save us: we perish"—As if they had said, Lord, the ship is now even covered with the waves, and we are on the point of sinking in a watry grave. All our skill and efforts to keep it above water, and bring it to land, are utterly insufficient. Unless thou interpose for our preservation, there is no hope that we shall escape with our lives. We, therefore, entreat thee instantly to arise for our deliverance.

In this instance it is plain, that the disciples considered it as a great evil to be suddenly drowned in the sea—that they saw themselves in great danger—that they viewed themselves as utterly insufficient to avert the evil, or to deliver themselves from it—that they felt wholly dependent on the power and mercy of the Lord for preservation, and saw no reason to expect deliverance, without his speedy and effectual interposition; and that they were thence excited to repair and cry to him for help, expressing their despair of life without his special aid.

But in case no tempest had arisen, and no uncommon danger had been apparent, there is no reason to suppose they would have thought it necessary to awake their Lord from his repose, or to make any special ap-

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plication to him for help. Yea, if after the tempest arose, they had thought their own power and skill sufficient to prevent the ship from sinking, and to bring it safe to land—if they had felt as though they had a sufficiency in themselves, or within their reach, to avert the evil, and effect their preservation; there is no reason to think they would have thus run to Christ, and called upon him to save them.

In this instance, then, it may by clearly seen, that a thorough conviction of present danger of great and terrible evil, together with a sense of insufficiency to ward it off, or to escape it, will naturally arouse men to earnest enquiries for a way or means of escape, and to earnest cries to him, from whom alone they see any reason to hope for deliverance.

The same general truth is illustrated and confirmed by numerous other cases or facts recorded in the scriptures.

In the third chapter of Jonah we are informed, that the people of Nineveh, believing that the threatened overthrow of their city, which the prophet denounced, was from God, proclaimed a fast, and put on sackcloth—that by the decree of the king and his nobles, they were ordered to keep the fast with great strictness, and it was said to them, "Let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands: who can tell if God will turn and repent and turn away from his fierce anger, that we perish not?"

Hence it is evident, that the people of Nineveh were thoroughly convinced, that their danger of speedy destruction was great—that neither they nor any human being, could prevent it, unless God was pleased to avert or withhold it—and that this conviction and sense of their danger, of their own insufficiency to avert the impending evil, and of their absolute dependence on God for preservation, awakened in them the deepest concern, and aroused them to the greatest attention, and exertion in the use of means, and to cry mightily to God for his interposition and favour. Whereas, if Jonah had preached and warned ever so much, without this conviction and sense of danger wrought in them, there is no reason to think they would have fasted and put on sackcloth, or turned from their evil way, or cried mightily to God for his mercy. Again,

From the parable of the Pharisee and Publican, in Luke xviii. it appears, that whilst the Pharisee, who trusted in himself that he was righteous, thanked God that he was not as other men, but did not ask him for any favour, the Publican, who had a feeling sense of his guilt and danger, "smote upon his breast, saying, God be merciful to me a sinner."

From these and other instances, which it is needless to particularize, as well as from our general experience, it results, that the make and constitution of the human soul is such, that mankind are excited, roused and impelled to attention, to seek and labour for deliverance or preservation from

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impending evil, in some proportion to their apprehension and sense of the magnitude of the evil, and of the greatness of their danger of suffering it; and also, that their apprehension and sense of the greatness of their danger will increase, as their conviction and sense of their insufficiency to avert or escape the impending evil, and of their absolute dependence on God for deliverance, increase; and that their application and cries to God for deliverance, will be earnest and importunate, in some proportion to their conviction and sense, that it depends on his will alone, whether they shall be delivered or not, so long as they apprehend any room to hope that he may possibly vouchsafe to deliver them.

If the evil, of which any apprehend themselves to be in danger, appears small to them, a mere trifling calamity, they will not be likely to be much engaged, or to give themselves much trouble to escape it. If the evil appears great; yet if their danger of suffering it appears to them to be very small, still they are not apt to be much concerned about it, or greatly engaged about obtaining an escape or preservation from it. And so long as they verily think it is in their own power to avert or escape the evil, however great it be, or that there is a certain connection between what they are in all respects able to do and escaping the evil, it will seem to them as though their danger was small—as though they might confidently expect to escape it.

But let them be thoroughly convinced, that the evil is inconceivably great and dreadful, and that they have no sufficiency to avert or escape it—that their escape or deliverance has no certain connection with any thing which they can say or do, but depends on the sovereign pleasure of God—that unless he is pleased to interpose his power and mercy, they must unavoidably suffer it; and, like the disciples in the ship covered with the waves, they will be all attention and concern, and excited to cry, "Lord, save us: we perish"—*God be merciful to us sinners.*

From what hath been illustrated we infer, that it is very desirable and highly important, that sinners should be thoroughly convinced of their danger of *everlasting destruction*—that they should be fully sensible, that the evil to which they are exposed is inconceivably great and dreadful, and that their danger of suffering it is also great and threatening indeed.

Believers of the bible more generally appear to think it desirable and important, that sinners should be diligent in the use of means, with a view to escape the wrath to come, and obtain eternal life; and many profess to believe it of importance, that they should earnestly seek and pray to God for his mercy. But, according to what has been stated and illustrated, there doth not appear to be any ground for a rational expectation, that sinners will be engaged in a diligent and earnest attention to the ordinary means of salvation, and feelingly and earnestly cry to God for his mercy, so long as they have but little or no sense of their danger of falling shor

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of salvation and perishing for ever.

If they think or feel as though the danger was small—as though it was an easy matter to escape the wrath to come and attain to future happiness—as though there was a connection between what they can do, at any time when they find it necessary, and the salvation of their souls, it may be expected, that they will go on easy and careless in the ways of their own hearts; as is the more general practice of many in the present day. Therefore, if it be really desirable and important, that sinners should be engaged in a diligent and earnest attention to the ordinary means of light and salvation—to the bible—to preaching—to religious instruction—to reading and meditation, and in earnest and importunate cries to God for help and salvation; it appears to be equally desirable and important, that they should be thoroughly convinced of their miserable, lost, and awfully dangerous state.

Though sinners in the use of means will never change their own hearts, nor bring themselves to a compliance with the gospel; yet the ideas and sense of the truth respecting God's character and their own, the law and the gospel, the character of Christ and the way of salvation, which are excited, impressed, obtained, or conveyed, in the way of diligent and earnest attention to means, are, according to God's usual method of operation, in a sense preparatory to saving conversion; and ordinarily, I conceive, that we are not to expect true and saving conversion, without something of this antecedent preparation. It, therefore, appears very desirable, and highly important, that sinners should have that conviction and sense of danger, which will rouse and thoroughly excite them to such earnest enquiry and attention. Hence again,

We may infer, that those doctrines and truths declared in the word of God, by which the real situation of sinners is brought up to view, and which are well suited to produce a conviction and sense of their danger, are proper and important to be plainly preached, and placed before them, in as clear and convincing a light as possible, however disagreeable to their hearts those doctrines may be, and whatever painful sensations they may excite in them.

There is a strong propensity in the selfish, sinful hearts of fallen men, to flatter themselves with the hope of peace and safety—of an exemption from future misery and the enjoyment of final happiness, although, for the present, they pursue the courses agreeable to them. Hence it is generally found, that those doctrines which are favorable to or consistent with such a hope, are more agreeable to many, than those of a contrary complexion. Yea, the doctrines which are calculated to bring clearly into their view, God's true character and their own, and to show them their danger and abolute dependence on the sovereign mercy of God through a Mediator, are found to be very unpalatable, and often objected against and opposed, and sometimes irritate and provoke them. Hence, some have thought it not expedient, but

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rather of hurtful tendency, to preach certain doctrines, which are acknowledged to be contained in the scriptures, lest some should be provoked, and others disheartened and discouraged.

But since nothing will so thoroughly arouse and engage the attention of sinners, as a deep conviction and sense of their danger and certain destruction, unless God is pleased to interpose his power and mercy for their salvation, it is doubtless desirable and expedient, and highly important, that those doctrines and truths should be plainly preached, and placed before them in a clear and convincing light, which are suited to destroy their vain and delusive hopes—to awaken them from their dangerous security—to bring up to their view and to make them sensible of their true character and situation, of their real danger and total insufficiency to avert or escape impending ruin, without the special interposition of divine mercy.

The doctrines of the Bible, properly stated and arranged, are admirably adapted to answer these purposes.

The scriptures teach with great plainness and decision, that all mankind are in a fallen, sinful, guilty state—in fact sinners, by nature children of wrath, dead in sin, and under a righteous sentence of condemnation to suffer the wrath of God for ever; and that this awful sentence may be put in execution at any moment, if God sees fit.

These truths, if placed in the view of sinners with convincing evidence, and believed by them, must make them sensible, that their situation indeed awfully dangerous and threatening; unless they see, or think they see, reason to hope and expect the execution will not take place upon them. But some, who profess to believe these truths, appear to think, that God is so gracious and merciful, and hath made such provision by the mediation of Christ for the salvation of sinful men, and put them into such a capacity to secure their own salvation, as to be in a great measure insensible, that they are indeed in great danger of falling short of future happiness and perishing for ever.

It is true, that the scriptures represent God as being infinitely gracious and merciful; but at the same time, as wise, as holy and as just, as he is merciful and gracious. They also teach great plainness, that Christ hath made a sufficient atonement for sin, and is the end of the law for righteousness to every one that believeth; and call upon all to repent and believe, that they may be saved; and promise eternal life to every truly penitent believer in Christ, who heartily obeys the truth; and plainly hold forth, there is nothing to keep men from obeying the gospel but the wickedness of their hearts; so that if they fail of salvation and perish, they will perish through their own fault.

At the same time, the scriptures teach with equal plainness, that the awful sentence of condemnation, which is out against sinners, will certainly be executed upon them in all its dreadful weight, if they die in their sins; and that they will

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die in their sins, unless they believe on the Lord Jesus Christ, with that faith which worketh by love. They likewise teach, that faith is the gift of God; and that such is the depravity of their hearts, that they will not believe, unless they are born again, of God—of the Spirit.

These plain scripture doctrines, if fully believed, one would be ready to think, might be sufficient to make sinners feelingly sensible, that their situation is indeed awfully dangerous and threatening. Nevertheless, sinners may admit the truth of these doctrines, and not seem to call them in question, and yet remain, in a great measure, easy and careless, and insensible of their danger, from a persuasion or conceit, that God hath promised to grant, or will undoubtedly grant them, all needful assistance—that all needful divine help is so connected with what they can do, that they may presume upon obtaining it; and thus feel as though they were able or had a sufficiency to secure their salvation. In this way it is probable, that many quiet their own minds, allay their fears, and extinguish or prevent the sense of danger, which would otherwise awaken in them the most serious concern and attention.

But although the scriptures assure us, that God will readily give the Holy Spirit to them who ask him for it, as hungry children ask their fathers for bread; yet they teach with great plainness, that it is not in their hearts thus to ask, and never will be, unless God puts it there; and that with respect to this, God is at liberty to do as he pleases—to show mercy or not, as he, in his infinite wisdom and sovereign pleasure, sees fit.

No doctrine is more plainly taught by Christ and his apostles, than that of the absolute sovereignty of God, in the dispensation of saving mercy, and in choosing the subjects on whom he will bestow it.

That God worketh all things according to the counsel of his will—that all things which take place, come to pass or are accomplished according to his eternal purpose—that Christ's people or sheep, whom he will effectually save, were given to him by the Father—that all those, and those only, who are given to him by the Father, will come to him and be saved—that God chose them in him before the foundation of the world, that they should be holy, and without blame before him in love; and predestinated them to the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace—that from the beginning he chose them to salvation through sanctification of the spirit, and belief of the truth—that their effectual calling by means of the gospel is in execution of this eternal purpose—that he saves them, and calls them with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began——these things, these doctrines, are asserted in the New Testament, with all the plainness and decision,

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which can well be expressed by words.

From these divinely revealed truths it indisputably follows, that it depends on the sovereign pleasure of God, whether sinners will be converted and saved, or not—that they can neither entitle themselves to an exemption from the wrath to come, by any thing which they can say or do; nor bring God under obligation to have mercy on them; but that he will extend merey to them, or not, according to the purpose formed in the exercise of his sovereign pleasure, without any other guide than his own infinite wisdom and perfection.

Therefore, if sinners were understandingly and thoroughly convinced of these truths, they must feel themselves in the hands of God; and that from his sovereign mercy alone, as the original moving cause, there is any room to hope for salvation, or an exemption from everlasting destruction.

This view of their danger, and of their helpless, hopeless situation from every source except the sovereign mercy of God through the Mediator, would exceedingly tend to produce in them the greatest attention and concern, and to excite them to repair and cry earnestly to him for mercy; and, as the natural consequence, as far as is consistent with their present temper, to attend and listen to his instructions, to refrain from the ways which they know or believe to be forbidden by him and displeasing to him, and to do as he requires.

Wherefore, let those, who wish to be instrumental of exciting sinners to a diligent and engaged attention to the means of salvation, and to cry earnestly to God for mercy, use their best endeavors to place before them the before-mentioned and similar divinely revealed truths, clearly stated and properly arranged in their true scriptural light, in as plain, forcible and convincing a manner as may be, accompanied with fervent, persevering supplication and prayer to the God and Father of our Lord Jesus Christ, whose blessing is indispensibly necessary to render them effectual to any saving purpose.

PRESBYTES.

Abstract of Faber on the Prophecies.

No. VI.

(Continued from p. 255.)

THE author now proceeds to comment on the *second Chapter* of *the little book*, for substance as follows. *The Great red Dragon*, or the devil, is the main spring of the apostacy; he actuated *the two horned beast*; and this last instigated *the ten horned beast* to trample on the gospel of Christ. The idea adopted by Bp. Newton that the prophet in this chapter resumes the subject from the first propagation of Christianity, that *the dragon* is *pagan Rome*, that *the man child* born of *the Church* is *the mystic Christ*, more especially *the emperor Constantine*, that the war between Michael and the dragon was the struggle between Christianity and paganism, cannot be supported. It is inconsistent with his own statement; that the little book described the

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calamities of the *Western Church;* and with *the little book* itself which repeatedly declares that it contains nothing but the history of the 1260 years. It is improbable that the prophet should resume a subject disclosed under *the six first seals*, which had been opened in their order. *The great red dragon* is *the devil:* and *not Pagan Rome.* The analogy of Scripture language forbids the application of the term *man-child*, meaning the son of the church, to *Constantine. Christ* and not *Constantine* was destined to rule all nations with a rod of Iron. His prolepsis of the period of 1260 years is not to be found in the language of the prediction; and the appearance of *the dragon*, as well as of the woman, in *heaven*, shews, that the scene is in *the church general;* and the combatants *professedly* there; which never was the case with *Pagan-Rome.* The fact is, *Heaven* is *the church general; the woman* is *the spiritual church;* the same as *the temple*, and *the two witnesses.* The part of Heaven occupied by *the dragon* is *the nominal church*, or *the outer court* of the Gentiles: *the man-child* is *the mystic word of God*, formed in the hearts of believers: of this man-child the church continued travailing during six centuries, when the dragon stood before her to devour her child as soon as it was born. This he attempted, by promoting *the great apostacy;* and by stirring up *the seven-headed and ten-horned beast* to persecute the faithful. Accordingly, *the corrupt church of Rome* revived the old idolatry, under a different name, and introduced a host of *Mediators*, besides *the Personal Word*, and locked up *the literal word* in a dead language. They of *the outer court* sat in thick darkness; but *the witnesses of the temple* still enjoyed the light of *the word;* for in *the spiritual Heaven* where is *the throne of God*, the mystic child remained secure. The Waldenses and Hussites in the worst times preserved *the word of God*, as their best treasure; and it will finally break the apostacy itself as a potter's vessel. The dragon is represented with *seven heads and ten horns*, to shew, that he persecutes the woman by the agency of *the seven-headed and ten-horned beast* mentioned in the next chapter; or *the Papal Roman empire:* with *a tail*, to denote *the corrupt superstition* taught by *the two-horned* beast, or *false prophet*, with which he draws *the third part of the stars of Heaven*, and casts them down to *the earth*; or, causes the Christian bishops to apostatize from the faith. *The woman* flees into the wilderness for safety, where she is fed with *the heavenly manna* of *the word*, in the midst of the spiritual barrenness which is spread far and wide around.

With respect to the war in Heaven between *Michael* and *the dragon*, it is important to recollect, that the dragon is neither *the Roman empire*, nor *the Pope*, but simply *the devil;* for this alone will lead us to a right understanding of what is meant by *his fall from Heaven to earth.* So long as Satan found *an apostate church* the best station for persecuting the faithful, just so long he continued in it: but when the witnesses were ascended into Heaven, not in Germany only, but in Britain, Sweden, and Denmark, at the reformation; and the Papal thunders were no longer regarded, he was driven from Heaven, or *the church*, to *the earth*, as a station now better suited to the attack of the *woman*, retaining, however, his influence over the *apostate church*, though an engine of less force than

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before. The earth where he took his new station was *the secular Roman empire.* No longer arrayed like *an angel of light*, he assumed the garb of *humanity, liberality, candor* and *philosophy*, and vomited forth a flood of *atheism* and *infidelity*, with which he hoped to swallow up the woman. The war of Michael and his followers with the dragon, in its predominant character was *spiritual*; they overcame by the blood of *the Lamb*, and by *the word of their testimony*: it is commensurate with the whole period of 1260 years; the great victory over the dragon was atchieved at the era of the reformation; *then the accuser of the brethren was cast down*; and thence forward he has taken his new station on the earth: a woe, even *the third woe* was proleptically denounced against the inhabiters of the earth and of the sea, *for the devil had come down to them, having great wrath, because he knew that he had but a short time.* He was cast from Heaven under the *second woe*, but his *peculiar* time, *the short time*, commenced with the sounding of *the third woe trumpet*, which began in *the year* 1792, and will end in *the year* 1866, at the close of the period of 1260 years, being only 74 years, *a very short time*, when compared with *the preceding centuries* of his sway in the church of Rome. The revival of letters in Europe discovered the absurdities maintained by the church of Rome. The mummeries of *popery* were charged upon *the gospel*, and hence arose scepticism, infidelity and atheism. These at first were confined to the higher and the literary orders, but of late years Satan has taken a wider range; and sceptical publications, adapted to the comprehension of the lower orders, have been zealously distributed, and the mass of the people have drank deep of their poison, throughout a great part of Europe, and indeed of *the whole Roman earth* where *the dragon*, had taken his station. Here he has vomited *a flood*, of mock philosophers, Germen and French, illuminated and masonic, of philanthropic cut-throats, civic thieves, humane anarchists, and candid atheists, with all the sweepings of all the streets of the great city Babylon. But *the earth helped the woman.* Congregated Europe met the infidels in arms, and notwithstanding the successes of the latter, at the peace which took place in *the year* 1801, *the earth* had swallowed up the flood. Atheism was dethroned, and papal Christianity, at least nominally, restored. Britain, because she stayed herself upon her God, has wonderfully withstood this *raging flood*; here Christianity maintains its throne; and here, as also in some other Protestant countries, *the woman* is nourished in her place prepared of God, in the midst of a wilderness of Popery, Mohammedism and infidelity. The war of the dragon against *the remnant* of the woman's seed, being at the close of the 1260 years, seems to be yet future, and will take place at *the time of the end.* It will most likely be a sort of *crusade* or *holy war*. England, as at present, will doubtless be a principal object; and it will end probably in Palestine, in *the fatal battle of Armageddon*, in the utter destruction of the combined enemies of God.

The author now proceeds to unfold the contents of the *third* chapter of *the little book*, in developing the character of *the seven-headed and ten-horned beast of the sea*, and of *the two-horned beast of the earth*, of which the following is the great out-line. The beast first men-

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tioned, using the words of Bishop Newton, is designed to represent *the Roman empire*, for thus far ancients and moderns, papists and protestants, are agreed. The Bishop further pronounces truly this beast to be *a secular beast*: still, however, inconsistently with this, he maintains that this beast is the same with the little horn of Daniel's fourth beast, which he proves to be *the papacy*, a power merely *spiritual*, and as St. John identifies *the beast* with his *last head*, so according to the Bishop the papacy, *a spiritual power* is the same as *a secular empire*; this difficulty cannot be obviated, otherwise than by saying, *the pope* is the head of *the state*, as well as of *the church*, *king of kings*, as well as *bishop of bishops*. But though the popes have claimed, they never have really possessed, temporal supremacy. Had they succeeded *in establishing* such a claim, they might have been *the last head* of *the secular beast*; but history decidedly proves the contrary. Apart from this, no doubt is entertained that Daniel's fourth beast is *the Roman empire*; by the Bishop's proposition, St. John's *first beast* is *the Roman empire*; therefore, they symbolize the same power; now if *the little horn* of Daniel's fourth beast, be *the papacy* as is clear, and the head of St. John's first beast, which is the same as the beast itself, it must be the same as Daniel's *last beast*, that is, the beast and his little horn are the same, which is absurd. St. John's *first beast*; then *is the secular Roman empire*. But here will arise the question, how could St. John *prophetically* see this beast arise from the sea, when it had existed ages before he was born? To which the answer is, the beast which existed at the time of this vision, was to cease to exist as a beast, and was afterwards to revive and St. John saw him *as revived*, and he was *to practise and prosper* from *his revival* 1260 years, and then to go into perdition; accordingly, he is mentioned as the beast that *was*, and *is not*, and yet *is*, and his reign is commensurate with that of *the little horn* of Daniel's *fourth beast*, to wit, for *a time*, *times*, and *half a time*. In order to see how this beast can be said *to be*, *not to be* and *again to be*, it will be proper to observe, that *a beast*, in prophetic style, is *a tyrannical, idolatrous empire*. Such an empire is a *beast* so long as it is *tyrannical and idolatrous*; when it puts away its *tyranny and idolatry* it is no longer *a beast*, though it may still continue *an empire*; and when it resumes its *tyranny and idolatry*, it again becomes *a beast*. The Roman empire has been all this. It was originally *a beast*, it was professedly *idolatrous*, and it persecuted *the first men of understanding* mentioned by Daniel; it ceased to be *a beast* under Constantine the Great, when it became *Christian*; and it again became *a beast*, when it adopted the worship of saints and martyrs, and persecuted *the second set of men of understanding*; this he did in *the year* 606, when he made the pope universal bishop, so delivering the saints into his hand. Then it was, that the beast arose out of the sea, or the tumult of Gothic invasion, and he took his station firmly on the shore, in the year 607, when idolatry was openly set up in the old heathen Pantheon, then the dragon gave him *his power*, and *his seat*, and *great authority*.

The seven heads of the beast allude to *the seven hills* on which the city of Rome was founded, they are also *seven different forms of government*, which had arisen, or should arise, in *the Roman empire*. With respect to the six first of these, it

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seems agreed, they were *kings, consuls, dictators, decemvirs, military tribunes* with consular authority, and *emperors*. The first five had fallen in St. John's days; the imperial head was then existing, and was *idolatrous;* it ceased to be so, in the days of Constantine, and in *the year* 606 became so again, when it constituted the bishop of Rome tyrant over *the church*. Thus *the beast was*, and *is not*, and *yet is*, under the same *sixth head*. This *seventh head*, in point of chronology, had not arisen, when the beast revived, still he was represented as complete in all his members. *The seventh head* is represented as *a double head*, or *the seventh* melting, as it were, into *the eighth;* and also, as *the beast* which was and is not; so powerful as to be identified with *the whole beast himself*. What power is intended, history must determine. In *the year* 313, when Constantine published his famous edict for the advancement of Christianity *the beast* was wounded to death in his *sixth head*, and ceased to be *a beast:* and in *the year* 606, when the emperor Phocas made the pope *a spiritual tyrant*, to wear out the saints, *the beast* revived; this period of 293 years *the beast was dead*, or *was not*. This interpretation of the death and revival of the beast accords with the general tenor of symbolical language. At the end of the 1260 years this beast is to be slain, never to revive; but we have no warrant for supposing that all government, within the precincts of the Roman empire, is to be at an end; thrones will remain, but they will be occupied by the saints, and after *the Roman beast* has gone into perdition, the lives of the other three beasts, seen by Daniel, will be prolonged for a season and time, though their dominion be taken away. In other words, nations which adhere to the vanities of the Gentiles will continue through the Millennium, and will constitute *the Gog and Magog* which, without success, shall attack the Christian Church, towards the end of that period, when they will be consigned to the same perdition with *the Roman beast*. Bp. Newton adopts the same general idea of *the existence, death* and *revival* of *the Roman beast*, but after all, wholly departs from it; for he maintains, that *the death* of the beast under *his sixth head* means *the subversion of the Western empire*, and his *revival*, the *rise of the Carlovingian empire*: but this cannot be true, for the sixth head of the Roman empire was alive in *the East* until the days of the Turkish horsemen under *the second woe*.

With respect to the rise of *the last head* of the beast, it must be evidently subsequent to *his revival* in the year 606, because the beast revived under his sixth head; the sixth head was then seated in *the East*; consequently his seventh head must rise in *the West*. But to go still further back, Mr. Mede supposes the *seventh* head to be *the line of the Western emperors* and *the eighth* head to be *the papacy*. But this plan gives the beast *apparently* eight heads and *really* only seven; because the line of Western emperors was in fact a branch of *the sixth* or *imperial head*. On this plan, in order to reduce eight heads to seven, he must suppose the sixth and seventh to constitute *one imperial head*, while the eighth remains distinct: but the prophet says, that the eighth head should be one of the preceding seven. Bp. Newton thinks, the Exarchate of Ravenna is *the seventh head*, and the Papacy *the eighth*, but neither can this be true; because the Bishop makes the Exarchate *one of the ten horns* of the beast; but it cannot be both *a horn*

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and *a head*; at least on his own plan, because, while the emperor of Constantinople was *the sixth* head, his viceroy, the Exarch of Ravenna, could not be *the seventh*; and because, the prophet makes the seventh and eighth heads to be *one septimo-octave head*, but the Bishop makes them in fact *two*.

The truth is, *the septimo-octave head* must be *one power*, existing *in a two fold capacity*; and it must cease to be in one capacity, when it begins to be in the other. *The seventh head* must continue *a short space*, and is not to co-exist with *the eighth*, but to give place to him. The pope is thought by many to be *the septimo-octave head* of the beast. By some, that he is *one head* in his *temporal*, and another in his *spiritual*, capacity: by others, that he is *one head* as the sovereign of his own dominions, and *another*, as king of the whole world. But in addition to what has been said of the incongruity of *a spiritual* head to *a secular* beast, it is sufficient to observe, that these plans make the twofold dominion of the popes to co-exist through the whole period of their reign, and the prophet makes *the eighth* head to succeed the short dominion of *the seventh*, and in reality to be one with it, so as to constitute *one septimo-octave head*. The power, which alone will fully satisfy this description, is *the Carlovingian empire*. The subversion of the kingdom of Lombardy, in the year 774, made Charlemagne king of France, master of Italy, under the title of *Patrician of Rome*. Here then, after the death and revival of the beast under his sixth head, we behold the rise of *the Carlovingian patriciate*, the seventh independent temporal head of the beast: this head however, was to continue but a short space; accordingly we find that 26 years after, in *the year* 800, Charlemagne assumed *the imperial dignity*, which dignity has ever since been borne by a prince within the limits of *the old Roman empire*; and has ever since given him precedence over *the ten horns* by constituting him in a manner their head. Here then we behold the rise of *the septimo-octave head of the beast*. As king of France, Charlemagne was but *a horn* of the beast: as emperor of the Romans, he was its *last head*: nor is it absurd, that he should be both a head and a horn of the beast in different capacities. This power in the days of Charlemagne was commensurate, either by actual sovereignty, or acknowledged supremacy, with the whole beast; and he, *really possessed*, what the popes *only ineffectually claimed*; and this power though now diminished, is still the head of the beast, as truly as the imperial power, under the sixth head, was in the days of *Augustulus*. The beast was to practise and prosper *forty and two months*, the same period as the dragon had to persecute the woman; the persecution is the same: the dragon is *the author*, the beast the instrument. The Roman world worshipped the dragon and the beast by obeying them rather than God. The beast blasphemed God and his people, by supporting idolatry and persecution; and would prevail against the Saints, during the whole period. *The Roman beast* still retains all the characteristics of *a beast*, and in this state he will finally go into perdition, on account of the great words of *the little horn*. The prophet concludes the account of this great enemy of God and his church, with words of comfort: "He that leadeth into captivity shall go into captivity, he that killeth with the sword, shall be killed with the sword," which in

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time, God will verify, in the salvation of his people, and in the destruction of his enemies.

[To be continued.]

Advice to Youth.

(Continued from p. 155.)

GOD *so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.* From this passage of inspiration it is very evident that all believers in Christ shall have *everlasting life:* and it is as evident that all unbelievers shall *perish.* It is also written, *He that believeth shall be saved, but he that believeth not shall be damned.* It is therefore, precious youths, of infinite consequence that you believe in Christ. If you do not, you will lose *eternal life,* and must suffer unutterable *wo,* for ever. Think, of the boundless love of God in giving his only begotten Son to die for the world; to die for your precious souls and let the thought thereof, put you upon seeking that which will secure to you the favor and enjoyment of his Son Jesus Christ. Permit me

4. To advise you to *read* the Bible *much.* This book was given by inspiration, and contains what is of the highest importance for men to know. It makes known the true character of God, and his dispensations of mercy to the world. From *it* we learn what we are, and what we must be, to be saved. In it you will find the best advice that can be given you. And it is the advice of your Creator and Benefactor. Into this volume, you are to look that you may find the path to heaven: for it is a map pointing out to wandering sinners the direct way to the celestial Canaan, to the Zion above. It *is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.* It has been the means of opening the eyes of blind sinners and of enlightening their minds: and accompanied with the influences of the Holy Spirit, it has *been quick and powerful and sharper than any two edged sword,* and made millions *to rejoice in hope of the glory of God.* You are to read it, that you may be better neighbors, citizens and companions than those ever can be, who are ignorant of its contents.

When you open this volume, remember by all means that it is the word of that Being who created and will soon judge you —whose voice causes the pillars of the earth to tremble—whose Son died that sinners might live and to whom you are amenable for all your conduct. You must take care that you do not read it with the same indifference with which too many youths, look over a novel or an idle story; that you do not think and speak of its contents, with indecent levity and familiarity, nor suffer your attention to be diverted by every trifle which intrudes itself; because this would be to offer insult to him whose mind it declares and of whose awful majesty and glory it bears manifest signatures. But when you take it

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in your hands, to read or peruse, do it with a composed, solemn frame of mind. Let the language of your thoughts be, Oh how holy and venerable is this volume which I take in my hand! It was dictated by unerring wisdom—sanctioned by the highest authority in the universe—and contains the message of life or death! It is that law by which I must be judged! Never sport with God's holy word. Those that jest and sport with it, expose themselves to a punishment, which will make them serious and sad for ever. If you neglect your bibles, to read other books, you throw away a diamond to pick up a pebble: and at the final day, your neglected bibles, will appear at the bar of God witnesses against you if impenitent and pronounce you *accursed.* Be careful then to read and love them not a little. No Christian on his dying bed, was ever heard or known to lament and condemn himself that he had read his Bible *too much*; but millions of dying youths and grey headed sinners, have lamented and condemned themselves that they had read it so little, or none at all. Do you intend to be wise and happy? Read then daily the word of God, with seriousness and prayer. The pious of all ages and conditions read it thus; and it cannot be improper for you to do likewise. Read it that you may know whether God is your friend. If he be, it is of no avail who is your enemy: but if he is your enemy, it is of no avail who are your friends, for none can deliver you from his wrath.

5. Set no motive before others to induce them to do evil.

"*One sinner destroyeth much good.*" Yes, with his subtlety, address and fluency of speech he leads youths into the path of error and destruction, and occasions a flood of tears and much unhappiness in families and neighborhoods. Has he not an unfeeling and depraved heart who can set a motive before another to seduce him to do evil?—Would you wish for such a companion? Would you trust your character, your virtue, your souls, in the hands of such an one? If not, then be not such yourselves. Shall they who are young, labor to seduce one another, and thus offend their Maker and expose themselves to eternal misery? Is it not beneath their parentage, their dignity, and the worth of their souls, and contrary to the divine law to do it? There is no good motive for doing it. If you tempt them to do evil, their blood will lie at your doors and you will receive the greater torment. Seducers must have the most intolerable place where the fire is *never to be quenched.* How careful then should you be, lest you do something that shall tempt your companions to sin! Forget not, that youths are easily corrupted, by evil examples, or by arguments and that by them the seducers and the seduced may lose their souls. Also, remember that it will give you no pleasure hereafter to have been seducers. Was it any pleasure to Dives that he had encouraged his brethren to do evil? Will it alleviate your woe to remember when in torment that you once

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deceived this companion, or seduced that acquaintance?

6. Avoid evil companions, and frequent the company of pious youths and godly people.

An ancient heathen said "*evil communications corrupt good manners;*" and because of the truth and importance of the saying, the apostle was inspired to insert it as a part of God's word. "*He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.*" Those who choose and frequent the company of the immoral manifest their folly; and are most certain to pierce themselves through with many sorrows and at last, to be the companions of fiends. Will not such as prefer evil companions be soon despised and neglected by their virtuous acquaintance? Will they dare to lift up their heads in the presence of the virtuous? Will not their consciences tell them, that they are not worthy of the society and esteem of the pious? Are not those who consent to associate with the profane and immoral, preparing to sell for nothing, if they have not already done it, their virtue, their good name, their present and endless peace and happiness? Evil company is a river of hell, upon which if you sail you will, unless heaven prevent, be carried down the stream, till you are lost in the ocean of damnation. Avoid it, as for your life.

The company you keep will form your characters. If you associate with the profane you will be profane; if with gamesters, you will be gamesters; if with sabbath breakers, you will be sabbath breakers; if with thieves you will be thieves—your cannot but imbibe the principles of those with whom you associate, therefore be entreated to avoid evil company, and frequent that of the pious and prayerful. By doing this you may hope, for reputation, wisdom, influence, esteem, and rational enjoyment, and finally a mansion of glory in heaven. Remember ye immortals, that you must die, and prepare to meet your Judge in the days of your youth.—Choose that *good part which shall never be taken away from you.* Hear the counsel of the pious and prepare to exchange all earthly things, for the entertainments and felicity of heaven.

NEOS.

Letter to W. P.

May 6th, 1808.

MY DEAR W. P.

WE live in a period of the world, more eventful than was ever witnessed before. To the politician, the scene is not only new, but gloomy. On what side soever he turns, all is dark, all uncertain. *He waits for light, but behold obscurity; for brightness, but he walks in darkness.* In contemplating the mournful picture, which is presented to his view, he sees Europe enveloped in war. The events, which have occurred, within a few years, in that portion of the globe, are calculated to excite detestation of the past, and fearful expectation of the future. During a short period, thousands of souls have been

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forced from the world, appeared before God, and, it is to be feared, have peopled the world of perdition. How many fields have been fertilized with blood; how many, with the bodies of the slain? Where is the nation of which we can say, "It has peace and safety!" Of many, which a short time since were flourishing and happy, it may now be asked with mournful emphasis, "Where are they? What do they present to our view?" An aceldama, a field of blood, an heap of ruins, a nation of widows and orphans. Europe, indeed, exhibits to our view a clashing, confused world; and when it will be settled, and peaceful, is an enquiry, which, though immensely interesting, must yet be made in vain. A particular description of the several countries which compose this quarter of the globe, would render the picture more gloomy as it would be more complete. But knowing you to be well acquainted with the present situation of these countries, I forbear, and pass to our own. Here we have brighter prospects. Would they were more bright. Yet even here, we must *rejoice with trembling*. We are threatened with war, and we richly deserve it, with all its horrors. In the profusion of blessings, which we have enjoyed, we have been ungrateful. Like Jeshurun *we have waxed fat, and kicked. We have forsaken the God that made us, and lightly esteemed the Rock of our salvation.* While we see the vials of wrath, which Europe has long been treasuring up for this day of wrath, poured out upon her, we have reason to fear that we are preparing for a similar *revelation of the righteous judgment of God.* Yet in the midst of these *judgments, which are abroad in the earth, some of our inhabitants are learning wisdom.* Many have already commenced their journey toward the Paradise of God, and we have reason to hope, their number is daily increasing.

With what different eyes does the politician and Christian view these interesting scenes? The former thinks it a convulsion of nations unknown before, and finds its prime cause in the ambition of men; the love of interest and power. The latter believes it to be the great day of the battle of God Almighty, which is to precede the glorious morn of the millennium. Tho' he mourns for the misery of the world, yet he mourns, not only with hope, but with perfect assurance that these sufferings are links in the chain, which bind together the best interests of the universe.

From the brief view, which I have taken of present appearances, I doubt not among the many reflections, which will naturally arise, the necessity of an immediate preparation for a glorious resurrection beyond the grave, will not appear the least important. If the *earthly house of these tabernacles* is daily liable to be *dissolved*, and more especially so, in this convulsed state of things, how important is it, that we should have *a building of God, an house not made with hands, eternal in the heavens!* Never were there stronger motives presented to our minds, to render us attentive to religion than at the pre-

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sent time. Especially are these motives strong, to persons of our age, who, were any called to be active in the service of their country, should undoubtedly be the first exposed. In view of all these thing, we ought anxiously to seek *an hiding place from the wind, and a covert from the tempest.* Religion presents us with an *hiding place,* exactly suited to our necessities. It does not indeed destroy the power of pain and sorrow in this life, but it sweetens them with the assurance that they are necessary to ripen us for the *inheritance of the saints in light.* It informs us that *these light afflictions are but for a moment;* that they shall cease when they have drawn our affections from this world to God, and that they *shall work out for us a far more exceeding and eternal weight of glory.* Assured that *every thing shall work together for good to them that love God,* the humble believer in Jesus hears, with joy unspeakable, this kind invitation of his heavenly Father: *Come thou, enter into thy chamber, and shut thy door about thee: hide thyself as it were for a little moment, until the indignation be over-past;* and while he hears, he accepts, with this thankful acknowledgment; "I neither can nor desire to go elsewhere, *for thou only hast the words of eternal life.*" With what singular propriety and force, did the Psalmist exultingly exclaim: "*In the Lord put I my trust; how say ye to my soul, flee as a bird to your mountain?*" Why should I flee? Founded upon the Lord God, my safety is as secure as his throne.—*Neither life nor death, things present, nor things to come, can separate me from the love of God, which is in Christ Jesus my Lord.*

No, my friend, the Christian has nothing to fear. Should he die, he dies, to live for ever.—Should he suffer, though these sufferings are *not joyous at present, but grievous,* yet he knows they are ordered in infinite mercy, and will ultimately *work out for him the peaceable fruits of righteousness.*

God is, in a peculiar manner, calling in his elect. Those, who are now left, have much reason to fear, that they shall be left for ever, to reap the rewards of their iniquity. O, be entreated then to *lay hold on the hope set before you in the gospel.* Say not, I cannot come. Will this soothe your pains in that day, when God shall render *tribulation and wrath* to his enemies? *While you are a prisoner of hope, turn to the strong hold.* Let the happiness of heaven invite you, and the pains of hell drive you to the throne of grace. *Stay not in all the plain.* Our time is short. May we so improve it, *that when he, who is the believer's life, shall appear, we also may appear with him in glory.*

S. T. H.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE AND RELIGIOUS INTELLIGENCER.

Explanation of Scriptural Types.
(Con. from Con. Evan. Mag. Vol. VII. p. 440.)
No. XIV.

*Moses, the holy nation of Israel, and Canaan, Typical.**

IF we perceive a resemblance between Moses and Christ,

* In the introduction to this work,

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in their descent, each arising from the midst of his brethren: In their perilous situation, in their infancy, each being exposed to immediate death, by an unrighteous and inhuman decree; Moses, by the mandate of Pharaoh; and Christ by the command of Herod: In the signal divine interposition, by which each was preserved from instant extirpation; Moses, by the ark of bulrushes; and Christ by being conveyed to Egypt: In their reception in their public offices, each being rejected; Moses, by the Israelites, demanding, "Who made thee a ruler and a judge?" and Christ, by his own who received him not: In the support of their divine missions; each confirming his own by the mighty signs and wonders which he wrought: In the reproach and censure which each received; Moses, for his Midianitish wife; and Christ, for eating with publicans and sinners, especially for espousing the Gentile church: Yet it is not with respect to these concomitant circumstances, that we are to consider Moses as a type of Christ. Moses was peculiarly a type of Christ in a relative capacity, in relation to the nation of Israel, and in relation to this people, with reference to another object—their possessing the land promised to their fathers. And Canaan from the amenity of its situation, the salubrity of its air, the fertility of its soil, and the delicousness of its fruits, milk and honey, the glory of all lands, was a type of heaven. As the nation of Israel was typical, it will be proper to consider this typical representation in connection with Moses. The children of Israel were typical of the Christian Church in connection with Moses, not in being a *chosen* people, as the church is *elect*, according to the fore-knowledge of God the Father—Nor in the paucity of their number, being the fewest of all people—Nor in the heads of the tribes, the twelve patriarchs, as the church is built upon the twelve apostles of the Lamb—Nor in multiplying from small beginnings to a great nation, as the church will increase to a great multitude, which no man can number:—But,

I. In their bondage and misery, through the oppressive tyranny and cruelty of Pharaoh king of Egypt.

In Pharaoh, that proud and insolent monarch, exercising a cruel and usurped authority over the Israelites, and refusing to let them go, at the instance of Moses, we have an impressive representation of that old serpent, the devil, exercising an assumed right and power over the church of Christ, and its members, in their native state, and refusing to liberate them, on the demand of their rightful lord and proprietor Jesus Christ. In the servitude and misery of the Israelites in their Egyptian bondage, we see the vassalage and wretchedness of the church under the dominion of sin and

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scriptural types were considered as general from Adam to Moses—and particular in that religious system which he established. It might accordingly be expected that the second part would commence with Moses, but as that system was adapted to a settled state, the first part will be continued under Moses and his successor.

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the powers of darkness. In the mission of Moses to bring the Israelites from the house of bondage, we see, typically, God sending his Son to deliver his spiritual Israel from the dominion of sin and Satan. In Moses, effecting the deliverance of Israel according to the flesh, from their grievous servitude and the furnace of affliction, by an outstretched arm, by mighty signs and wonders, and giving them relief and rest from their adversities; we see Christ, by the stupendous miracles which he wrought, by vanquishing the powers of darkness, accomplishing a glorious deliverance for his church from its spiritual enemies, and giving it spiritual rest and peace.

II. In Moses, as God's prophet, receiving his instructions and communicating them to the nation of Israel, we have presented to us typically, that teacher who came from God, and spake as man hath never spoken; that only begotten Son who is in the bosom of his Father, and who with such an affecting lustre hath revealed the eternal counsels of his wisdom, love and grace to his church and the world; speaking as the Father gave him commandment. Moses truly said unto the fathers, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

III. In Moses, as king in Jeshurun, and giving laws to the Israelites, especially erecting a tabernacle, instituting ordinances of divine service, consecrating a priesthood, and appointing a system of meats and drinks, of divers washings and carnal ordinances imposed on them till the time of reformation, we have typically exhibited, Christ the king and head of the Church, erecting a spiritual temple, a habitation of God through the spirit, prescribing spiritual sacrifices, acceptable to God through himself, requiring holy worshippers, who worship God in spirit and have no confidence in the flesh, and enacting a system of holy laws and regulations, for all the subjects of his spiritual and holy kingdom.

"The law by Moses came,
"But peace, and truth, and love,
"Were brought by Christ (a nobler name)
"Descending from above."

And let us solemnly respect the apostolic caution, "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, *much more shall not we escape if we turn away from him that speaketh from heaven.*"

IV. In Moses, exercising the office of mediator between God and the nation of Israel, we have a representation of the mediator between God and men, the man Christ Jesus.

As God gave instructions to the Israelites, by Moses, he hath in these last days spoken to us by his Son and as he ordained the law for Israel in the hand of Moses as a mediator, so hath he instituted the ministration of righteousness, the glorious gospel, by the mediation of his Son, Jesus Christ.—When the Israelites rebelled and provoked God to anger, Moses mediated and turned away his wrath, that he destroyed them not; so

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when man sinned and exposed himself to God's awful vengeance, Christ appeared as mediator, and delivered him from going instantly to the pit by offering himself a ransom. Especially hath he effected a reconciliation between God and his church—particularly as, when the Israelites in the wilderness, by their idolatry, rebellions, unbelief and refractory conduct, provoked God to reject and destroy them, Moses interceded for them and appeased his displeasure; so, when the Israel of God, the church, or saints, by their unbelief and murmurs against God and his Son, provoke him to abandon and destroy them, Christ intercedes for them, that they perish not, and they are saved to the uttermost through his prevailing intercession. If any man sin we have an advocate with the Father, Jesus Christ the righteous—And as, when the Israelites in Rephidim, through the lifting of Moses' hands, obtained the victory over Amalek; so the church, so Christians, through the intercession of Christ, in their contests with their spiritual enemies, are more than conquerors, and always triumph.

V. After the Israelites were delivered from the oppressive tyranny of Pharaoh, and their Egyptian bondage, they did not instantly enter the land of promise. They must traverse a howling wilderness, be reduced to perilous situations, realize many wants and distresess, and experience many seasonable interpositions and deliverances: and thro' this dreary desert were they conducted, from these dangers were they delivered, by Moses, instrumentally, as their guide and Saviour: So the church, through the gracious promise, virtually delivered from the dominion and consequences of sin, did not immediately receive the promised savior, and possess its evangelical state and blessings. Long time must it grope in the obscurity of types and shadows, and see through a glass darkly. To many and extreme dangers must it be exposed, many despondencies and obstacles must obtrude themselves, and many trials of faith and patience must occur—but through all these did Christ, its true Moses, guide and conduct it, and from all its perilous situations did he preserve and save it.—In all its afflictions he was afflicted, and the angel of his presence saved it; in his love and pity he redeemed it, and he bare it and carried it all the days of old; having instructed, disciplined, matured and prepared it for evangelical privileges and blessings, by the legal dispensation and its concomitant events, as the law was a school-master, and the child is under tutors and governors until the time appointed of the father. As Moses conducted the Israelites to the borders of the promised land—so Christ conducted the church through the old testament dispensation to the period when it should receive a better covenant, established by better promises, and enjoy evangelical rest and peace.

VI. The Israelites, redeemed from their Egyptian bondage, did not directly possess the lot of their inheritance. Their Canaan was far distant, and they must attain it by traversing a

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great and terrible wilderness, in which were fiery flying serpents, and scorpions, and droughts, in which they must realize many sufferings and wants, and in which their fortitude, faith and patience would be put to the severest trial: So the Israel of God, Christians, emancipated from their spiritual bondage, do not instantly enter into the better country, the heavenly Canaan.

With them it is equally true, and they may sing,

"Thus when our first release we gain,
"From sin's old yoke and satan's chain,
"We have this desert world to pass,
"A dangerous and a tiresome place."

Thay have to meet many temptations, experience many spiritual desertions, endure many conflicts, and contend with many difficulties and despondencies, by which God will humble and prove them as he did Israel, that he may do them good in the latter end. But Moses, instrumentally extricated the Israelites from their embarrassments, supplied their wants, sustained and conducted them through the wilderness to the land of promise; so Christ guides his church, Christians, through the spiritual wilderness, their toilsome pilgrimage, sustains them in all their spiritual despondencies, supports them in their spiritual conflicts, and ministers spiritual refreshments to their fainting spirits, preserves them from the gins and snares laid for them by their spiritual enemies, and brings them to the 'Canaan which they love', even to a city which hath foundations, whose builder and maker is God.

VII. The man Moses was very meek—and the lenity and composure with which he sustained the insurrections, murmurs and reproaches of the Israelites forty years in the wilderness, represent affectingly, the mildness and patience with which Christ endured the contradiction of sinners against himself; and especially the tenderness, condescension and forbearance which he exercises towards his people amidst their unbelief, murmurs, dejections and the numerous and aggravated provocations given him to abandon them, and swear that they shall never enter into his rest, until, loving them to the end, he brings them to that better country, comforts their hearts, and wipes away all tears from their eyes.

Moses verily was faithful in all his house as a servant; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end.

Many Israelites, who left Egypt for Canaan perished in the wilderness; and many who profess Christ will fall after the same example of unbelief. Let us therefore fear, lest a promise being left us of entering into rest, we should seem to come short of it. Amen.

[To be continued.]

From a young Lady to her Minister's eldest Daughter.

IT was your distinguished lot to descend from parents,

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who, as soon as you had being, gave you up to their God. Your father, when he first embraced you, exclaimed, "Oh, that my child may live before thee!" And in a similar manner were you frequently dedicated while you lay in the arms of your mother. Before you had lived three years, you could lisp the name of your Maker, the first set of catechisms, an infant's prayer, and some scripture incidents. Yes, you were fostered in affection, and born to be loved. Maternal toils cultivated your opening mind, and prepared it for later tuition; conducted you from the nursery to the care and instruction of a pious governess.

Another tender and vigilant eye watched over you: need you be reminded of those anxieties? Can the favorite object of a father's solicitude, forget his look, his smile, his warm commendations, or the mild tone of his reproving voice? All his evening leisure from public duties, is passed in conversation with their mother, and the improvement and diversion of his little ones. The youngest has a place on his knee, while the rest gather around him. When he has wished them a night's repose, and his children have retired, the pleasantest hour is closed; and whether he returns to his study, or remains in the parlour, he breathes an affectionate prayer for you all. These were mercies which you early enjoyed. "Live in love" is a daily injunction. You learn it from the family altar, and see it transcribed in eminent example.—Disputation and the feuds of domestic strife, are banished your peaceful roof. Good will and social harmony pervade the happy dwelling.

Taught to kneel together, your joys and sorrows are mutual; sympathy glistens in every eye, and penetrates every heart. Praise ushers the welcome morning, cheerfulness hails it, and the sabbath is enjoyed as the rest of the soul. Attendance on public worship forms only one of your privileges on that sacred day. The expostulations of the teacher are affecting, are impressive, and win the sheep of his flock, while the lambs are borne on his bosom; but for you, the still stronger yearnings of a father are felt, and his tears in secret flow. How often, as he leads you by the hand from the house of God, does he repeat his text, and talk to you of the Saviour who said, "suffer little children to come unto me," and after supper, when assembled for the evening sacrifice, how tenderly does he admonish, and address you. Ah, don't you recollect the night when he heard you singing, "Lord teach a little child to pray," with what transport he clasped you, and carried you into his closet? He indulged the hope that this was a presage of your future happiness, and cherished the expectation, till disappointment obliged him to relinquish it.

You are now, my dear girl, capable of understanding your true interest. Know then that you are singularly favored of God. The food furnished for your weekly supply, would feast the desolate offspring for months. They hunger and thirst after it, and will you loathe

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the bread of heaven when pressed to your lips? Poor creatures! They only ask for the children's crumbs, and will you vacate your seat at their table, to eat the alien's husks? Will you perish in the land of Goshen, and starve on the abundance of plenty? Will you wander from home, and exile your soul from the covenant promise, to riot with prodigals, live a rebel, and die accursed? Are you determined to rend the hearts of your parents, which are still indulgent, still beating for you?—Would you throb their pillow, and pain their death bed?—Would you employ their expiring breath in imploring mercy for you? Would you extort their last sigh; agonize their last entreaty; roll back their lifted eyeballs; chill the damps of death; dislodge their committed spirits, and bend them over an impenitent child?—Would you forfeit their parting blessing? or be excluded when they say, "I ascend unto my Father and your Father; unto my God and your God?" Could you bear such a scene;—such a chamber;—such a funeral?

Methinks I hear your shriekings. "Oh, barbarous deed! I bow down their hoary heads with sorrow to the grave;—not wintered by time;—not silvered by age, but prematured in grief. Oh, to hide from myself! Oh, for a refuge from thought!"

To proceed on the suggestions of fear.—These vain imprecations allay the relentings of conscience, and return you to the caresses of a dissipating world. The parents of whom you were unworthy lie with the dead, and may die to your remembrance, but they live in heaven, and you must take another view of them, ere your destruction be sealed. Yes, the temple of God will soon summon you to the dreaded meeting, and force you before an assembled universe—no mountain is permitted to fall, and the rocks are forbidden to cover you.—There stands your glorified mother in the act of presenting your brothers and sisters, while your Father's honored brows shine with a larger crown of rejoicing. Fain would you cling to them, but the rejected, and now rejecting hand of a Saviour is stretched between you. Fain would you sink, and begin the everlasting wailings, but you must wait till the book is opened and your judgment pronounced.

The ties of nature, when unstrengthened by union of soul, and union to Christ, dissolve at death; else the blessed must be pained at the severing of husband and wife—parent and child—brother and sister. While on earth, all who are at the right hand of the Judge, longed for the salvation of sinners, and especially for those with whom they were tenderly connected. Now that anxiety has ceased! He who "hath on his thigh, and on his vesture a name written, King of kings, and Lord of lords," is their elder brother. Now, the glory of God is dearer, far dearer than even the salvation of man. Now, they are nearly allied to their Judge, and when he cries, "Depart," they would not have the sentence revoked. I look into the regions of despair, and search

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for the most miserable object. It is a lost child of believing parents. She exclaims, "How have I hated instruction!" Self-ruined, self-destroyed, she recounts a mother's pangs, and recollects how the tide of her tears streamed an ocean of love; while the remembrance of a father's urgent entreaties, and the warning accents of a spiritual watchman, wring her soul with anguish.

I cannot, my dear friend, see you cast away at the mouth of the haven, nor leave you to dash on the perilous rocks of so dangerous a shore. An able and gracious pilot flies to your relief. Accept of his rescue, and enter that ark, which no tempest can ever destroy.

Although the harvest approaches, as yet it is summer: the seed is plentifully sown, may the embryo blossom here be soon unfolded, and the ripened produce be hereafter reaped.

Hope is sustaining, otherwise, I assure you, my pen had trembled with my heart. You were nurtured in human kindness, and your affections are awake to impression; shall I tell you then the piteous tale of a friend of mine, and paint you a picture of real and existing affliction. The powerful effect of early and acute conviction induced most ardent desires for a pious parent, and if that first wish included a second, it was to become acquainted with the much esteemed shepherd sent to arrest her straying feet. She enquired the way to Zion, but lingered at the entrance door. Discouraged by the dangers of pilgrimage, alas! she turned her face, and went back from the encounter. Ignoble is the shame, and guilty are the fears, which lull the whispering monitor with procrastinating excuses, "I will hear you to morrow. Who can traverse the thorny maze without an interpreter? Who can emigrate from his native country, and become a foreigner from choice? Where is the voyager harbored? Where is the guardian protector? Where is the victory ensured?" Fatal reasonings of a deceitful and desperately wicked heart! Fallacious debatings! How is the guilty mortal "bewildered in her own deceivings!" Be the more resolute; take the "kingdom of heaven by violence," and confide in him who is "able to save to the uttermost."

She however deferred a decision, and neglected to own it when made. The marvellous dealings of almighty grace were hid in unworthy concealment for several years, and during that time she was in the school of adversity and accumulated trial. Tokens of the divine displeasure were continually appalling her, for fearing to profess Christ before men. She longed, she prayed for emancipation from this spiritual slavery. Oh, said she "that my altered countenance would speak my anguish. Have pity upon me, have pity upon me, O ye my friends, for the hand of the Lord hath touched me. Let the strong cease their boast of strength, and let the young when they behold me, remember that their sun may also set at noon."—Enough has been said to prove her highly criminal, and she was sorely chastened for perseverance in known sin. But, "though he

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cause grief, yet will he show his great compassion ;" and the Lord after a while unlocked her prison, loosened her silenced tongue, and bade her make known her situation, to one of the Fathers in Israel. Relieved by thus communicating her feelings, and charmed with the acquisition of her new friend, she took courage, and dedicated herself to God. One interrogation long saddened her faith : " How shall I put thee among the children" was demanded ? and she had nothing to answer, but " all things are possible with thee." Seeing herself justly disclaimed, and cast out of the kingdom, she lay down at the threshold, and kept pleading, " Truth, Lord, yet the dogs eat of the crumbs." Suffice it to say, that she wrestled and prevailed.

The sequel is affecting, and reserved for a period yet future ; all conflict being ended, and her history finished, she will then be happy to resume it where I have left off.

The difficulties here related, formed no excuse, nor appeased the incensed wrath resulting from disobedience ; but you have no obstacle to oppose, no hindrance to surmount. The being a daughter of Christian parents, does not indeed entail inherent merit, nor give a title to the favor and friendship of God. You partake in a nature of depravity, are greatly polluted with sin, and the express influences of the Holy Spirit are necessary to renew your corrupt heart ; you must seek acceptance through Christ's mediation, and implore forgiveness in his name. But although no religious advantages can effect conversion, they may be the means of facilitating your return to God.

Reflect, my dear girl, on the important value an immortal soul bears in the scale of eternity ; created to enjoy endless happiness, or to endure endless misery ; and let me beseech you, by the pantings of a beloved father and mother, by their earnest supplications, by their daily cries at a throne of grace, to take their God for yours. With no common sensations, I wait your assent to let me introduce you to their confidence. Promise me at least that if you feel the smallest emotion, while reading this letter, you will not refuse them the pleasure of fanning the kindled spark. At all events, go and delight your good Father, grieved at the misconduct of a backsliding individual ; pierced at the obduracy of a hardened sinner ; or drooping perhaps at this very moment, on some unhopeful appearances discovered in your behaviour ; go and gladden his melancholy hour. Say, " My father, I want to be more endeared to you : take me to your inmost heart : take me, will you, to your dear Redeemer ?" Speak to him thus, and he will bedew you with his most joyful tears : he will pray with you, and for you.

My paper is full, and I have only time to resign you to wiser conductors ; to the guidance of a father, to the counsels of your father's God. May he bless you !

Affectionately and tenderly
Yours,
ELLEN.

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TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

IF it is thought the following transcripts from the writings of a pious woman in Connecticut, who died several years ago, will be in any measure, edifying or comforting to the friends of Zion, you are requested to publish them in your Magazine.

CYRENO.

MISS C— was born of reputable parents who were able to do little towards educating her in a fashionable manner. Her fertile mind, however, acquired a decent education at a common school. Her natural disposition was amiable; she being never disposed to murmur or repine at the many adverse scenes through which she was called to pass. At the age of about twenty she was convinced of sin, and hopefully had a work of divine grace wrought in her soul. She made a public profession of religion and appeared to walk in all the ordinances of the Lord. A number of years after her first experience she writes the following account of herself:

"After a number of weeks of great exercise in mind, without any right views of God, on a certain evening I beheld the Lord Jesus in all his beauty and glory. The book of Solomon's Song was then opened to my view fair as the moon, clear as the sun, and terrible as an army with banners. I could then believe and was satisfied. My soul was so enraptured with divine things if I had then been burning at the stake I should have felt no pain. But like Peter's vision on the mount, the view was soon gone, and my soul mourned the absence of the comforter. But soon it pleased the Lord to give me a view of the *righteousness of Christ.*— Truly it was lovely, beautiful and exceedingly desirable. I longed to be clothed with the lovely robe. I was so delighted with the perfect righteousness of Christ that the idea of self-righteousness was painful."— After considerable time and much complaint of darkness and sin, she thus writes, "I see and feel the power and truths of the word of God which I know will abide for ever. I feel that Jesus is the bread of life, which, if a man eat thereof, he shall live for ever. And how happy to enjoy his countenance! I see the unspeakable happiness of loving, serving, and obeying the blessed God. I feel happiness beyond the power of language to express.

After some time had elapsed, she again writes, "I was left to lose the hilly road and wander in darkness. At length hearing a sermon from these words, "Yet I have set my king upon my holy hill of Zion": my soul was enraptured with a view of heaven. It was a visit from the heavenly dove. What joy it would then have been to have left the body and for ever been with Christ. O, how Christians long at such times that all may come and partake of the waters of life. I again lost my view of Christ, and although I read my bible every day, and found many things comforting and strengthening to my soul, yet I had no view that was satisfying, for more than twelve months. One Sab-

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bath evening, as I was meditating on divine things, it pleased the great and glorious God to draw me to himself, and it seemed as though I was in heaven. I felt that God was every where, and I could wish for nothing more. Jesus again appeared altogether lovely, the chiefest among ten thousands; O happy, happy hour! It is Christ that came down from heaven, and laid down his life for the world! Yes, he bled and died on mount Calvary, and from him we receive this bread of life. If ye love me keep my commandments. How reasonable my soul! Hold him fast in thine embrace!!"

Miss C—, for a number of years, had a very infirm and feeble frame, together with many severe strokes of divine Providence, which she endured with much apparent submission and patience. Her discourse was mingled with much caution, seriousness, and solemnity; and she appeared in some good degree to have her conversation in heaven, aiming to depart from iniquity, and desiring above all things, to adorn the doctrine of God her Saviour. Jesus and him crucified, was her dearest theme. Her peculiar attachment to public worship and divine ordinances often induced her to exhaust her feeble frame, almost beyond her ability to appear in the house of God. Notwithstanding the bright evidence of her friendship to Christ, she was often ready to doubt the sincerity of her religion. About seven years before her death she was brought very low, but recalled from the verge of the grave to experience new conflicts. The adversary was permitted to assault her with trying temptations. In this situation the most melancholy ideas seemed to her like solemn realities. Often describing the joys of heaven in the most animating language, she would in the most bitter manner lament that she must for ever be deprived of them. After remaining in this situation about a year, to the great grief of her friends, it appeared by degrees to wear off; and the happy season of an unusual attention to religion commencing the following year in that vicinity where she lived, she was delighted with religious meetings. Her views of Jesus as the chief among ten thousands were again very clear.

As she had drank largely of the spirit of Jesus, so she seemed to possess a good understanding, and was blessed with a very retentive memory, which enabled her to converse upon divine subjects with a very pleasing solemnity, mingled with a sublime, dignified sense of truth. These things attached many pious people to her company, which was truly edifying. She appeared to have learned of Jesus to be meek and lowly; and to be of a humble temper of mind, united with a peculiar spirit of charity, peace and candor. She often inculcated this truth, that the spirit and temper of Christ was what constituted a Christian.

For about eighteen months before her death, her feeble frame was fast consuming away, and her faith and patience apparently brightening. Her mind was fixed upon divine things, as may be seen from the following

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extract of a letter written in her last sickness :

"Truly it is with pleasure I use my pen to converse with one whose theme is the wonders of redeeming love. O my friend, whatever in this world we possess, whether it be riches, honors or pleasures ; if it please the great God to discover to us one glimpse of his glory, one ray of light from heaven, how quick do we forget ourselves and all our earthly possessions ! We are lost in the boundless ocean ! The soul then feels as though it had nothing to do but to adore, worship, and serve the living God. The young convert is weaned from all things below the sun. He soars aloft and would fain join with seraphims and cherubims in singing anthems of praise to God and the Lamb ! How, in a spiritual sense, he stands upon the top of mount Pisgah, and views the glorious inhabitants of the Canaan above ! This day the blessed Jesus appeared to my soul in all his beauty and glory. O my soul, how precious is the dear Redeemer, when I am drawn to him ;—can sit at his feet, and listen to his words which are sweeter than the honey, or the honey comb. Then I am humble—then I am happy, all is well, every thing is right. O blessed Jesus ! order all things in love, in mercy for thy humble followers. Oh, may we never, never, fall out by the way !"

The reader is now referred to writings of her last sickness, for further information of her state.

At one time, "for a number of weeks I have had but little sense of the glory, loveliness and beauty of the dear and only Saviour ; still have felt the truths contained in the word of God ; and could see, clearly see, that God is of one mind, and none can turn him ; that he cannot change, is all the consolation the Christian can have." At another time, "I must mourn the absence of the comforter ; and it is sin, truly it is sin, that is the cause of all my troubles, anxiety and perplexity. Notwithstanding all my later distresses, this day about noon, as I was resting myself on my bed, I again beheld the glory of God, the sweet, the lovely Jesus. O, how precious, how *exceedingly desirable !* O my soul, how canst thou part with so sweet a guest ! Yet this treacherous heart will again lead thee astray. O my divine Lord, my teacher, my blessed intercessor, what can I do without thee ; and I am entirety helpless, and dependent on thee for a heart to live to thy glory !"

"Lord's day. Have had a view of truth. O, how precious is Christ, how sweet the bread of life, how tasteless all things here below, when the soul can behold its beloved ! But how distressing to lose sight of the blessed God, and things divine ! It seems as though the soul would sink under a sense of its own vileness. Surely there is none but Christ can hold us up ; if he shine upon the soul, all is well. Whatever outward troubles are, one kind look from our heavenly Father will make them all disappear. My heart, thou art prone to wander—prone to get away from the God of love. But in that world where sorrow and sighing

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are done away, where sin can never enter, every vessel is full. The language of every heart is, Holy, holy, holy, is the Lord God!"

At another time, "last night being more unwell than usual, could get but little rest for this frail body; however, my mind was fixed on yonder world. I thought I could see by faith the unspeakable happiness of saints in glory. O the wonderful, wonderful mercy of that God who hath conducted them safely through all difficulties and dangers to complete felicity! There we behold them all circled in the arms of redeeming love, clothed with the blessed Redeemer's righteousness. How bright they shine! Where is the soul that has drank at the fountain of the waters of life, that does not pant, and thirst, and long to be made more holy?"

In another place, "I can see the unspeakable happiness, joy and pleasure every believer hath, that can drink at the fountain of the waters of life! How clearly do I see that Christ is the bread and water of life! Every thing here below vanishes and is gone when the soul is swallowed up in God. But, alas! these views are generally short. Many times before the setting sun, I lose sight of the blessed God. O my heart, my *treacherous* heart! Happy is the soul that is kept in the path of duty, that may daily come and lean on the bosom of its Lord and master, and breathe out its desires."

After being entirely confined, as her distresses, sufferings and weakness increased; so her consolation abounded through Christ. It seemed to be her unspeakable joy in Christ which supported her weak and decaying frame. She appeared many times almost absorbed in immortal glory. One evening, a few weeks before her death, she had been able to converse but little for several days, her brother coming into the room, she desired him to sit down. She appeared enraptured with Emanuel's bleeding love. It seemed to exhaust her but little to speak of it, which she did in the most solemn manner. She also addressed the whole family. Many pious connections and friends often resorted, (of whom there were many in the neighborhood,) to hear her dying words. One serious friend came whom she told, "you have come too late; but let the blessed Jesus be our theme while we live." When she could speak, the rose of Sharon was her theme. On a certain time she exclaimed, "O the glory of God! The glory of God! How soon would the soul that had a full view of it, leave this mortal frame!" At another time, when she could scarcely speak, she uttered, "a glimmer, a glimpse!" When asked how death appeared to her, she replied, "Death appears a solemn thing, but if I have the presence of a Saviour, I can die." When the pangs of death evidently came, being asked if she thought herself dying, she replied, yes. Being then asked if she was willing to die, she replied yes, I am willing. A few hours before her last moments, she opened her eyes, and looked around. One asked her, can you tell what you want? she replied no, "I cannot tell you what

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I want, but I want you should all taste what I can't tell you of." Soon after this she bid adieu to every mortal object.

" O, could we die with those who die,
" And place us in their stead;
" Then would our spirits learn to fly,
" And converse with the dead.
" Then should we see the saints above,
" In their own glorious forms,
" And wonder why our souls should love
" To dwell with mortal worms!"

EXTRACTED.

An Estimate of the Christian Character.

TO ascertain the value of of characters, we should be able to make out the principles, and their influence, by which such characters are formed: their principles, as they relate to the divine will; their influence, as they affect society; or in other words, their sentiments and views in the relation they bear to God, and the effects of those sentiments and views in the relation they bear to men. With respect to the former, we are certain it is the will and command of God that we should be humble, thankful, and holy: and these tempers of mind the principles of a Christian beget, nourish, and perfect. By the knowledge of himself and of his God, he is able to discern something affecting, and abidingly impressive of the vast disparity there is, in every point of view, between a sinful worm of earth and the adorable Jehovah. This makes him feel little and worthless in his own account. And, while it serves to restrain and counteract every temptation to be proud, and high-minded, and to dispute the right of his Maker to dispose of him, and to act toward him as he pleases; it has also a happy tendency to render him less affected by the applause or censure of mortals, and less liable to be hurt by either. He knows he is nothing in himself but imperfection: and this is a reason why he should submit to God, and be patient towards men: a reason which enters into his feelings, and is interwoven with all his religious sentiments: a reason which he can no more divest himself of than he can cease to think. His principles must inspire him with thankfulness; for they originate in the knowledge of that mercy of God toward him which has passed by others, and of which he deems himself the most undeserving, and the most unpromising subject. He is sensible he is saved by grace; taken into favour with God by the righteousness and death of an exalted surety, provided and accepted for him. He knows he is delivered from wrath through him; that the blood of his Prince was the purchase of his ransom; and that by virtue of this grace towards him, nothing shall be allowed to befal him which his reconciled Father will not render subservient to his good. His Saviour loved him and gave himself for him; and declares, in consequence thereof, he shall never perish. Every believing consideration of this surprising grace is a pure spring of gratitude that must exist as long as he is able so to reflect.

The Christian's love, holi-

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ness and obedience, must be traced to the same cause, and flow from the same source. The knowledge of the Lord's love to him, prompts and disposes him to love again. The author of this grace being holy, is a cogent reason why he should be like him; and a conviction of his character, in this view, as supremely excellent and amiable, supplies the desire of being like him, and instigates to prayer for the same end. But he receives the spirit of love and holiness in the grace that extricates him from ignorance, bondage, and death.

His obedience springs from a sense of obligation, founded in this very principle; and will be preserved and regulated by it; and, were it to meet with no opposition from his sinful nature, would be as perfect in degree as it is in kind. He loves his Saviour with his whole heart. His subjection, therefore, to him is voluntary and of choice; and every failure therein will be his punishment and his grief. He was bought for the service of Christ. This he has been taught: and he must prefer this service to every other, because only in it he can be easy, comfortable, satisfied, and secure. His mind is enlightened to discern its propriety and beauty, and his heart is formed to relish its sweetness. It is in this service, in a word, his freedom consists, and in it alone his best pleasures can live; and as obedience to his Lord and Master thus corresponds with the leading desires of his mind, growing attainments therein will constitute the principal views, wishes, and pursuits of his life. To honor and please him is indeed the native, unequivocal language of the Christian's principles, and the ardent breathing of his heart.

A creature thus related to the Lord in the way he has appointed, from the principle he has implanted, and for the end he has purposed, must be a character infinitely valuable in his account. It is a character formed by himself, for himself, and after the image of himself; and cannot therefore, be less than his pleasure and delight.

The happy effects of these principles, &c. for the good of society may be naturally expected, and easily determined. It may, indeed, be supposed that the workmanship of divine grace should be designed to answer some good and valuable purpose to the bulk of mankind: and their being called the light of the world, the salt of the earth &c. are testimonies in favor of the beauty and usefulness of their characters, which their tempers and practice may be supposed to justify and confirm. Their holy dispositions and examples must emit, like the sun, a sacred brightness, excellent and glorious: and by another similitude, must serve to counteract that tendency to putrefaction and destruction, which is universally visible in the principles and manners of men about us.

The love of Christ cannot live in the heart without the love of our neighbor for Christ's sake. This is the noble and valuable characteristic of grace. It is that which can do all things, and bear all things for the good of another; and that which makes

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the righteous more excellent than other men. It seeketh not her own, thinketh no evil, and means and wishes none. The Christian, therefore, inspired therewith, is above serving himself at the expense of another's good, or on the terms of another's injury. The cunning and art usually employed for this purpose, enter not into his composition, and are denied by his principles and calling. His rejoicing is in acquisitions of a very different kind, to wit, in those of simplicity, uprightness, and love. He need not seek to profit himself by circumvention, fraud, or overreaching; for his heavenly Father hath promised him every thing needful without; and his faith supersedes the use of such practices, and his conscience and peace would be violated thereby. That frame of mind which constitutes him upright with God, will render him the same towards men. But love inspires pity, and pity, under the government and influence of truth and grace, will be directed toward every case of known distress, whether of an enemy or friend. Hence a Christian is set for the defence of the injured, and the relief of the afflicted. His Saviour commiserated and helped him in trouble, and has set him an example that he should follow his steps. He considers the exigent and needy as having a legal claim upon him for some use of what the Lord his God has lent him with that view, whether it be little or more: and to withhold from the poor and afflicted, he is taught, is to rob and to deny his Maker. The same principle which inspires compassion and tenderness will make him ready to forgive. He has had much forgiven himself, and it would be criminal in him to be backward to show the same kindness to others. But a good man will guide his affairs with discretion; he is ever merciful and lendeth. Hence the Christian will be industrious and frugal, temperate and prudent, that he may be able to give to all their due, and be generous and charitable therewith; to owe no man any thing, but to love. In a civil capacity, his obedience to the powers that be, is what he owes to that God who hath ordained them to rule: and the same reasons which induce him to fear the one, prompt him to honor the other. He is therefore peaceable and quiet, and willing to render to Cesar the things that are Cesar's, as well as to God the things that are God's. As a parent he is desirous to have his offspring happy in the fear and knowledge of God. The grace that has instructed and saved him, lays him under the obligation of instructing and saving them, by every mean in his power, which precept and example can supply. In the character of a master he is concerned to be just and faithful, tender and kind; not requiring what is unreasonable, not withholding what is due; and in that of a servant to be diligent and upright, humble and meek; careful of his master's property, interest and credit, out of regard to him whom he owns and serves as his master in heaven. Thus in every capacity the Christian fills, in every relation he sustains, in every business he undertakes, he acts by a perfect

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rule, the word of God, and has a principle correspondent thereto, in his heart, to act from; by which such a rule becomes more or less attainable and pleasant. The law of uprightness and love is in his heart, and his concern is to incorporate it with his life. To this he is called, and for this is more or less capacitated and qualified, by having Christ in him the hope of glory, and the source of strength and sufficiency.

The Christian's principles and character, therefore, when truly exemplified, are calculated to diffuse lustre and happiness in every direction. He is in favor with God, and the native influence of that state is to be a blessing, and nothing but a blessing to men. Contemplated in this view, his value is beyond estimate, and his worth above the power of calculation to ascertain. May grace only enable every disciple of Christ to act in character, and his price, to true wisdom and discernment, will appear above rubies. H. K.

[*Phil. Mag.*

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

Litchfield, July 8th, 1808.

REV. AND DEAR SIR,

AGREEABLY to promise, I proceed to give you some further particulars of what God has been doing for us here, in the revival of his work. This I should have done before, only as I have been prevented, by ill health, absence from home, and the necessary calls of parochial duty.

In speaking of the commencement of this work, and a few facts that stand connected with it, I cannot but think it worthy of notice, that though there have been one or two instances, in this town of some unusual attention to religion, yet there never has been known from its first settlement, any thing like a general awakening; nothing like what we have now seen.

In the years 1740 and 41, when there was a revival, throughout almost the whole of New-England, this was one of the places it did not reach. Those, who were then inhabitants of the town, and members of the church, with the exception of a few individuals, were bitterly prejudiced against the work, and were united in determining to keep it out of their borders.—So violent were the majority of the church, in their feelings, toward those of their brethren, who went into the neighboring places, to see what was passing, and to hear preachers of the day, that they publicly censured them. Let the awakening go where else it would,' here, they seemed to say, it should not come. The effect was, it did not come here. And from that time, until within about a year since, though the towns around, have been often visited with refreshing showers of divine grace, this has remained comparatively, *like the barren heath in the desert.*

But what is particularly worthy of notice is, that God never appeared again to visit this place, by his Spirit, in any thing like a general awakening, until the whole of that generation, which virtually forbade him to come, were in their graves.

And in speaking of facts, as they stand connected with this work, will it be thought improper to mention one, which, however remote it may appear in its aspect to some, I cannot, however but consider one, of real importance, the *uncommon liberality*, of the people of this place, in supporting the institutions of the gospel. This is well known, by all, who know any thing of their history, for the last ten years, and has often been spoken of as remarkable.

Not only have they been liberal, in providing themselves with the *means of grace*, but have been as a people very exemplary, in their at-

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tendance upon them. For a number of years past, there has been observable, a growing regard to the public worship of God, and an increasing attention to the instructions of his house.

The *public catechizing of the children*, also, which in the summer season, has for a number of years been attended to, in the interval of public worship on the sabbath, seems, in the judgment of serious people, to have been greatly blessed. Many of the rising generation, who are now hopefully the subjects of the awakening here, are among the number of those who were formerly present at those seasons, and who could not only repeat the shorter catechism, but who, it is presumed, understood something of those important truths, contained in this excellent summary of Christian doctrines and duties.

And among the facts more *immediately* connected with this revival, I would mention, that for a number of months preceding its appearance, *the church had been gradually awakening from a state of slumber, and Laodicean lukewarmness, to some degree of Christian zeal in duty.* An uncommon union of sentiment was found to prevail, among the members, with regard to the importance of discipline. Several cases of disorderly walk were attended to, with hopeful success in producing a reformation. Others remaining incorrigible, after being tenderly dealt with, were promptly cut off from the communion of the church. From this, brotherly love appeared more and more to increase. Those that loved Zion, were found oftener speaking one to another of her interests, and an uncommon spirit of prayer began to prevail.

Although in times of the greatest stupidity, there have been those (a goodly number I trust) who have been pleading with Zion's God, in longing desires, that his goings might be seen in the midst of us, in a general out-pouring of his Spirit; yet in the winter and spring about a year since, I find from enquiry, that the number had greatly increased, and that their seasons of devotion, were uncommonly animated. Indeed the spirit, which fired their bosoms, became continually more and more visible, in an uncommon engagedness, in every thing relating to the Redeemer's kingdom, though no one was then thinking of it, as a token for good.

Some time in April or May, a sermon was preached from Rom. xi. 7. *But the election hath obtained it, and the rest were blinded:* and though there was nothing, either in the matter, or in the manner of handling it, different from multitudes of other sermons, which the people had heard upon the same subject; and though no peculiar effects were at the time expected by the preacher, yet I now recollect, that this sermon was soon after observed, to call up the feelings of opposition to the character of God, more generally through the congregation, than almost any that had ever been preached here: and it was spoken of as a very favorable omen, that the naked truth, plainly dispensed, should now for the first time almost, excite so much attention and interest.

From this time, there was evidently an uncommon solemnity, and deep attention to the great truths of religion among *sinners*; and a very uncommon engagedness among *Christians*, for several weeks before there was any other appearance of an awakening. As yet, however, there had been no special seasons, either for social prayer, or conference. At length it seemed to be a pretty general impression, on the minds of praying people, that something must be done. Accordingly it was agreed upon, to hold meetings for special prayer, in the different districts of the society, successively. Several evenings in the week were devoted to the business; the doors were opened for all; and the meetings wherever they were held, were crowded. Scarcely had these prayer meetings travelled the circuit of the different districts in the society, before it was evident that God was visibly present among us. Like an electric shock, the heavenly influence seemed to be felt at once, in almost all the different parts of the

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town. One here, and another there, deeply convicted of sin, overborne with a sense of their undone condition were known by those, who were observing the signs of the times to be crying out together, *What shall we do to be saved?*

You will probably expect some account of the appearance of those, who have been the subjects of this work, in the different stages of their exercises. In giving it, I might relate many particulars, interesting to the serious mind; yet as it would be speaking of living characters, it is, in my opinion, a subject of extreme delicacy. I can only observe, then that the general features of this work, have been such as is common, at such times.

The commandment, brought home with power to the conscience, by the Spirit of God, seems to have been the principal instrument, in his hand, in first awakening the sinner to a sense of his danger; and then, in slaying his hope of self righteousness. His first impressions, have been observed to arise from a deep and affecting sense of the purity and extent of the divine law; its awful penalty; the full conviction that this penalty will be executed; and that he must be the unhappy subject of it. It has been common to hear persons in this situation, with the sentence of condemnation in themselves, crying out in bitter anguish, "I am undone." "I am gone." "There is no hope for me." "I am the enemy of Almighty God." "I have been all my life opposing God with all my heart, and I now see it, and I see how unavailing it is to contend with the Almighty." "I can see nothing before me but destruction uncovered, and as I now am, I am fast hastening to it: Tell me what I shall do to be saved?" "Will it be enough, if I pray so many times in a day?" Or "If I will devote myself wholly to my bible and to my closet, how long will it probably be before I shall find comfort?"

The first stages of conviction in sinners have generally been marked with very strong desires *to do something* to recommend themselves to the favor of God; and with the full persuasion that they could do something acceptable: and I do not believe, in a single instance, by all that has been said, that any one individual was ever beat off from this notion, till he had tried it out and thoroughly spent the whole stock of strength, that he had thought sufficient for his purpose. And this is probably one of the ways, which God takes, to convince the awakened sinner, that his own strength is weakness, and to prepare him to resign himself up, to the disposal of sovereign grace.

That opposition, which naturally exists in the human heart, to God, his law and government, has never failed, that I recollect, in a single instance (where I have had opportunity to observe persons under conviction among us,) somehow to manifest itself. It has been, however, much more apparent, bold and obstinate in some than in others.

It has been very common, to arraign the rectitude and wisdom of the divine dealings with creatures; and especially as to what is revealed concerning *God's purposes*, to save some, while others are left in their sins to perish. In view of this and other bible truths connected with it, so humbling to the pride of man, I have been amazed while I have often heard them exclaim, "It cannot be just. If God is what he claims to be, why does he not save us all, since he could do it by a single word?" "Why should he leave us, in this torment, through a hopeless eternity?"

If such feelings of opposition, when comparatively dormant, make every natural man, *like the troubled sea, when it cannot rest, whose waters cast up mire and dirt*; how must he appear, when those feelings are roused into more lively exercise? The case of the convicted sinner, as it has been generally exhibited here, will answer the question. Excepting that for the *living man there is always hope*, it is truly hell begun. It is a state of existence made up almost entirely of a deep conviction of wrong conduct and at the same time of a love of sin; a pride of heart and obstinacy of character which forbid him to repent: an opposition to, and hatred of God and all good; and *a certain*

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fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

When we contemplate what the distress and anguish of any soul, thoroughly awakened to a sense of its danger by nature *must be*, I need not describe more particularly what it *has been* here. I will only say, that in many instances it seems to have been too big for utterance, expressing itself in deep solemnity, or rather a kind of sullen gloom on the countenance; and in others venting itself in tears and sighs and groans.

But as to the *time of its continuance*, it has pleased God to cut short his work, in mercy: though in this there has been nothing uniform. In some the hopeful change has been preceded, by very lengthy, painful and trying convictions: in others by those that are shorter, and perhaps more severe: in others by shorter still, and yet more tender and gentle: and others have scarcely been apprized of any conflict or controversy, before they have found themselves in the comfortable enjoyment of a hope of acceptance with God; and apparently in the lively exercise of submission, humility, and love. The period of conviction, that has preceded a hope, I believe has not usually been more than three or four weeks. And yet there are some, (and their situation claims the prayers of all God's people, who remember their *own affliction, the wormwood and the gall,*) who were among the first that were awakened here, that are yet wandering in darkness, and see none of that cheering light that has been graciously imparted to others. God is a Sovereign, and as such he will be known. As such let us acknowledge him, and wait with reverence, his disposal of us and of ours.—Of those who hope they have become new creatures in Christ Jesus, some have been brought out of darkness and distress, into the light and liberty of the gospel, with *a song of praise in their mouths.* They can tell all the several steps, by which their eyes were opened, and by which they were led on to the discoveries which they have of God and themselves. Some again not knowing any particular time of a change, can only say, *Whereas I was once blind,* to the beauty of divine things, *now I see.* More generally, the subjects of this work, seem not to have thought of entertaining a hope for themselves, until some time after their Christian friends have, in their own minds, obtained a charity for them. In conversation you would hear them complaining that they had lost their convictions; that they could not get that frightful sense of future punishment, and of the wrath of God, due to sin, which they had been accustomed to have; that their hearts were growing hard and stupid, because they could not weep as formerly; that they saw themselves to be greater sinners than ever, and every day discovered some secret lurking place of iniquity, that they never had found before; not knowing, or not considering, that these, when found in connection with other views and exercises, which are the more *common fruits of the Spirit,* are among the best evidences of sound conversion from sin to holiness. And when they have found peace, it has been in a way, *which they had least expected,* and probably never before thought of. They have often expressed their astonishment, to find how easy a thing it is to believe in Christ, and have the comfort of it, whereas they had before thought it, of all things the most difficult. In several instances I have noticed, that they have had the first tokens of their acceptance with God, in finding *an entire change in some wrong disposition of the heart,* which had been a source of the greatest trouble to themselves; and which had been most noticed to their disadvantage by others. Upon looking back, and comparing the views and feelings, which they now have, with those that before actuated them, they perceive their hearts to be fixed entirely upon new objects.

If they had been *supremely devoted to the world* and its guilty pursuits, they are now brought to understand the apostle's meaning, where he says in view of the Lord Jesus Christ, *By whom the world is crucified to me, and I to the world.* If they had al-

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lowed themselves to *be peevish and fretful*, upon common occasions, with little or no provocation, they are now brought to *be still*, and to remember that the hand of an overruling and an all-controling God, is in every thing.

If they had been of a *jealous disposition*, suspicious that their neighbors were not friendly, and thus sour and morose toward them, and rather inclined to render evil for evil, they now find it difficult to believe that they have any enemies, and impossible not to love them, and to seek their best good.

If they have been accustomed to think that *their lot was hard in the world*, and that because they were not in affluent circumstances, they were very poor, and to complain that the ways of God, were not equal, they now feel content with a competency, and in the enjoyment of God and his blessing, speak of the fulness in which they share, and of being dealt with infinitely better than they deserve. These things, I know are common evidences of Christian experience, yet I cannot give you an idea of the character of the work here, without just mentioning them, from particular instances now in my mind.

And with great gratitude would I mention, that though there are more than two hundred who have expressed a hope for themselves, that they have within a year past been brought out of the bondage of sin, into the glorious liberty of the children of God, yet in no one instance among them do I recollect, that there is any reason to apprehend, a want of sincerity.—God grant that there never may be.

The testimony of the Spirit of God, in this work, has uniformly been, in favor of those *peculiar and distinguishing doctrines* of the gospel, which while they prostrate the creature in the dust, exalt, and give the throne to Jehovah; such as *the depraved and totally undone condition of man; his entire dependence on divine grace, reigning through righteousness in Jesus Christ*; the unlimited sovereignty of God; *his unchangeable decrees* and the like. There may have been instances, in which there have been objections to these doctrines, as stated by those, who hate them; but never have I known any where they have been fairly stated, and clearly explained in the light of the gospel.

It has been already mentioned, that the awakening made its appearance, in almost all parts of the Society, nearly at once. This is an important fact, as it shows that it did not operate at all by sympathy or fashion, as the enemies of revivals often alledge: as does the fact, that the work has not been confined to rank, character, age, colour, sect, party or any condition in life whatever, but has gone just where it has been sent by a most gracious and wonder-working God.

God has taken occasion to manifest, by what he has been doing here, not only that *he would work*, and *that none should let it*; but that he would work, and that no one besides *should have the glory of it*. Ministers have had little else to do, but to look on and see the Lord display himself. Though he has sent many faithful laborers into this his vineyard, and though doubtless he has, in some way though remote, blessed his own means, yet it has been singular to observe, in how few instances, the preaching of the word, has appeared to be the *immediate* cause, either of first calling up the attention of sinners, or of afterwards giving them comfort. It has more commonly been some providence which we should call accidental or trivial, that has proved to be the barbed arrow of conviction. Sometimes it has been a word only, dropped by a friend or a neighbor in an ear prepared to receive it. Sometimes it has been only a look of compassion. Sometimes it has been merely the reflection of one's own mind; and sometimes perhaps a dream.

I have been forcibly struck during the awakening, with peculiar and manifest interpositions of the dread majesty of heaven and earth in a way of displeasure against *vain and trivial assemblies*, or *pleasure parties*. Two instances of this, are perfectly fresh in my recollection. One was, at a pretty early period, in the revival. A number of young

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misses, at a school here, had a stated exercise of this kind. Some of them, deeply impressed, refused to join in it, as usual, and were severely frowned upon, by their mates, who declared, at the same time, that nothing would keep them from attending, the evening, that was approaching. But before the evening came, the solemnity became so general through the school, that very few, if any one had the hardihood, if they had the least disposition, to join in the amusement.

The other instance, in my mind, was some time the fore part of December last. Several young men, who had felt themselves greatly restrained by the prevailing seriousness, determined that it should be so no longer. Accordingly they fixed on the then approaching Christmas for a ball; and gave out that if it could not be accomplished otherwise, they would go abroad for company; for a ball they would have, in spite of all the superstition of the young people here; and were all engaged in making their arrangements for it. In the midst of their folly, a number of the most active of these young men were deeply impressed; relinquished their favorite object; and before the day arrived, were prepared to spend it with the people of God, in prayer and praise, to which it had been previously set apart, by this, in concert with the neighboring churches. I know of no other attempts of the kind that have been made during the revival, and am happy to add, should they now be made, they would prove unsuccessful. The hearts of by far the greater part, who have been the principal advocates for worldly amusements, are now, I trust, on a better good.

I cannot conclude, without giving my testimony to the truth, so abundantly taught in the word of God, and so evidently illustrated by fact, *that the eternal and unchangeable God, is a prayer-hearing God.*— This precious season of refreshing from the presence of the Lord, seems to have commenced, as has been mentioned, in answer to prayer. After God had shown himself merciful, in calling a number into his kingdom, the work seemed to cease, about the beginning of September last. How reluctant God's people were to let him go, without further displays of his grace among us, can be better conceived than described. It was recollected, in the midst of our anxiety, though there were many private praying meetings, that the church had never as yet come together, as a church, particularly to solicit the further continuance of the Holy Spirit among us. It was no sooner mentioned, than adopted. The first was a general, and a very solemn meeting. In less than a week, there were a large number of new instances of awakening. These prayer-meetings of the church, have from that time, till the present, been kept up weekly, and are attended with great zeal and interest. And blessed be God, the showers of divine influence continue to descend. His work, I must say, appears to have run parallel with the disposition there is observable in Christians to call upon him; and thus I believe it ever will be,

"*Ye humble souls, in every strait,*
"*On God with sacred courage wait,*
"*His hand shall life and strength afford,*
"*Oh, ever wait upon the Lord.*"

With fraternal respect, in the labors of the gospel ministry,
I am, dear Sir,
affectionately Yours,
D. HUNTINGTON.

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POETRY.

God Glorious in Condescension.

AWAKE once more, my lyre, and sweetly move,
To strains harmonious with redeeming love.
Let others sing the glories of the field,
The blood-stain'd falchion, and the shiver'd shield;
Of heroes skill'd in slaughter, great in arms,
And laurels pluck'd in blood, defeats, and palms;
In strains e'en worthy of my subject tell,
How this host vanquish'd, and that bravely fell.
A nobler theme inspires my heart; the plan,
A God in treaty with rebellious man.
A God, self-glorious, underiv'd his bliss,
His all perfection, and all counsel his;
Equal his power, of dust, or stones to raise,
A world of seraphs to their Maker's praise;
Encompassed by worlds on worlds, his throne,
From each whose wisdom reflex ever shone;
A spirit boundless, yet for ever full,
Wide as existence, just, as wide his rule;
Swift at whose presence earth's foundations fly,
Beneath whose thunders worlds dissolve and die;
He lowly bending from his lofty seat,
And suing peace with rebels at his feet!
With man! base man! to whom all ills belong,
Man first....man last....man only in the wrong:
Rude and ungrateful, helpless and forlorn,
An heir to mischief, and to misery born.
Man daring war with Heav'n, on Babels rear'd,
And God indulgence asking, to be heard.
Reason! his boast of reason, still the scorn,
Foe to his God....God's vengeance still forborne.
On his own ruin bent, in ruin brave,
Yet God more fix'd the ruin'd wretch to save.
Oh! for an angel's heart, an angel's tongue,
On this vast theme, too deep for mortal song;
The end, the means, the glory to display,
And pour on night-swath'd man the heav'nly ray.
The end, salvation; means, Emmanuel slain;
The glory, God still just, tho' mercy reign.
God condescending to a human form,
To meet on equal ground an adverse worm!
To end the strife, and glut insatiate pride,
Concentrate every crime in deicide;
Jesus the Prince of life and glory's giv'n
To the mad world, assailing God and Heav'n.

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By his own death to purchase peace for earth,
And by that death, to give the world new birth.
By arms of love to vanquish; and to heal
The breach of peace; the broken law fulfil.
For this he comes, unfolds the wond'rous plan,
Sinks the consuming godhead in the man;
Obeys to death and suffering, ev'n to blood,
Wrests from stern justice the avenging rod;
While the glad terms of peace, still meet disdain,
E're blood be spilt, and Jesus pleads in vain
To reconcile to God the hostile train;
While leagu'd with man, the pow'rs of hell oppose,
And victory hovers on the combin'd foes;
He yields his life, and seeming to submit,
Frustrates their scheme, and triumphs in defeat.
Tis finish'd, the expiring Conqu'ror cries,
Confirm his word, rocks, graves, and darkened skies.
Tis finish'd, grace o'ercomes; and now to nought,
Thy prowess, daring world, and wisdom's brought.

Mysterious wisdom! more mysterious love!
Too deep to fathom, and too high to prove.
Look down, ye seraphs, from your blest abode,
And learn from earth the glory of your God;
Ye, erst pure spirits, now beneath his ire,
Look from the nether world, and once admire.
Saints, from the spot where your Redeemer trod,
For you the wine-press of the wrath of God.
Hymn you the wisdom, glory and the grace,
Exhaustless as the theme, and pure, your praise.
From Zion let the grateful song arise,
Like clouds of incense to the list'ning skies:
Ye angels, catch from her th' enrapturing lay,
And harp to harp, thro' Heav'n the strain convey.
Glory to thee, great former of the plan,
To thee, its blest executor, God-man.
To thee, its life, blest dove, an equal strain,
God, all in all, in glory ever reign.

Donations to the Missionary Society of Connecticut.

From a friend of Missions, 1000 religious pamphlets, to be sent to the inhabitants of the new settlements.

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CONNECTICUT

EVANGELICAL MAGAZINE;

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The Life and Death of Professor Gellert.

CHRISTIAN F. GELLERT, the third among thirteen children, was born at Haynichen, in Saxony, in 1715. His father was second minister of the place; fulfilled the duties of his charge for fifty years with exemplary zeal and fidelity; and died Dean at the age of seventy-five. His mother, by her precepts, impressed on the mind of her children the principles of piety; and by her example, conducted them to the practice of active virtue. She lived to see her eldest son, Frederic, principal commissary of the posts in Saxony; and her youngest, inspector of the mines at Frieburg.

Christian Gellert received his first education at a public school at Meissen, where his friendship commenced with Gartner and Rabener, a friendship which much contributed to the happiness of his future life. At the age of eleven he was employed in copying a multitude of documents, contracts, and judicial acts; an exercise which, in a less ardent mind, might have stifled the poetic spirit which soon burst forth in Gellert. In his thirteenth year he wrote a poem on his father's birth day, which must have possessed considerable merit, as many could recite it by memory, and preferred it to his other compositions.

Gellert went in 1734 to Leipsick, and studied there four years, when his father was obliged to recal him from inability to support the expense of maintaining him at the university. On his return home he began to preach; and his first attempt, which was very inauspicious, he thus relates in his memoirs.

"It was at the age of fifteen, and in my native town, that I made the first essay of my eloquence. One of the citizens had requested me to be godfather to his child, which child died a few days after. I undertook his funeral sermon, though my father agreed rather unwillingly to my so doing. The

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child was to be buried at noon; at eight in the morning I began to compose my discourse, which was not completed till very late. I lost what time remained in composing an epitaph, and had but one hour to fix what I had just written in my memory. However, I boldly entered the church, and began my discourse with much solemnity, and attained nearly to the third sentence. Suddenly my ideas became confused, and the presumptuous orator found himself in a state of anxiety, from which it was difficult for him to recover. At length I had recourse to my papers, written in the form of a deed, on one large sheet, I unrolled it slowly before the eyes of my audience, who were as much disturbed as myself; I placed it in my hat and continued my discourse with tolerable boldness.—Ardent youth! let my example teach thee to conduct thyself with more prudence. I presumed too much upon myself, I was punished for it, and I frequently afterwards deplored my foolish temerity: be wiser than I was!"

It is pleasing thus to see a man profit by his errors, and even disclose them for the benefit of others; as the mariner marks in his chart the fatal sands on which his vessel struck. From this incident Gellert conceived a timidity, which he was never able to overcome, and which, together with bad health, weak lungs, and a memory not very firm, prevented him from becoming that ornament to the pulpit, which his early attempts promised, and engaged him to employ his talents in a different line.

His limited circumstances did not allow him to devote his whole time to the cultivation of his own talents. In 1739, he undertook the care of several pupils; and, zealous in the discharge of this important duty, he trusted not to his own strength; he prayed for superior assistance. On the right employment of the Sabbath he justly laid particular stress; he considered it as "an indispensable means, and the most useful of all, for quickening our progress in religion and piety;" he thought that "on our mode of employing the Sabbath," depended "the use we made of the week."

"For on that day, (he would say,) to withdraw ourselves from all earthly occupations, to make a serious examination of our hearts, to raise them to heaven, to nourish them with the truths founded on faith, is to fortify them for the whole week, to prepare ourselves for a faithful discharge of the duties of our calling. Amidst the tumults of the world, and the occupations of life, we too easily lose the sentiment of our weakness and misery, if we do not set apart a certain portion of time for meditating on our insufficiency, and on the power and goodness of God; on our nothingness, and on his greatness. The better your dispositions, the more active your zeal in discharging your duties, the more secure you may think your progress in virtue, the more reason you will have to fear the surprises of spiritual pride. Consecrate, therefore, the Lord's Day to acts of humility. Impress your heart deeply with the meditation of

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this great truth: that your existence, your felicity or your misery, your faith, your piety, are entirely and wholly dependent on the Supreme Being. Entertain a deep sense of the goodness of God, and of your own weakness. Awaken your mind to the sense of God's mercies; enjoy the conversation of your pious friends, rejoice in the felicity which is their portion, in the beauties and in the wonders of nature."

This testimony from Gellert, whose assiduity in the discharge of the arduous duties of his station was unremitting, is surely a sufficient answer to those who plead the toils of the week as an apology for the dissipation in which they spend that day which God has claimed for himself. If to adore their Creator is burthensome; if to hold communion with their Redeemer, and gratefully to contemplate the wonders of his love, is not a delightful employment; if a sense of their own insufficiency does not lead them to implore the assistance of the Holy Spirit; it is a sure proof that their hearts are not right before God; and no other argument is wanting to shew how necessary it is that they should diligently use all the appointed means of grace, and thankfully acknowledge the wisdom and goodness of God, in having set apart one day in seven for peculiar attention to our spiritual concerns.

To the opinion of Gellert we may add the testimony of one, eminent for his profound knowledge of English law, and still more eminent for his unshaken integrity and exalted piety.

"God Almighty," says Sir Matthew Hale, "is the Lord of our time, and lends it to us, and, as it is but just we should consecrate this part (the Sabbath) of that time to him, so I have found, by a strict and diligent observation, that a due observation of the duty of this day hath ever joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes in my secular employments the week following, by the manner of my passing this day; and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."*

In 1741, Gellert having conducted his nephew, to whom he had for some time been tutor, to the University of Leipsick, there continued to instruct him, and undertook the education of some other pupils. Soon after his return to Leipsick, a periodical work was commenced, called, "Amusements of the Heart and Understanding," in which Gellert "inserted many tales and fables, some didactic poems, and several discourses in prose."

"Those," says his biographer, "were perused with eagerness, they were read over and over, and learned by heart. The easy and natural style of his narrations, perfectly simple and

* Directions touching the keeping of the Lord's Day, to his children.

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unaffected, the sweetness and amenity of his verses, the natural expression of a young poet seeking to please his readers, to instruct and to make them better, who was playful without offence, whose laughter was never tinged with bitterness, but whose smiles were those of friendship or compassion; all these qualities were so attractive that from month to month the public taste for his works became more lively and more general."

But Gellert's exertions were not confined to literary objects; he was ready to embrace every opportunity of reclaiming a fellow-creature from his sins. His biographer has preserved a very interesting account of the assiduity, tenderness, and judgment, with which Gellert attended, during a severe illness, a young man, who had run into every excess of profligacy and profaneness. His pious efforts were blessed with success. The young man did not recover; but Gellert had the satisfaction of seeing that his death was that of a true penitent.

In 1745—6, Gellert took his degree in the belles lettres, and thereby acquired a right of giving public lectures. On this occasion he published a dissertation on fabulous poetry, and the principal fabulists. The next twelve years of his life, it seems, produced his fables; some dramatic pieces, written with a view to reform the theatre; a romance, called the Swedish Countess, calculated to prove that this species of composition may be employed to amend, instead of corrupting the heart; Consolations to Valetudinarians; Moral Poems; Letters, and a Treatise on the Epistolary Style, Didactic Poems; Sacred Songs and Hymns.

The character of his fables is thus summed up by his biographer.—"The choice of subjects, the moral, the style, all please, all do honor to the judgment, the understanding, and the heart of the poet." And in proof of the effect which they produced among his countrymen, the following interesting anecdote is related:

"In the beginning of one winter he saw a Saxon peasant drive up to his door a cart loaded with fire wood, who demanded of him himself, whether he was not the gentleman who composed such fine tales? On the answer he received, the peasant, joy sparkling in his eyes, with many excuses for the liberty he took, made Gellert a present of the contents of his cart, as a feeble mark of his gratitude for the pleasure he had received from reading his tales."

When writing his sacred songs, "he never set himself" observes the biographer, "to this employment without a serious preparation, and without having his heart previously filled with the sentiment he wished to express." They were eagerly received by all the friends of religion, and even by Roman Catholics, among whom Gellert's writings were exempted from the common sentence of exclusion passed upon heretical works.

Meanwhile this amiable man suffered greatly in his health. He was attacked in 1762 by an hypochondriac affection, and this was greatly increased, when the few friends of kindred minds,

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(Clopstock, Gartner, Rabener, and Adolphus Schlegel,) by whose society he had been enlivened, quitted Leipsick, and were dispersed throughout Germany.

This severe affliction, however, did not diminish his exertions; even the works which he published were merely the occupation of his leisure hours; he devoted the greatest part of his time to the instruction and improvement of the academical youth. He taught belles lettres to his disciples, explained to them the rules of poetry and eloquence, and exercised them in composing according to these rules."

"These lessons were universally admired; scholars of every rank, especially the young nobility of various countries, who studied at Leipsick, ran eagerly to hear Gellert."

In 1751, he obtained, together with a pension, the appointment of professor extraordinary in philosophy, and began to give public lectures in poetry and eloquence to a very numerous audience. In these he was careful to "inspire his pupils no less with the love of virtue, than of the sciences." Nor did he confine himself to public instructions, all had free access to him; and, "whilst with all the marks of the tenderest interest, he recommended to them piety and virtue, as the true road to happiness, his own example and the purity of his manners added the greatest weight to his exhortations." Thus did this excellent man carry religion into every part of his life and conduct; it was his constant companion, his guide and the source of all his comforts.

His hypochondriac affection rendered his life a continued series of suffering; it baffled the art of medicine, and was but little relieved by the baths of Lanchstradt and Carlsbadt, which he used in 1753 and 1754. He sought for consolation in religion, and though he did not succeed in overcoming the horrors of imagination, we have no doubt that he thereby diminished their power. On the subject of Gellert's habitual melancholy, the biographer makes a judicious reflection.

"Many people in reading the life of Gellert, have been painfully affected by the idea of the almost incredible sufferings and melancholy, experienced by this man, who was so pious, and so good, who chiefly delighted in glorifying and imitating the author of his being, by spreading happiness around him. But if Gellert had been less an object of compassion, he would certainly have been less great, less admired, and of course less useful."

We may add, that, though this world is a place of trial rather than of recompense, the sufferings of Gellert were, in some degree counterbalanced and alleviated by the numerous testimonies of gratitude which he received from those whom his writings had brought back to the path of duty. Many expressed their thanks in person; many by letter; many by handsome presents. A Silesian gentleman (the Baron de Craussen) offered him a very considerable pension; and, when Gellert de-

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clined, bestowed it on his mother.

As Gellert advanced in years he found his imagination cool; and, abandoning the Muses, resolved to compose a course of moral lectures. These added much to his celebrity; his audience consisted often of four hundred persons; sometimes of more. Nor was he less useful by his familiar and friendly intercourse, with his pupils, and by his advice to numerous correspondents, than by his public lectures. The confidence reposed in him was indeed most extraordinary. "Fathers asked him for directions in regard to the education of their sons; mothers wished to receive his instructions as to the mode of forming the hearts and understandings of their daughters, and frequently consulted him concerning the offers of marriage which were made for them; young men requested him to advise them on their studies; to him many persons who had doubts concerning religion, addressed themselves to have them cleared up; and frequently people of the world asked his advice how to resist the temptations to which they were exposed." To persons of every station of life his writings were useful; and by all ranks his character was respected and beloved.

As yet Gellert held no other situation in the university than that of professor extraordinary, no chair of professor in ordinary having become vacant in the faculty to which he belonged. Mr. Mitchell, English envoy to the court, solicited an increase of his emoluments, but in a letter to Count Bruhl, Gellert strongly opposed this endeavour "to procure me," as he expressed it, "a pension in such distressing times, in which our country suffers so much misery." The chair of professor in ordinary becoming vacant by the death of Dr. Muller in 1761, was offered to Gellert; but he positively declined it from the most laudable motive; he felt, that in his infirm state of health he was unequal to the duties of the situation. "His wants," observe the biographer, "were few, because he was very moderate in all his desires, and that he neither sought the conveniences nor amusements, which others consider as necessary. He confided in Divine Providence." In fact scarcely a year passed in which he did not receive very considerable presents by the post: and on the death of M. de Mascow, his pension of four hundred and eighty-five crowns was transferred to the reluctant Gellert. This increased revenue supplied him with those comforts which his increasing infirmities demanded; though slender as his income was till then, he had never wanted; he had even made it sufficient to relieve the necessity of a friend, or the distress of the poor."

Towards the close of Gellert's life an unhappy spirit of discord arose in the university: he alone, by exhortations and expostulations, succeeded in quelling it. Notwithstanding his mental depression, he enjoyed, by the force of religion, much inward tranquillity the last five years of his life; and, as he perceived the slow approach

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of death, his diligence in benefitting others, and his zeal for their spiritual welfare seem to have increased. "The lessons," to use the elegant language of his biographer, "which came from his lips had the charm of a fine summer's evening, at the moment when the sun sheds his last beams, and his absence deprives nature of its lustre, without taking from its beauty." He prepared his moral lessons for the press, but did not live to superintend their publication. Still his malady gained ground. He twice again, by the advice of his physicians, visited Carlsbadt. Every means, which friendship and medical skill could suggest was tried in vain. The elector presented him with the gentlest and most safe of his horses; testifying an anxiety for his recovery worthy of the imitation of those, whose situation in life enables them to encourage talents and piety. But Gellert was not long able to use it; a painful constipation was added to his other disorders, and he expired in 1769, with the triumphant composure of a Chirstian.

The narrative of his behavior in his last hours is minute and exceedingly affecting: we should only weaken its effect by attempting to compress it; we shall therefore give it entire.

"During his last illness, a firm but ever humble confidence in the mercy of God, through Jesus Christ, appeared to elevate him above himself; and melancholy, the constant companion of his life, did not dare follow him to the confines of eternity. He was delivered from his apprehensions, and nevertheless, preserved a constant sense of his imperfections, and of his unworthiness in the sight of the Supreme Being. He fixed his thoughts on the beattitude to which he was approaching; to console his friends, distracted by the conviction that medical art tried in vain to prolong his days, he conversed with them on the glorious prospect before him.

"When Gellert had completed his temporal arrangements, mastering his weakness and his pains, he sat up and uncovering his head, the hairs of which already begun to whiten, he pronounced aloud such fervent prayers, animated with so deep a sentiment of humility, of gratitude, and of love for his God; his looks raised to heaven expressed such a profound peace, so celestial a joy, that it seemed to his friends as if they saw the image of a holy patriarch, a Jacob on his death-bed blessing his children. He endeavored to recal to his remembrance all the particular blessings he had received from Divine Goodness; he specifically named all those of his friends who were still alive, many of his absent disciples, and recommended them in his prayers to the Divine favor and protection. But he did not wholly confine himself to the blessings he had received; he recalled to his mind his faults, his weaknesses, and that with such a degree of humility, as produced an indelible impression on the minds of those present. This prayer was pronounced with a weak, but very intelligible voice; and and the fire of devotion with which it was animated, filled

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their eyes with tears, and their hearts with a respect for his piety, beyond what they ever felt before.

"After having conversed and prayed for some time, he fell back on his bed, continued his meditations in silence, and thus prepared himself for the conversation of a worthy ecclesiastic in whom he had much confidence, and from whose hands he wished to receive the holy sacrament for the last time. On the entrance of this friend, the manner in which Gellert spoke to him of his death, shewed that nothing disturbed the inward calm of his mind. He was very attentive to all the words uttered by the pious minister; but nothing affected him more, nor excited in his heart a more lively sentiment of joy, than the consideration of the infinite love of the Redeemer towards mankind; and this sentiment was accompanied with the most profound respect, and the sincerest humility. When amongst the passages of scripture suited to his situation, these words taken from the history of Lazarus were pronounced, "*Lord, behold he whom thou lovest is sick;*" penetrated with the sense of this passage, "Ah," exclaimed he, "might I be happy enough to be allowed to apply these words to myself!" His pastor and his friend making him sensible that the Christian, who seeks salvation only in the merits of his Saviour, may be certain he is the peculiar object of his love, he immediately applied this consoling promise to himself: "Yes, I hope it, O my Saviour, I hope that thou lovest me as one of thine own."

"The power of these sentiments so far exceeded that of his sufferings, that, in the midst of the most violent pains, no complaint fell from his lips, only he requested his friends to pray for him. One of these having asked him whether he suffered much? "Most assuredly," replied the pious sufferer, "but these pains are supportable." "You have already endured many evils with firmness and resignation," added his friend, "you will still continue to suffer with Christian fortitude; that religion which has strengthened you during your life, will support you in the hour of death." "Alas, my dear friend," replied Gellert "I am a weak man, a poor sinner; pray for me that I may not yield to temptation." Sincere as was this confession, as sincerely did he think himself certain of obtaining pardon, through the merits of the Redeemer.

"On hearing of his danger, Mr. Heyer came to Leipsick to see him; the moment Gellert perceived him, he said, "*This is a truth and worthy to be received of all men*, that Jesus Christ came into the world to save sinners; this, my dear friend, this is my confession of faith on my death bed. 'But,' continued he with visible joy, 'mercy has been extended to me; yes, God extends his mercy to me; this is what I moreover acknowledge; it is in this hope that I live, and am going to die.' He then set himself to exalting aloud, and in the most affecting manner, the infinite mercy of God.

"These pious dispositions manifested themselves particularly in the last communion: and

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though his illness had already reduced him to a deplorable state, he collected all his remaining strength, in order to acknowledge his faults, and make his confession of faith; and the ardent zeal with which he was animated, must have absorbed, at that moment, all his sense of suffering. He applied to himself all the promises of grace, which the deeply affected minister placed before him from the Gospel, with the utmost ardor, and with a tone of voice which announced the celestial joy with which his heart overflowed; he called on those who witnessed this act of religion to edify themselves, with him, and to celebrate the glory of the Divine mercy. He at the same time assured the minister, that he had never felt so entirely the comfort and efficacy of the evangelical promises; and that at this more than at any other time, he felt how much those are to be pitied who refuse to seek their consolation in the Saviour's merits.

"Notwithstanding the violence of his disorder, nothing could disturb the courage and serenity of his soul; and he discovered none of those marks of weakness, which are too often seen in similar circumstances, even in true Christians.

"The physicians, in the mean time, tried every thing their art could suggest, to save his life. The news of his desperate state reached the Elector: much affected by the situation of this most useful citizen, he ordered the able Demiani to go to Leipsick, and to join his endeavors with those of the university physicians, to save a life he so much valued, and desired to have an exact account of the success of their united efforts. Gellert submitted to all their experiments with admirable patience and courage; no complaint escaped him, though out of four and twenty hours he was constantly obliged to pass sixteen under the surgeon's hands. All, however, was in vain, neither the skill and assiduity of his physicians, the zeal and friendship by which they were animated, nor the kind attention of his sovereign, could arrest the departure of that life, which every one so ardently wished should be prolonged. In the midst of the violent pains attending on an inflamation of the bowels, the pious sufferer was occupied with the passion of his Saviour, who he said had suffered infinitely more to obtain for him the pardon of his sins; and his soul was so entirely absorbed in the contemplation of this salutary death, that he appeared little alive to the sense of his own sufferings. So much strength and courage does religion communicate to the dying Christian!

"The fresh proof he received of the interest taken in him by the elector, on the arrival of the physician belonging to the court, excited his gratitude, and he loudly praised God for his consolation. 'But,' added he, as if fearful of yielding too much to the pleasure it gave him; 'let us not place our trust in princes, they cannot help us, however good they may be, and whatever desires they may have to be useful to us; my help comes from God!' When M. Demiani expressed to him the esteem and

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affection the prince had for him, and the alarm his illness occasioned at court, Gellert shed tears of gratitude. He fervently prayed for the prosperity of so good a sovereign, and for that of all his family. The sufferings of our Saviour being constantly in his thoughts, he compared afresh his state with that of Jesus on the cross; observing that mere subject as he was, he died honoured with the compassion of his prince; whilst the Redeemer of mankind had not even obtained justice from men. At a moment when the disorder seemed to have attained its height, he exclaimed with a sigh, 'O, what sufferings!' 'But,' resumed he immediately, 'what are these sufferings in comparison of those of my Saviour! He was reviled by those about him; and I, unworthy creature, experience the good will of my prince!' Thus he intermixed acts of thanks for temporal benefits, with testimonies of gratitude for the great blessing of redemption; and thus in prayers, continually renewed, he implored without ceasing his pardon, and the completion of his salvation. His intimate friends resident at Dresden, and in particular his beloved Wagner, had hastened to see him; he consoled them with the most affecting tenderness, and required from them no other office than that they would pray for him and help him to elevate his mind to God, when the violence of his disorder should make it impossible for him to pray himself with uninterrupted fervor. 'I find it difficult,' said he, 'to follow what is addressed to me, only repeat to me the name of Jesus; whenever I pronounce it or hear it pronounced by others, I feel myself animated with new strength, and fresh joy.' Full of these sentiments, his deliverance drew nigh. His extenuated body decayed gradually; his soul maintained itself in that happy tranquillity arising from hope. The day preceding his death, some hours' rest gave him power to renew his prayers for his sovereign, his relations, and friends, and the disciples who had been intrusted to his care; he named them all and blessed them. His wishes in their behalf was his only return to the world he was leaving. At length he thought he felt the final approaches of death, and wished to know of his friends how much longer he might have to struggle with it. On being answered, perhaps an hour; 'God be praised,' said he, with looks of joy, and raising his hands, 'only one hour!' Then with a still more serene countenance, he turned on his side, prayed to God in silence, and in the midst of this prayer, and those of all present, who surrounded his bed, he slept the sleep of death, on the 13th of December, 1769, at midnight."

The death of Gellert was universally lamented throughout Germany: and his brother, the superintendant of the post, survived the grief of his loss but a month.

In literature he has by some been thought superficial; but though depth of reasoning was not the peculiar excellence of his compositions, he was not defective in conclusive argumentation. His distinguishing merit,

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however as a writer, consists in the vivacity of his imagination, in his accurate knowledge of the human heart, in his discriminating delineation of character, in the exquisite pathos of his exhortations, and above all in the Christian piety which pervades almost every sentence.

He is described as having a most scrupulous regard for "every arrangement established in society, in the state, and among those of his own condition." In this age of indiscriminate innovation, if Gellert erred, he erred on that side where error is least pernicious. If he was too fearful of reform, he thought more correctly than those who pursue whatever wears the semblance of it with intemperate zeal.

Possessed of enlightened benevolence, he constantly endeavourned to promote both the temporal and everlasting happiness of his fellow creatures. With a slender revenue he was more liberal than many who live in affluence. "His moderation constituted his riches." On one occasion when a present was offered him, "I want for nothing," said Gellert, "and many more deserving people are in indigence; give them what you had the goodness to intend for me." In such a mind it is unnecessary to add, that friendship glowed with the purest flame.

But perhaps one of the most peculiar features in the character of Gellert was his humility. It was not that false shame, that disguised vanity, which frequently prevents men of talents from benefiting society as much as they might; it was a just consciousness of human imperfection, which led him to court the advice of his friends, to submit his compositions to their examination, and to be thankful for their censures.

We are naturally desirous to know by what means Gellert attained to such eminence in the practice of Christian virtue. His biographer has afforded us ample information on this interesting subject. Gellert was frequent in the perusal of scripture, regular both in his private devotions, and in his *daily* attendance on public worship. During the last seventeen years of his life he kept a journal, chiefly composed of observations on his spiritual state. It contains lamentations on account of his weakness; resolutions of amendment; prayers for the pardon of sin, for divine grace, and for repose of conscience. Hence it was, that to use the words of his biographer, "his thoughts in solitude, his conversation in society, the lessons he gave his scholars, his writings, his letters, his labors, his recreations, all that he said and did, was animated by the spirit of religion."

[*Christian Observer.*

Abstract of Faber on the Prophecies.

No. VII.

(Continued from p. 293.)

CONCERNING the two horned beast of the earth, and the history of the true church during the period of the great apostacy, the harvest and vintage of God's wrath, Bishop Newton clearly seeing that *the two apocalyptic beasts* were united in the closest bonds of friendship, and having adopted the

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opinion that *the first beast* was *the papacy*, concludes that the *second* was *the Roman church*: thus injudiciously separating what ought never to have been divided, and thus rending as it were *the head* from *the body*. The fact is *the two beasts* are *two universal empires*, not only existing together but mutually supporting each other. Daniel however declares that *the ten horned beast* is *the last universal empire*; and St. John represents *this very beast*, as co-existing with *another beast* or *universal empire*. "I beheld," says he "another beast." Hence it is plain that *the second apocalyptic beast* cannot be *a temporal empire*. It can then be nothing but *a spiritual empire*. Hence we are explicitly told that the second beast is *a false prophet*, or *ecclesiastical power*. Compare Rev. xiii. 12,—17. with Rev. xix. 20. *The catholic church of Rome*, the *spiritual empire* of which the *pope* is *the head* can alone answer to this description.

It was to spring up out of the *earth* or *Roman empire*. The year 606 when Phocas constituted pope Boniface *supreme head of spirituals*, with the title of *Universal Bishop*, exhibited this singular spectacle of *a complete empire within an empire*. Then it arose out of the earth, and it has ever since been the policy of its rulers to separate it from *the temporal empire*, and never suffer it to lose its prophetic character of "*another* beast."

The *one head* of the beast, is furnished with "*two horns* like a lamb." That is the *one papal empire* has *two ecclesiastical kingdoms*. An *ecclesiastical kingdom* must be *a regularly organized body of ecclesiastics*, subject *primarily* to their own immediate superior and *ultimately* to the head of the whole empire. The author supposes these *two horns* or *kingdoms* to be *the Romish clergy, regular* and *secular*. *The first* of these classes comprehends *all the various monastic orders*; the *second* comprehends *the whole body of parochial clergy*. *The first* were a well organized body, governed by their own laws, subject *to their respective generals*; the *second* were subject to *their respective bishops*; and both paid an implicit obedience *to the Pope*. They claimed to be the only servants of the Lamb of God, and affected to be like him in meekness and humility, and even *the sovereign pontiff* delighted to stile himself *the servant of the servants of God*.

But, notwithstanding his lamb-like appearance, the beast spake as a dragon. *The church of Rome*, like a true child of that old serpent the devil, forcibly established idolatry; claimed a proud superiority over all temporal dominion; anathematized and persecuted to death, the faithful servants of Christ, and esteemed every lie and every imposture which advanced her authority, as laudable, and even pious fraud. That no faith is to be kept with heretics; that kings excommunicated by the Pope may be deposed and murdered by their subjects; that the end sanctifies the means, have been her well known maxims. Her draconine cruelty and ferocity need no proofs.

He exerciseth all the power of the first beast before him. He has been the *adviser* and *mover* of the first beast; holding *imperium in imperio*, an *empire within an empire*. Cardinals, Prelates, and Monks, were long the prime ministers of the European sovereigns. And not only has he had the principal *direction* of the temporal powers, but has engaged them *in his service*.

He causeth the earth and all that dwell therein to worship the first beast whose deadly wound was heal-

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ed. The only way in which the temporal beast, or Roman empire, could be worshipped, is devotion to the principles which make it a beast, *the worship of images* and *the persecution of the saints.* And it was the second beast which caused the whole *Roman earth*, once more to adopt them under *popery*, as it had heretofore adopted them under *paganism.*

He doeth great wonders, in order that he may make fire come down from heaven on the earth in the sight of men. Miracles, visions and revelations are the mighty boast of the church of Rome. These wonders, *the beast* did *partly* that he might make *fire* come down from *heaven* upon *earth*, or give force to the *solemn interdicts* and *excommunications* which proceeded from *the church* the symbolical *heaven*, upon the Roman *earth* or *secular empire*, which dared to oppose his authority, and *partly* so to deceive mankind as to induce them to set up *an image*, and worship it.

He deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. The *image of the beast* may mean either *a representation of him*, or *an image belonging to him.* But all ambiguity is removed, by the manner in which the apostle introduces the account "That they should make an image: *to* or *for*, the beast." It was therefore not an effigies or representation of him, but an image for his use, or which he adored. And it is well known that a principal object of the pretended miracles of the church of Rome was to sanction the idolatrous worship of the empire.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. Many of the idols set up for the adoration of their deluded votaries were so constructed, as to move by the hand of a concealed operator, whose voice at proper intervals seemed to issue from the mouth of the image—and a refusal to worship them incurred the horrors of the most dreadful of deaths, so that no fewer victims have been immolated to these idols, than to the demons of paganism.

Bishop Newton, supposing this *image* to be a sort of *representation* or *effigies* of *the wounded imperial head of the secular beast*, endeavors to prove that it is *the Pope.* But aside from the fact, that the image is made *for* the beast, this interpretation would introduce a strange confusion. He supposes that *the last head of the secular beast is the Pope*; and that *the two horned beast is the Roman hierarchy.* But if so, the *head of* this *two horned beast*, must be *the Pope*, the only head of that hierarchy. In this case therefore the head of both the first and second beast, must be the Pope—and the image of the beast the same, which no one can suppose to be true. See Rev. xix. 20.

Two points remain yet to be settled, viz. The peculiar *name* and the peculiar *mark* of *the first beast*, which *the second beast* required the whole Roman world to bear as a badge of ecclesiastical communion. *He caused all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell, save he that had the mark or the name of the (secular) beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number*

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is 666. Four things must concur in the mysterious name, of which we are in quest. It must be the name of the empire symbolized by the ten-horned beast, the name of some individual man, a name borne along with some superstitious badge or mark, by every member of *the beast*, as a test of communion with his colleague the *second beast*, under pain of severe ecclesiastical censure, and a name which comprehends in its numerical letters the precise sum of 666.

The author conceives that it must be at once *the name of an empire of its supposed founder*, and *of every individual in that empire*. This identity of appellation, is found often to occur, particularly in ancient times. Thus *Ashur* is equally the name of *Assyria*—of *the father* of the *Assyrians* and of *every individual Assyrian*. But St. John distinguishes the name of *the beast* from all others which have the same triple signification, by informing us that it should contain in its numerical letters the sum of 666.

He supposes with Irenæus, and Bishop Newton, that it is *Latinus*, or according to its ancient orthography both Latin and Greek, *Lateinos*.

The ten horned beast, whose name is declared to contain the number 666, is certainly the temporal Roman empire. Of this empire the second founder was Romulus—but its first, was Latinus. Latinus therefore is the name of a man. It is also the peculiar name of the *western* or *divided Roman empire*, and the distinguishing appellation of *every individual* in that empire. Though in the victorious days of the republic and empire, this name was almost lost in the more favorite one of *Roman*, yet it was revived when the beast revived, or the empire was divided into ten kingdoms, and though the Papists are went absurdly to call themselves *Roman Catholics*, yet the real name of the community as distinguished from the *Greek church*, the *Armenian church*, or the *Abyssinian church*, certainly is the *Latin church*, and indeed they are accustomed to *Latinize* in every thing. Finally when the sum of its numerical letters is taken in the Greek language, the language in which the Apocalypse was written, and in which therefore the calculation must be made, it will amount precisely to 666.*

With regard to the *mark of the beast*, the author supposes with Sir Isaac Newton that it is *the cross*. This no less than *the name Latinus*, is peculiar to the beast *that is*, as contradistinguished from the beast *that was*, or the pagan Roman empire. The *ancient* Roman beast, despised the cross. The *revived* Roman beast made it his peculiar badge, introducing it into his standards and sanctioning by an abuse of it, the most infernal cruelties, and most childish superstitions. All who refused to bear *the name* of Latins or Romans, and to receive *the mark* of the cross, *as badges of their communion with the beast*, were to be allowed *neither to buy nor sell*. This has received a literal accomplishment, as the author shews.

In order that the close connection of the two empires, *temporal*

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* A	.....	50
A	.....	1
T	.....	300
E	.....	5
I	.....	10
N	.....	50
O	.....	70
Σ	.....	200
		665

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and *spiritual*, may the more evidently appear, St. John gives us a double, though united symbol of them both, as they stand leagued together till their final destruction under the last vial at the termination of the 1260 years. See chap. 17.

The *great secular Roman beast, seven-headed and ten-horned*, is represented as closely leagued with a mystic harlot, as he was before connected with *the two-horned beast*. *A harlot* is a symbol of *an apostate idolatrous church*. *The many waters* on which she sits, or as the angel explains them, *the peoples, and multitudes, and nations, and tongues*, are equivalent to her sitting upon *the beast*; for the beast symbolizes *the divided Roman empire*. *The fornication* which they have committed with her, is their *idolatrous apostacy* from the simplicity of the gospel. St. John beheld her *in the wilderness*—once the *chaste spouse* of Christ, now polluted with *spiritual fornication*, and preferring *the wilderness* of error and sin, to her former appointed place in *the inclosed vineyard* of the church, triumphing in her adulteries, tyrannizing over the irresolute, and drunk with the blood of the saints and martyrs of Jesus.—"*The woman*" is declared to be "*that great city which reigneth over the kings of the earth.*" *The city* must be *the empire of Rome*. *Pagan Rome*, however it cannot be, because a harlot invariably represents a church of God, once pure, now apostate. It must then be *papal Rome*. This is further evident from the fact that the *ten kings*, spoken of in this connection, had not in the time of the prophet, received a kingdom *as yet*. This grand compound hyeroglyphic of *the woman and her beast*, represents *the whole of the great city which reigneth over the kings of the earth*; *the woman* symbolizes *its spiritual empire*; *her beast*, its *temporal empire*, and both, leagued together to erect both a civil and ecclesiastical tyranny, over both the minds and bodies of men. When the apostle saw a professed church of his meek and lowly master, thus fallen from her high estate, thus corrupted, thus persecuting the faithful, well might he wonder with exceeding great admiration.

St. John now proceeds in the 14th chapter of his prophecies and the last of the little book, to describe the state of the true church, during the same period of 1260 years; its great contest with the mystic Babylon at the time of the reformation; and the judgments of God upon his enemies during the two grand periods, under the seventh trumpet, namely *the harvest* and *the vintage* of God's wrath; of which the following is a summary explanation: *The* 144,000 are the spiritual descendants of the twelve apostles, apostolically multiplied—the two witnesses in the line of faithful believers. They stand on *mount Zion*, or the *true Church*; and as *the followers of the beast*, have *the mark* and *name* of *the beast*; so have these the *seal of God* impressed, and the *name of God* written on their foreheads. They alone are able to learn the new song of the heavenly harpers, because they alone are the worshippers of the one true God, through the one true mediator Jesus Christ. Their exultation subsisting along with great temporal adversity is purely of a spiritual nature. They are virgins undefiled with women, inasmuch as they are free from the pollutions of idolatry. They follow the Lamb whithersoever he goeth, resolutely adhering to the religion

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of Christ. They are redeemed from among men, by the almighty power of divine grace. They are considered as the first fruits of Christianity unto God and the Lamb, an earnest of a more plentiful harvest, first at the Reformation, and afterwards at the Millennium. In their mouth was found no guile, for they handle not the word of God deceitfully, but faithfully, and simply declare the way of everlasting life. And they are without fault before the throne of God, having washed their robes, and made them white in the blood of the Lamb; God not imputing their trespasses unto them, but accounting them as if they had never sinned through the imputed righteousness of Christ, who was made sin for them, in order that they might be made the righteousness of God. Such is the state of the depressed church before the Reformation; of the faithful worshippers whom history mentions in every age, patiently exulting in their sufferings on mount Zion in the presence of the Lamb.

We next behold *another angel* (or Christian minister) suddenly appearing in the very midst of the *symbolical heaven*, and bearing the everlasting gospel. This striking type answers in every particular to the dawn of the reformation.—*Heaven* signifies either *the church* or *the state*, according as it is taken in a *spiritual* or *secular* sense. In the *first sense* Luther appeared in *the midst of heaven*; being an Augustine monk, and continuing for a time in communion with the church of Rome. In *the other sense* he also appeared in the *midst of heaven*, proclaiming his doctrine before the emperor, and the princes of the empire assembled in open diet. The gospel was his only weapon. He boldly maintained its doctrines; called upon men to renounce their vanities, and published a German translation of the Bible.

By the *second angel* who proclaims the fall of Babylon, the Author conceives that Calvin, and the reformed continental churches, in distinction from the Lutheran, are peculiarly intended. Not hesitating like Luther at once to throw off the yoke of the church of Rome, they avowedly *came out of her and were separate*, and scrupled not to apply to her the name *Babylon*, and to denounce against her the future dreadful judgments of God. By the same figure of speech that the *first angel* cried, that *the hour of his judgment is come*, this *second angel* proclaims, that *Babylon is fallen*. The sentence is as certain as if it were already executed: whence after the manner of the ancient prophets, the present tense is used instead of the future. *The third angel*, the author supposes to represent the insular church of England, which is not in all points professedly either Lutheran, or Calvinistic. For more than a century after the reformation, did the writings of the English divines, according to the description of the third angel's office, denounce the vengence of heaven, against those who still partook of the abominations of *the apostate Roman beast*, and loudly called upon the whole world to come out of *the harlot city*, lest they should drink of the wine of the wrath of God. Gloriously successful as the reformation eventually was, the patience of the saints was severely tried during its progress. Great was the increase, which the noble army of the martyrs then received.—Hence they had need of that consol-

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atory declaration, Blessed are the dead who die in the Lord, &c.

As *the little book* comprehends the whole period of 1260 years, it was necessary to notice the sounding of *the third woe trumpet*, which, like its two fellows, is comprehended *in that period.* The prophet therefore *does* notice it—but reserving a more particular account of the judgments included under it, for consideration under *the seven vials*, he here arranges them under the two grand divisions of *the harvest*, and *the vintage.* What particular events are signified by these, Bishop Newton justly observed could not be determined *in his day*, they being *then* future. But it has fallen to our lot to hear the voice of the third woe, and to behold in *the French Revolution*, the dreadful scenes of *the harvest.* But a more dreadful prospect is before us. The days of *the vintage* are yet future. For the time hath not yet arrived, when the great controversy of God with the nations shall be carried on *between the two seas*, in the neighborhood of *the glorious holy mountain* in the blood-stained vale of *Megiddo.*

[To be continued.]

Explanation of Scriptural Types.

No. XV.

(Continued from p. 301.)

Typical subjects—appendages to Moses and the Israelites.

1. The Paschal Lamb.

PHARAOH and the Egyptians persisting in retaining the Israelites in bondage, in opposition to divine remonstrances and judgments, God determined to inflict a judgment which should subdue their obstinacy, and constrain them to accelerate the departure of his people from the land. This was a judgment no less terrible and afflictive, than destroying all the first born in the land of Egypt. As the Israelites lived among the Egyptians, without some mark of distinction, they would be exposed to the slaughter of the destroying angel.—As a signal or token, God commanded Moses to direct the Israelites to kill a lamb, a male of the first year, without spot, and strike the blood upon the two side posts, and on the upper post of the houses in which they were—to eat the flesh, not breaking a bone, roasted with fire, with unleavened bread and bitter herbs, with their loins girded, their shoes on their feet and staves in their hand. This blood thus sprinkled was a token that the Israelites resided in the house, and the angel destroyed them not. This was a perpetual ordinance to the house of Israel. In this institution, we have an instructive representation of evangelical subjects. In this lamb, we have typically exhibited the Lamb of God who takes away the sin of the world. In the nature of the Lamb, innocent and patient, we see the benevolent and amiable nature of him who was meek and lowly in heart, who did no sin, neither was guile found in his mouth, who was holy, harmless and undefiled. The lamb furnished raiment and food; and Christ supplies us with white raiment to hide our guilt and shame, and meat which endures to eter-

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nal life. The lamb was killed and roasted in the fire; and God's lamb must suffer and be slain. The blood of the lamb must be sprinkled with hyssop upon the posts of the door; and the blood of Christ must be sprinkled on all the powers and affections of the soul. The lamb must be eaten with unleavened bread and bitter herbs; and Christ must be received in sincerity and truth, and faith attended with penitence and contrition for sin.—The Israelites were to attend this institution with their loins girded, their feet shod, and their staves in their hands, and this was a perpetual statute throughout their generations; and Christ must be received with a preparation of soul to follow him in the regeneration, and enter on the spiritual journey for the promised land; and the church, Christians, are to shew forth the Lord's death till he come, by attending his supper, the gospel passover feast, prepared to proceed for the heavenly Canaan. When the lamb was slain and his blood sprinkled on the door posts, the power of Pharaoh and strength of Egypt were virtually dissolved; and when the blood of Christ is sprinkled on the soul by faith, it destroys the dominion of Satan and sin, and purifies the conscience from dead works to serve the living God; and when Christ shed his blood on the cross, he spoiled the principalities and powers of darkness.—When the angel, destroying the first born of Egypt, saw the blood of the lamb on the posts of the door, he passed by the Israelites and destroyed them not; and the blood of Christ arrests avenging justice from the souls which are sprinkled with it.—They shall be mine, says God, in the day that I make up my jewels. O, the precious and availing blood of Jesus! May we experience its saving efficacy! Amen.

2. The PILLAR OF CLOUD and FIRE typical.

The Israelites, delivered from their Egyptian bondge, were to proceed through a pathless desert to the land promised to their fathers. On this occasion God conducted them by a very singular phenomenon, a pillar of cloud and fire. This was a visible symbol of the divine majesty and presence, and at the same time was typical of evangelical subjects.

(1.) Is not the Deity in scripture, frequently represented by fire, that pure and subtile element? and doth not the cloud aptly represent the imbecility and frailty of human nature, which is crushed before the moth, and at its best estate is vanity? When therefore the *Lord* came to the Israelites in a pillar of cloud and fire, did it not typify the great mystery of godliness, God manifest in the flesh? Was not the pillar of cloud and fire abiding with the Israelites, a lively emblem of the WORD, *made flesh and dwelling among us?* Especially when we consider,

(2.) That this cloud was a pillar of fire and gave light by night, so that the Israelites, in the midst of darkness, by its kind aid, had light in their dwellings; and Christ is the true light. By his advent, spiritually, the people that sat in darkness have

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seen a great light; and to them which sat in the region and shadow of death, light is sprung up; and this glorious sun of righteousness arises upon his Israel, with healing under his wings.—The cloud was not only a light, but also a guide to the Israelites, directed their journey, regulated all their movements, and the Israelites, by following it, were led in the right way to a city of habitation; and Christ is come a light into the world, that whoso followeth him might not walk in darkness, but have the light of life, and he will surely conduct those who follow his instructions and example, through the wilderness of this world, and through the spiritual desert of doubts, fears, conflicts, dejections, trials, and temptations to that better country, the heavenly Canaan.

(3.) The cloud was spread over the Israelites for a covering, and secured them from the scorching heat of the sun, and the inclemencies of the dreary desert; and Christ is to his people, in the heat of persecution and affliction without, and the agitation of spiritual contests and trials within, a hiding place from the tempest, a tabernacle for a shadow in the day time from the heat, and they may sit down under his shadow with great delight, and his fruit be sweet to their taste.

(4.) When the Egyptians pursued the Israelites, the pillar of the cloud went from before their face, and stood behind them, so the Egyptians came not nigh them; and in all the pursuits and assaults of their enemies, Christ is the tower and defence of his people, and protects them in the hour of danger. The angel of the Lord encampeth round about them that fear him, and delivereth them; and redeemed from their enemies, they will triumphantly sing the song of Moses and the lamb.

(5.) From the cloud God spake to his people, gave them laws and judgments, and made gracious promises to the obedient; and God who spake to the Fathers, in times past, in these last days hath spoken to us by his Son Jesus Christ. By him he hath made a most illustrious display of his existence and character. By his Son he hath revealed his eternal counsels and designs. By him he hath proclaimed the statutes and regulations of his government and kingdom. By him he hath published his glorious designs of redeeming mercy and grace and proposed to a guilty world, terms of pardon and acceptance. In his Son he is reconciling the world to himself. More especially, in his Son doth he manifest his peculiar favor to his chosen, and bring them near himself; through him doth he extend to them his special protection, care and grace, admit them to communion with him, and guide them to eternal rest in his holy and blessed kingdom.

'His wond'rous works and ways,
'He made by Moses known;
'But sent the world his truth and grace,
'By his beloved Son.'

3. The MANNA typical.

Among the typical subjects, in the history of Moses, the *Manna* deserves particular attention. The Israelites, now in the wilderness and destitute

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of food, were in great distress. God afforded them a miraculous supply. He caused to descend upon the ground a kind of sustenance singular and new. When the dew went up in the morning, behold, upon the face of the wilderness, a small round thing, as small as the hoar frost, lay upon the ground. And when the children of Israel saw it they said—It is manna, white, and the taste like wafers made with honey. Christ hath taught us in his conference with the Jews, that this was a type; and he hath exhibited the substance. Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. The typical import of this may be illustrated by the following remarks,

(1.) When the Israelites were in distress and could find no relief, while they were murmuring and provoking God's displeasure, God mecifully supplied their wants and wrought deliverance; and when mankind had destroyed themselves, when the church was involved in guilt and ruin, when it was in a state of enmity, and there was no eye to pity, nor arm that could save, God most graciously interposed and found a ransom, and his own arm brought salvation. Nor was the manna more unexpected and wonderful to the Israelites, than this salvation is astonishing and joyful to his people.

(2.) The manna descended from above and lay round about the camp, and every Israelite might procure a direct and full supply; and Christ, the true manna, came down from heaven, is brought near by the gospel, and whosoever will may come and participate in the heavenly food.

(3.) The manna was prepared for use by being ground in mills, and baked in the oven; and Christ was prepared to save by being wounded for transgressions and bruised for iniquity, and through his stripes are refreshing influences imparted to fainting souls. An omer (near four quarts) was assigned to every person, a rich and full supply; and Christ has made ample provision to supply the spiritual wants of all who apply to him; and all things being ready, gives the gracious invitation:

'Ho! all ye hungry, starving souls,
'That feed upon the wind,
'And vainly strive with earthly toys
'To fill th' immortal mind:
'Eternal wisdom has prepar'd,
'A soul reviving feast,
'And bids your longing appetite,
'The rich provision taste.'

(4.) The manna, when prepared, was as fresh oil and wafers made with honey, a most grateful and nutritious food; and Christ, the true bread, which comes down from heaven, to his people, is food most delicious and salutary, of which if a man eat he shall never die; nay, though he were dead, yet shall he live, and live for ever.—And do we not pray continually, Lord, evermore give us this bread?

(5.) The manna which was kept till the morrow, bred worms and stank—and was this without a signification? Does it import that past experience and comfort will not answer present exigencies and wants, and that God's people must be supported by renewed and daily

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communications of grace? And that human prudence, exercised contrary to God's directions, will be followed with disagreeable consequences?

(6.) The manna was continued to the Israelites while they sojourned in the wilderness; and Christ will administer to his church, to Christians, thro' their pilgrimage from this world to heaven. The manna ceased when the Israelites ate of the fruit of land; types ceased when the substance came, and ordinances will be superseded by the milk and honey of the heavenly Canaan.

4. The ROCK in the wilderness, typical.

Next to the miraculous supply of the Israelites in their distress with manna, that bread from heaven, we may consider, if possible, their more miraculous supply with water from the rock. In the solitary desert, parched and fainting with thirst, the Israelites murmured and complained to Moses, and he made his addresses to God for direction and relief. God instructed him to smite the rock in Horeb, with his rod, and from this with water, he abundantly supplied the many thousands of Israel. The apostle hath informed us, that this was typical, by assuring us, that this *rock was Christ*. Let us consider,

The rock is the emblem of strength, stability and permanency; and Christ is the precious corner stone, the sure foundation of his church, and whosoever believeth in him shall not be ashamed nor confounded. Moses smote the rock; and Christ was striken, smitten, of God and afflicted. From the smitten rock issued water, refreshing and abundant; and from Christ have proceeded those good tidings of great joy, of pardon and salvation, which have been as cold water to a thirsty soul—and Christ hath been to this desert, dreary world, as rivers in the high places, and springs in the valleys. If any one drinks of the water which he gives, he shall never thirst; it shall be in him a well of water springing up into everlasting life. From the rock smitten, issued a copious and gratuitous supply of water for the chosen tribes of Israel; and from Christ, suffering, hath issued that river, of which the vivifying and refreshing streams, those spiritual and gracious communications of light, love, peace, hope and joy unspeakable, make glad, and abundantly supply, the city of God; and whosoever will may come and take the water of life freely.

'Ho! you that pant for living streams,
'And pine away and die,
'Here you may quench your raging thirst,
'With springs that never dry.

5. The BRAZEN SERPENT typical.

The Israelites having murmured against Moses and against God, it pleased God to punish them with a great and distressing judgment. He sent among them fiery serpents which bit them, and much people of Israel died. This humbled and brought them to confess their sin, and intreat Moses to intercede with God for relief. Moses, making his address to God, was instructed to make a serpent of brass and erect it on a pole, with a direction to the Israelites, when they were bit-

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ten, to look to the serpent upon the pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass that he lived.—This Christ hath taught us was a typical representation. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.—And we may remark,

(1.) In these fiery serpents, ejecting and diffusing their venom in the bodies of the Israelites, do we not see those infernal spirits, that old serpent, the devil and his emissaries, injecting their sinful, their poisonous suggestions and insinuations into the souls of men?

(2.) In the venom of the serpents, its baneful and mortal effects, and the Israelites dying by it, we see the deadly nature of sin, that evil thing and bitter, its fatal influence, and the anguish and ruin it brings on immortal souls. The wages of sin is death.

(3.) In the setting of the serpent on a pole, we have prefigured, the lifting up of Christ on the cross. And I, if I be lifted up from the earth, will draw all men unto me.

(4.) In the Israelites bitten looking to the serpent of brass on the pole, we have figuratively exhibited, the looking of sinners, in distress and anguish from the wounds of sin, to Christ by faith, for relief, for pardon and salvation. Look unto me, and be ye saved, all the ends of the earth; *for I am God.*

(5.) And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, that he lived. In the relief which the bitten Israelite received through looking to the serpent of brass, we see typically the relief from the wounds and anguish of sin, which immortal souls receive, through looking to Christ by faith. Come unto me, all ye that labor and are heavy laden, and I will give you rest. O! the rest and peace which Jesus gives!

[To be continued.]

FROM THE PHILADELPHIA MAGAZINE.

MR. EDITOR,

I SEND for insertion in your Magazine some devout meditations of a young lady of this city, who died the last winter. They were written for no human eye but her own; and of course contain the very utterance of her heart. On her death bed she was desirous to commit the whole of them to the flames, lest the perusal of them by others might subject her to the suspicion of having written from some motive of pride or ostentation;—from which, indeed, she was more free than almost any other person whom the writer of this ever knew. She was prevailed on, however, not to burn her papers; and as the perusal of them has edified a number of her pious friends, so it is hoped that the appearance of some of them in the Magazine, may still farther extend their beneficial influence. The most of them relate to seasons of unusual religious solemnity, and were written in haste. A very few and unimportant corrections have been all that it was thought proper to make; and it

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is believed that no reader of taste and piety will think that the compositions need a farther apology, than the knowledge of the circumstances here recited.

PHILO.

Philad. June, 1808.

No. I.—*On the Morning of a Communion Sabbath.*

THE sacrament of the Lord's supper, instituted by our blessed Saviour himself, just before he made the great offering for sin, even the shedding of his own blood, is a seal of the covenant of grace, established by the almighty and unchangeable Jehovah with his creature man, through the mediation of his Son Christ Jesus. It represents all the benefits and blessings of this new and everlasting covenant, which are to be received by faith on our part, for the removal of our guilt in the sight of God, for the cleansing of our souls from pollution, and for the communication of all needful grace and strength, to enable us to persevere in the Christian course, uniting our souls to the Lord Jesus and sealing them unto the day of redemption. We are to give ourselves away, sweetly, voluntarily, entirely and eternally, to God through Christ, to obey his commands, to walk with him and to live to his glory.

This is the solemn transaction I am now again to renew; and O my soul! before thou makest an approach to that holy table in a public manner, to take the vows of God upon thee, canst thou in sincerity, appeal to that omniscient witness, who seeth in secret, before whom all the recesses of the heart are unveiled, and avouch him to be thy God? Solemn and awful is it, to enter into engagements with the Almighty. Yet, with a humble acceptance of his own most gracious terms, trusting solely to the righteousness of his adorable Son, and relying upon his grace and strength, I would most deliberately, most cordially, most thankfully, put my whole soul into his hands. I would take Him as my portion, Jesus as my Saviour, the Holy Ghost as my Sanctifier and Comforter.

I desire to walk in all his commands blamelessly; to seek the promotion of his glory, and to leave all my concerns to be disposed of according to his sovereign pleasure. And now, O thou almighty being! by whose power alone I shall be able to stand, wilt thou condescend to accept of this dedication, and grant me some tokens of thy favor? Bind my soul unto thyself by the strongest and the tenderest ties. Keep me ever mindful of my own weakness and unworthiness, but enable me to trust in thy strength. Make me to know thy covenant well. Unfold to my view its precious promises. Guide me by thy counsels in the path of duty, and by thy Spirit into all truth: and in the darkest season, enable me to trust in thy name and stay myself upon my God; and when death shall approach, whether in a sudden or a more gradual manner, may the recollection of this transaction, and, if it be consistent with thy holy will, the consolations of thy blessed Spirit, disarm him of his terrors, and present him to my view as a messenger of peace.

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May I with humble gratitude bear a testimony to the truth and preciousness of thy religion; then sweetly close my eyes upon this transitory scene, to awake in the realms of perfect light and love. Amen. Even so, come Lord Jesus.

August 18, 1805.

NO. II.—*Before going to the Table of the Lord.*

"I know, said the apostle, in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." I cannot doubt the power, the love, the faithfulness of my almighty Saviour. Much of it have I seen displayed in his dealings towards me; neither can I doubt that I have been enabled to commit my soul, my immortal soul, into his hands. Yet Satan, that busy adversary, would much interrupt that peace which I should derive from this assurance. He intrudes doubts into my mind with regard to those truths on which my salvation depends. But I know that all power in heaven and on earth is given to my Redeemer, and he hath promised that his people shall not be tempted above what they are able to bear; that his power shall rest upon them. O, I do see that Iam nothing, that I can do nothing that I every moment need his assistance. May this humble me, and bring me to an entire distrust of myself, and dependence upon his blessed Spirit. O that this, morning at his holy table, I may know the things that are freely given unto us of God. He invites me to come, he has provided a rich repast. O blessed Saviour! condescend to meet me at thine own table, and save me from the fiery darts of the wicked one.

After coming from the Lord's Table.

"Now I am thine, for ever thine,
Nor shall my purpose move;
Thy hands have loosed my bonds of pain,
And bound me with thy love."

Thy vows are upon me, O God! I have solemnly engaged to be thine. I have been enabled, I trust, to give myself away to my Saviour, at his own table, with that measure of faith he was pleased to bestow. I viewed in him all that my necessities required, and all that my soul could desire. That in comparison with his love, the world could present no object that could allure my heart. I felt that in his strength, I could go forward to all duties and trials, with a humble boldness. That even the fiery darts of the wicked one should miss their aim, shielded by his almighty arm. But ah! in my own breast, there still lurk many enemies to my Redeemer; still am I encumbered with a body of sin and death, that I fear will draw me from him and wound my peace. Be it then deeply impressed upon my soul, that I every moment need supplies of his grace; that I must keep near to him and continually seek his presence.

God forbid that I should glory, save in the cross of our Lord Jesus Christ, through which may the world be crucified unto me, and I unto the world. As I have this day professed to be his disciple, may I be enabled to walk even as he walked. May

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I put on the Lord Jesus Christ and be found continually, either in communion with him, or seeking to glorify him in the world. May love to God and man possess my whole soul. May I have something of the love and zeal, the self-denial, benevolence, meekness, patience and fortitude of the divine Saviour.

On the Pretence of Propriety for Conformity to the World.

PROPRIETY is a word of a very attractive sound: but all is not gold that glitters; and it becomes necessary to scrutinize the real import of that term in the mouths of those who rely upon it for the vindication of their conduct, before we can pronounce on the merits of that vindication. Now, Sir, it appears to me, that a numerous class of Christians in the higher and middling ranks in defending their habits of life on the ground of propriety, appeal to what the world denominates propriety in reference to its own maxims and principles, rather than to what is really proper in the sight of their great Lord and Saviour. I have been led to form this opinion from having observed them fly to propriety for their vindication, far most frequently, (I will not say exclusively), when an adoption of the habits of the world, or at least a very considerable approach to those habits, is to be defended. The world, no doubt, deems its own habits very proper; and those who thus defend an approximation to them may be justly suspected of having taken up a criterion of propriety not very unlike that of the world. Is this an uncharitable suspicion? Would it be thought to be so in other cases? Should we accuse any one of a want of charity, who expressed a suspicion that a person who acted like a rogue had the principles of a rogue? How can a suspicion of this kind be avoided in such cases, since we see that in the common course of things dissimilar principles lead to dissimilar conduct? Men do not "gather grapes of thorns nor figs of thistles." Their experience shews them that "a good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit." If this way of reasoning be just, we must pronounce that in most cases of any importance what is *proper* according to principles of one description is likely to be *improper* according to the principles of an opposite kind. Let the Christian then consider how widely the principles which he professes differ from those of his irreligious neighbors, and he will stand aloof from their general habits of life. In the employment of time, or in the use of property, will he not be extremely jealous of a close agreement with the world, since he is required continually to bear in mind, that time and property are the gifts of God, and to be employed for his glory; while the world, in receiving these gifts, scarcely thinks of the donor, and in its use of them has very inferior objects in view? A similar question might be asked with respect to various other particulars, as the education of chil-

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dren; the choice of serious occupations, of amusements, and of companions; and the general strain of conversation. It is not however my intention to enlarge on these and like points, though they are well worthy of the consideration of some of your able correspondents. I shall content myself with remarking, that if a Christian is indeed to be one who is *not of the world*, but is *chosen out of the world*;—if with him *old things are passed away and all things are become new*;—if he is not to be *conformed to this world* but to be *transformed by the renewing of his mind*, (the close connection of these sister-precepts clearly shewing that in the opinion of their author, St Paul, the mind will not be transformed while there is a conformity to the world): if such be the Christian, and such the rules prescribed to him, surely true propriety in his holy calling must rather be found in receding from the common habits of the world than in adopting them.

But there is not only a great agreement *in practice* between the world, and the class of persons under consideration, when they appeal to propriety. They agree very much with it *in their object*. Is it often, is it ever, their leading purpose on such occasions to be eminently moderate and self-denying; to set a Christian example to their irreligious neighbors, and wean them from their love of self-indulgence, and of shew and ostentation! On the contrary, it is generally avowed to be their *immediate* object at least to meet the opinions, to satisfy the expectations, to comply with the wishes, of their circle of acquaintance. "It is proper that our furniture should be fashionable, and our equipage and servants smart. It is proper to travel in post-chaises rather than in stage-coaches; or perhaps to travel with four horses rather than a pair in our own chaise. It is highly proper to visit *all* our neighbors in the country, with the exception, perhaps of one or two profligate characters; and both in country and in town to be almost as forward in making morning calls of mere form, or little more, as those who do not know the value of time, nor indeed well know how to get rid of it. Without an attention to such things, how is a character to be maintained in the world?"

Alas, Sir, here is the delusion. Such persons wish to maintain a character. But what character? Rather I fear, (on such occasions at least) one which shall obtain *the praise of men*, than one which shall procure for them *that honor which cometh from God only*. They do not bear in mind as they ought, that the approbation of men and that of God take in their general course directions as opposite, as the natural corruption of the one is to the adorable purity and holiness of the other; and that, if reliance may be placed on the dictates of divine wisdom, *what is highly esteemed among men is abombination in the sight of God*. Now if in their pursuit of propriety it be their leading object to conciliate the world, what must be the colour of that propriety which will answer their purpose? It must evidently be the propriety of the world, rater than that of the genuine disciple of Christ. *The world will love its own*; but what hope is

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there, that it will love what springs from a source so uncongenial to its principles and feelings as the gospel of Christ? *They that are after the flesh do mind* (i. e. relish and practise) *the things of the flesh, but they that are after the spirit the things of the spirit.*

But it will be alleged, that although it be the *immediate* object of these persons to conciliate the world, and obtain its approbation, their *ultimate* object is to reform it by making religion amiable in its eyes.

Without questioning the sincerity of those who urge this plea, I must be allowed to ask, whether the object it holds forth is not with many so distant as to be scarcely visible in the season of action, however it may be brought forward, and made a prominent feature in their defence? Such is the self-deception which we practise on ourselves, that nothing is more common than for a man to think that he is actuated by motives very different from those which really predominate in his mind. And when so many motives congenial to our natural propensities plead for an approximation to the habits of the world, is it uncharitable to suppose that they may sometimes bear rule, while their captive is under a persuasion that he is swayed by motives of a very different kind?

Let it however be supposed, that our votary of propriety is not subject to a delusion of this kind. Let it be granted, that he is under the predominating influence of a desire to render religion amiable by his conduct, and thus to recommend it to mankind. Are the means he adopts, such as the gospel will sanction? Let him study *its precepts, its spirit, and the example of its divine author.*

I am aware, Sir, on how wide a field I am now entering, and will labor to be concise. Not to repeat what has been already said on the contrariety of the Gospel to the usages of the world, let me beg your readers to notice the terms which it employs, when it speaks of the world, and to draw their own inference. Living *according to the course of this world* is, according to St. Paul, the same thing with being the slaves of Satan, and dead in trespasses and sins. St. James affirms, that *the friendship of the world is enmity with God.* St. John declares, that *the whole world lieth in wickedness*; and earnestly presses his followers to beware of its allurements, and expect its dislike. And our blessed Saviour is very full on this last point in various passages, and never intimates that his disciples must obtain the favor of the world in order to do good in it.

But does not the Gospel require Christians to attend to their characters among men, and to act in such a way as to recommend the religion they profess? Certainly in numerous instances: but mark the course which it prescribes. The disciples are instructed by their divine Master to lead men to glorify God *by letting them see their good works*; and St. Peter exhorts Christians to put to silence the ignorance of foolish men, and to dispose them to glorify God *by well doing*, and by their *good works.* Similar advice is

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given by St. Paul to Titus.—Christian women are enjoined to win over their unbelieving husbands, if possible, to the faith: how? *By chaste conversation coupled with fear* (a respectful demeanor,) and *by putting on the ornament of a meek and quiet spirit.* Servants are commanded to adorn the doctrine of God our Saviour *by obedience, honesty, fidelity*, &c. Instances of similar advice for recommending religion to mankind might probably be multiplied. Instead of inculcating on his disciples the necessity of obtaining the general approbation of mankind, Christ warned them, that general approbation would be an evidence of their not being faithful in their Christian course. "*Woe be unto you when all men speak well of you, for so did their fathers to the false prophets.*" We have one instance of a considerable body of Christians obtaining for a time *the favor of all the people*: but it is perfectly clear from the beautiful account which is given of them, that this was by no means obtained by worldly compliances, but by their singular eminence in Christian tempers and conduct.

Let us now turn to the example of our Saviour. He associated freely with mankind, and exhibited a perfect pattern of kindness and courtesy; and the general course of his life was, doubtless, that which unerring wisdom pointed out as the best for the success of his Gospel. But did either his kindness or his wisdom render him very solicitous to conform to the feelings and habits of his countrymen? Had this been the case, he would not have been, as was supposed, the carpenter's son: he would not have been a Galilean and attended by Galileans: he would not have resided at Nazareth: and (not to multiply proofs of this kind) he would not have passed his days in poverty, and have been followed only by the poor. He knew what violent prejudices would be excited against him. But he probably thought it necessary to mark by the circumstances of his life how widely he differed from his countrymen in his religious principles. Had he travelled on smoothly in the same tract as to externals with those whom he proclaimed to be on the brink of ruin, both temporal and eternal, he would not easily have persuaded any of them to think their state so desperate as he described it. They would have imagined, that one who took pains to reconcile his course of life to theirs, and to conciliate them by his compliances, could not in his heart think so very ill of them. With what prospect of success could he have called on them *to be born again*, and to become *new creatures?* Proceeding as he did, *wisdom was justified of her children. Many* even *of the chief rulers believed on him* during his life, and he scattered seed from which a plenteous harvest was reaped by his apostles after his ascension. But had he made greater sacrifices to the opinions of an unbelieving world, he might see, as St. Paul did under similar circumstances at a later period, that *his cross would have been rendered of none effect.* It will be unnecessary for me to trespass on the patience of your readers, by applying what has

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been said to the case under consideration. Jesus has left us an example that we should follow his steps; and though the infinite distance between the Saviour of the world and ourselves, frequently makes it impossible for us to follow them *literally*, yet through the divine aid, the *spirit* of his conduct is always within our reach, and should animate us in all our proceedings.

But if it could be supposed to be allowable to recommend religion to mankind, by such methods as the advocate for propriety would employ, would they answer his purpose?—Would an endeavor to please the world, by complying with its customs, make religion amiable in its eyes? As well might the proprietor of one of the grand scenes amidst the mountains and torrents of Cumberland attempt to heighten the admiration of the traveller by studding it with obelisks, and mock battlements, and alcoves, and white washed rocks, and formal cascades. Present Christianity to mankind in her native beauty, and after commanding their respect, she may win their affections. But bedeck her with ornaments uncongenial to her nature, and you expose her to contempt and ridicule. Some indeed will applaud such decorations; but how often will their praises flow from an unhallowed source—from a secret dislike of genuine religion! Her purity is too great for unhallowed eyes. Her noble simplicity is calculated to strike mankind with awe. How many therefore, who would willingly think themselves her votaries, like her better when exhibited under some disguise. They are in their hearts not displeased to find that she can be inconsistent; and that she betrays some symptoms of being half ashamed of the wide difference between herself and the world. They are flattered by her imitation of their conduct, and elevated in their own esteem, by her degradation. What true Christian would covet; what true Christian would not dread, the praise bestowed by such persons on the accommodating spirit of his religion?

And what effects are likely to flow from the system which it is the object of this paper to condemn? its tendency is to deprive Christianity of her spirit and energy; and to lead both those who adopt it, and the world at large, to endeavor to reconcile God and Mammon.

With regard to its effect on the Christians who adopt it, we are none of us sufficiently aware what inroads the world is continually making on our vigilance, and on our fidelity to our Lord and Master. How imperceptibly does its alloy insinuate itself, and debase the simplicity of our views and the purity of our conduct! Shall we then venture on a system, which is to invite, as it were, this evil, and to place us, inflammable as we are, in the midst of flames? Men of mere worldly prudence would be thought mad if they acted in a similar manner.—What would be said, if a man, who had a strong natural propensity to drink or to game, were to make it his plan to conciliate drunkards or gamesters by adopting their habits of life as far as he could in any way

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reconcile them to his principles? We find no difficulty in deciding in this case, because drunkenness and gaming are vices which strike us with horror. And if we also saw in a proper light luxury, ostentation, a misuse of property and of time, and that apathy of soul towards God and religion which accompanies such sins, we should find as little difficulty in the case under consideration.

But the mischief will be by no means confined to ourselves. The effect on others will be most disastrous and lamentable. Some hints were given on this point in what was said on the conduct of our blessed Saviour. Could any scheme be devised more likely to lull the consciences of our irreligious acquaintance asleep, than an apparent endeavor to adopt their general habits of life as far as possible, and to let the difference between us and them be as little visible as may be! Many of them will probably be willing to meet us half way; and by using moral language, and gravely expressing in general terms their respect for religion, will endeavor to pass with us for persons who differ little from us in principle. And what will be the result of this conspiracy to disguise the truth, and hood-wink the conscience, by making opposites appear to agree? The irreligious party will continue as irreligious as ever, though somewhat more decorous perhaps in his conversation and conduct: but he will be deluded into a good opinion of himself by the countenance his course of life receives. The religious man will find the energy and vitality of his principles on the decline, and becoming languid and feeble. He still probably professes the great truths of religion, and omits none of its outward observances: but he is already on the confines at least of being *neither cold nor hot*, and in imminent danger of having a *name to live while he is dead*. This general picture will vary according to circumstances, and through the operation of counteracting causes, even its leading features may sometimes disappear: but I would appeal to any one who has been in the toils of the system which has been described, and through divine grace has escaped from them, whether its tendency has been falsely delineated.

Ch. Ob.

Religious Intelligence.

EXTRACTED FROM THE PHILADELPHIA INTELLIGENCER.

Extract of a letter from the Rev. Edward D. Griffin, of Newark, N. Jersey, to the Rev. Dr. Green, of Philadelphia.

Newark, N. J. March 31, 1808.

DEAR SIR,

I AM very willing to give you a general and succinct relation of the wonders of divine grace which we have witnessed.

About the first of December, 1806, we were encouraged with some symptoms of a revival of religion in this village but they quickly disappeared. In March, 1807, they were renewed by means of several instances of sudden death; but again passed off, leaving no effects, at that time apparent, except on three or four persons who have

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since made a profession of religion. The death of Doct. Macwhorter, in July, made a great impression on the congregation, which was sensibly deepened, in the month of August, through the instrumentality of the Rev. Gideon Blackburne, who preached several times here with great zeal and energy. Though nothing extraordinary at that time appeared, yet we have since been able to trace first impressions to each of the four seasons above mentioned. The leaven was secretly and increasingly working for nine months before it became evident. We have since discovered, also, that, during the summer, God was preparing some for the scene which was about to open by impressive and often repeated dreams. Days of dissipation were separated by nights in which fancy would bear the sinner to the bar of God, and fill him with the terrors of the final judgment;—terrors, which, though dissipated by the morning, would return with returning sleep.—These nightly alarms gradually fixed the waking thoughts.—Thus at a time when every thing appeared to be still around us, secret anxieties were preying upon a number of persons, which, so far from being the effect of sympathy, were known only to God and themselves. In the latter weeks of August, I knew of nothing special in the congregation, except two or three persons who began to be awakened, and four Christians whose desire for a revival of religion were too earnest to be concealed from their minister. In this precise posture things remained for about a fortnight. To a few it was an hour of awful suspense. But in some of the last days in August it became apparent, that the desire for a revival was rapidly spreading among the communicants.

As our sacramental Sabbath was approaching, this church, in connection with two neighboring churches, agreed to set apart the preceding Friday, (Sept. 4,) for fasting and prayer; partly as a preparatory service, but chiefly to make supplication for effusions of the Holy Spirit. The day, which was spent in prayer, singing and short addresses to the people, was marked with unusual stillness accompanied with pleasing appearances of humility, earnest desire, and and a sense of entire dependence. On the following sabbath, a number of persons assembled, at nine o'clock in the morning, to spend an hour in praying for their minister, and for the blessing of God on the exercises of the day; and this has since become the stated practice of almost all the praying people of the congregation;—a practice which has been accompanied with effects very refreshing to themselves, and materially beneficial to the cause of evangelical piety. Those who attended at this first season, unexpectedly found themselves animated with desires, unfelt before, that God would, that very day, bring out his perfections to the view of the communicants. *And this He did*, to a degree that many had seldom or never seen before. On the evening of the following Monday, at a lecture preached in a private house, the first feelings which denoted the extra-

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ordinary presence of God, and the actual commencement of a revival of religion, were awakened; perhaps in every person that was present. It was no longer doubtful whether a work of divine grace was begun. During that and the following week, increasing symptoms of a most powerful influence were discovered. The appearance was as if a collection of waters, long suspended over the town, had fallen at once, and deluged the whole place. For several weeks, the people would stay at the close of every evening service, to hear some new exhortation; and it seemed impossible to persuade them to depart, until those on whose lips they hung had retired. At those seasons you might see a multitude weeping and trembling around their minister, and many others standing as astonished spectators of the scene, and beginning to tremble themselves. One sabbath, after the second service, when I had catechised and dismissed the little children, they gathered around me, weeping, and inquiring what they should do. I know not but a hundred were in tears at once. The scene was as affecting as it was unexpected. Having prayed with them again, and spent some time in exhortation, I attempted to send them away; but with all my entreaties I could not prevail on them to depart until night came on, and then I was obliged to go out with them, and literally force them from me. But this excitement of animal feelings, incident to the commencement of revivals of religion, soon subsided, and the work has ever since proceeded in profound silence.

Early in September, there were formed many private associations for prayer,—some male, and some female,—the happy influence of which has been manifestly and largely felt. I never before witnessed the communication of a spirit of prayer so earnest and so general, nor observed such evident and remarkable answers to prayer.—The agonies of parents have been such as to drive sleep from their eyes, and for weeks together, have been seemingly as great as their nature could well sustain. And these parents, in every case that has come within my knowledge, have each several children who are already numbered among the hopeful converts.

Many professors have been severely tried, and not a few have, for a time, given themselves over for lost. The Lord has indeed come to search our Jerusalem with candles, and to discover the men that were settled on their lees. Awed by the majesty of a present God, many could say, with Moses, "I exceedingly fear and quake." I could not help saying, If this glimpse of light dissipates so many hopes, what effects will attend the final judgment!

This work in point of *power* and *stillness*, exceeds all that I have ever seen. While it bears down every thing with irresistable force, and seems almost to dispense with human instrumentality, it moves with so much silence that, unless we attentively observe its effects, we are tempted, at times to doubt whether any thing uncommon is taking place. The converts are strongly marked with

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humility and self-distrust. Instead of being elated with confident hopes, they are inclined to tremble. Many of them possess deep and discriminating views; and all, or almost all, are born into the distinguishing doctrines of grace.

I suppose that there are from 230 to 250 who hope that they have become the subjects of divine grace; and many remain still under solemn impressions, whose number, I hope, is almost daily increasing. The subjects of this work are of all *ages*, from nine years old to more than three score years and ten; and of all *characters*, including drunkards, apostates, infidels, and those who were lately malignant opposers; and of all *conditions*, including poor negroes, and some of them hoary with age. I cannot refrain from mentioning, among the hopeful converts, three young gentlemen, of the first talents and education, and of excellent families, who have abandoned the study of the law, in which they had been employed for two years, to devote themselves to the gospel ministry.

We have had but one sacrament since the work commenced, at which time we received ninety-seven new members, out of one hundred and two persons, who had been propounded a fortnight before.

While we gaze with wonder and delight at these glorious triumphs of the Prince of Peace, and weep for joy to hear our babes and sucklings sing hosannas to the Son of David, we cannot but join in a general response, and cry, "Blessed is he that cometh in the name of the Lord; hosanna in the highest."

I am, dear sir,
most affectionately yours,
EDWARD D. GRIFFIN.

Letter from Mr. Morrison, the Chinese missionary from the London society, to the Rev. Dr. Staughton.

Canton, Sept. 30, 1807.

Rev. Sir,

AFTER a passage of one hundred and thirteen days from New-York I arrived at Macao roads on the fourth instant.—Our dear Lord graciously preserved me and my companions on ship-board, amidst some heavy gales of wind in the Indian Ocean.

When on shore at the island of Java, amongst the Malays, I observed that the impositions of the man Mahummed prevailed amongst them. I was led to wish that the believers on the western continent would send a missionary to Batavia, to declare amongst them the unsearchable riches of Christ. To Englishmen that post is inaccessible.—Without the mosque, at Angir, in the straits of Sunda, is a pool in which the Malays wash their feet before they enter into the holy place: but of the blood of Jesus which cleanses polluted consciences, they know nothing.

The field of missionary labor in China is inconceivably extensive. O! when! when will the time come in which it may be said of the kingdoms of this world "they are become the kingdoms of our God?" Whatever the wish of the people of

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this country be, their ignorance, idolatry and superstition cry in the most melting language, "come over and help!" The instances that have occurred during my short stay here of the grossest idolatry have been frequent.

My first object is to acquire the language, and in order to that, permission to reside here. I hope the Lord will ordain it so; but there is, according to human probability, much reason to fear it will be denied.

The Chinese are surprised that I have come hither, being neither captain, mate, supercargo, nor doctor. I was at first very much teazed by their inquiries and solicitations to purchase goods. They have not learned to call me any thing more than "the passenger."

I felt very much, a few days ago, for the priests of a very large temple of Foĕ, on an island opposite to the factories. Boys are initiated and trained up to the priesthood. The young men were very ignorant and simple. They asked if we had gods like theirs in America; if we burnt sweet scented wood to them, &c. When I said we had not two, three, or four "poo-sæat" gods, but only one, they were quite surprised.—There are at this temple one hundred and sixty priests, and nearly the same number of idols, some of them fifteen or twenty feet high.

My best regards to Mrs. Stoughton. Favor me with a line, and sometimes remember at the throne, him who is yours in the faith of our Lord Jesus.

ROBERT MORRISON.

TO THE SAME.

Serampore, 16th Nov. 1807.

REV. AND DEAR SIR,

YOUR very obliging letter, dated 18th November 1806, gave me great pleasure, and I owe you many thanks for it. How different is Christian love from all other affections. The love of Christ constrains us and draws our hearts together; though we have never seen each other in the flesh, and never may; this sacred binding principle unites us and makes us hail the day when we shall see and be with each other to part no more.

I am placed over a small church at Dinagepore, and have lately had two persons added to it, and I hope for another shortly; but ours is a day of small very small things. What you say encourages me, "generations to come will rejoice in the harvest that grace ensures from the seed you are sowing." Who more than the Christian missionary may say, "None of us *liveth* to himself, none of us dieth to himself." Oh! that I may live for my Saviour and my fellow creatures, and die, sealing my eternal obligations to him with my last breath.—It is truly sowing *in tears* often; but this is our encouragement, the promise is not only to Whitfield converting thousands, but to the laborer whose present fruit is only *tears*. "He shall reap in joy."

I have lately been reduced to a state of great weakness and lassitude, so that I was prevented from engaging in active labors for some months; but a visit to Serampore, and the change of

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air have in a great measure restored me.

I rejoice that American Christians have lately done *so much* for the cause of the translations here; and I hope it will not be a transient flame of zeal, for the expense of these translations will continue for some years to come. When accomplished—when the words of eternal life are translated and published in ten languages, will there not be joy on earth, will there not be joy in heaven?

I intreat my best love to Mrs. Staughton, and all your family, all your church. My best love to dear captain Wickes if with you. I remain, reverend and dear sir, most affectionately yours.

IGN. FERNANDEZ.

Letter from the Rev. W. Carey to the Rev. W. Rogers, D. D.

Calcutta, Nov. 25, 1807.

My dear Brother,

I LEARN from captain Jones that the Bingham will sail in a day or two, and therefore write you a hasty line, intending to make amends, by a more circumstantial account of our affairs in my next.

We, my dear brother, have lately been in a very perilous situation. Government sent us a letter absolutely requiring us to remove our printing press to Calcutta, that it might be under the inspection of proper officers appointed by them for that purpose, and requiring us not to preach to the natives, distribute pamphlets, or do any thing which had a *tendency to convert* the natives. You may suppose that this caused us much distress, and occasioned many particular and special meetings for prayer; it did so, and the Lord heard and delivered us from all our fears.

The Danish govenor was very firm; he assured us that he would not suffer the printing press to be removed by any negotiation, and that if forcible measures were resorted to he would strike the flag and surrender himself a prisoner of war. We were, however, greatly distressed. The idea of a breach of amity between two nations, taking its rise from us, was a matter of deep concern; we therefore resolved to try all mild measures while we could. Myself, therefore, and brother Marshman requested a private audience with Lord Minto. We conversed with him freely upon the affairs of the mission. He treated us with much respect, and at our request gave us leave to present him with a private memorial upon the subject of the mission; which we did, and which was followed by a letter from government to us, revoking the order respecting the press, and recognising the circumstance of our distributing pamphlets through their dominions.

All this distress arose from a Persian translation of a Benaalee pamphlet, which contained a life of Mahummed, mostly extracted from the preliminary discourses to Sale's Koran, and followed by a few reasons why we did not believe the Koran to be of divine authority, or Mahummed to be a prophet of God. This pamphlet was put into the

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hands of a Mussulman, who took the shortest way of answering it; he showed it to his master, and he represented the matter to government, and occasioned us all the trouble and anxiety above mentioned.

Though deeply distressed, yet I felt a confidence in God that he would make all these trials turn out ultimately for the furtherance of the gospel; I trust this will indeed be the case. Accept my assurance of particular love, give the same to Mrs. Rogers, to Mr. Ralston and all other friends. I am very affectionately, yours,

W. CAREY.

Letter from W. Carey to the Rev. Dr. Staughton.

Calcutta, Nov. 25, 1807.

MY DEAR BROTHER STAUGHTON,

I HAVE this day learned from captain Jones, that the Bingham will sail immediately, I therefore have written to Dr. Rogers a hasty letter giving an account of some of our troubles; as I am not fond of seeing others querulous or of being so myself, I shall give you an account of some of our bright-side circumstances.

Among the natives our success has lately been small, and gloomy things preponderate. We hear good tidings from one place about a hundred miles off; but near us see very little to encourage. Among the Europeans in Calcutta, the Lord has been working, and our prospects are greatly improved. I have reason also to believe that one Armenian is converted. We have raised the shell of our place of worship, which including the portico is seventy feet square.

To-morrow my son Felix, and brother Chater, with their wives and children, sail for Rangoon; their baggage has been for some time on board the ship, but they have been detained by an embargo. O, may God make them the instruments of abundant good to that dark country! in which the gospel of salvation by the blood of Christ has never yet been published to the natives, unless we admit that some of the Roman Catholic mission may have done it. We hope soon to set up three more missionary stations; the death of a much respected friend up the country has led to some steps which will probably end in the settling of a brother there: we think of trying immediately also to send one to Oorissa, and anther to Chitagung. I hope no obstacles may arise to prevent these arrangements from taking place. Brother Fernandez has just left us, he has been down for the benefit of his health, which I am happy to say, is in a great measure re-established. Brother Chamberline is at Cutwa, laboring with all his might in the work of the Lord! both he and brother Fernandez have seals to their ministry.

The printing of the first volume of the Bible in Bengalee is now finished, and that of the second which will contain the historical books from Joshua to Esther (inclusive) is begun. If I can see this finished and a second edition of the Pentetuch, I shall feel easy about the Bengalee Bible; the translation will

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undoubtedly admit of further improvements, but they will be inconsiderable when compared with the bulk of the work.

The Sangskrit New Testament is printed to the middle of the Acts of the apostles. That in the Oorissa language to the middle of John's gospel. In Mahratta and Hindoosthanee Matthew is nearly finished, and the printing of it in the Gujarattee is begun. We had begun printing the Persian New Testament, but a converted Mussulman (convinced of the falsehood of Mahummedanism by reading the Koran) Mr. Nathaniel Sabot, an Arabian, one of Mahummed's own family, who has resided several years in Persia, coming to Serampore, the printing of Persian was deferred until he could revise, and correct it. He is now with Mr. Martyn an Evangelical clergyman, who is with all his soul laboring in the Persian translation. Five other translations are carrying on; but the printing must be delayed until we can cast types in the characters, which, though we have constantly four or five letter founders at work, will require time. I hope our gracious God will carry us through the whole.

I must conclude by assuring you that you and my American brethren are frequently remembered by me in my poor addresses to the throne of mercy; give my Christian love to all who feel interested in our concerns, particularly to Mrs. Staughton, and to Mr. and Mrs. Ralston. Yours affectionately,

W. CAREY.

DIED, on the evening of the 21st December last, in the 83d year of his age, the Rev. JOHN NEWTON, Rector of St. Mary, Woolnorth, Lombard Street, London. He was 29 years rector of that Parish, and had formerly been a long time curate of Olney, Bucks.

Taken altogether Mr. Newton's life was singular, and in many respects extraordinary. The first and second periods were a direct contrast. In the former, seldom has human depravity gone greater lengths, or rendered a character and conduct more contemptible and malignant. In the latter, seldom has Divine Grace been more illustriously displayed, in respect of the person reclaimed, or more beneficially in regard of its influence on others. Drenched in wickedness, his greatest, if not his only aim was either to devise or perpetuate iniquity; and his happiness, if it may be so called, was in proportion to his success. Among those with whom he then associated, he was the most unlikely to serve the Redeemer; and yet on looking back and around among them, like Job's servant, he said, "I only am escaped alone to tell the news of divine grace."

During the first period of his life, his dangers were great and frequent, his sufferings sharp and severe, and his deliverances surprising and almost miraculous.—But of this period I shall say no more, as he has given a full and particular detail in the "Authentic Narrative" written by himself.—This narrative cannot fail to interest, entertain and edify readers of almost every

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description.—While it is a statement of facts, the incidents are as surprising and unexpected as the fictitious incidents of any modern romance.

Inwardly changed, his whole conduct was turned into a new channel. Every object appeared in a new light. He now saw and adored the gracious hand, which supported and delivered him. He admired the patience which bore with him under all his ills.

Having tasted that the Lord was gracious, his heart was filled with gratitude; and he zealously defended the faith which he once endeavored to destroy. From love to God, and tender regard to the souls of men, he was active and indefatigable in his master's service. He was clothed with humility; and often said, that such a life as he had to look back upon, and such a heart as he felt within him, were cause enough to keep him humble all his days. Mild in his manners, and fervent and unaffected in his piety, he conciliated the esteem and affection of the religious of all denominations.

He was the intimate friend of the celebrated Cowper as may be seen in Mr. Newton's preface to Cowper's poems; and while living together at Olney, these two composed the well known Olney hymns, which are certainly among the best extant.

Mr. Newton is well known by his numerous works, among which are his "Omicron's Letters." These were the first he published and were universally admired. He had a peculiar happy talent at letter writing, and his epistolary style has justly been considered a model. His works have undergone several editions in England and Scotland, and have been published also in America.

I shall conclude this token of affection for Mr. Newton in his own words. "If" said he, "either extreme wickedness on the one hand, or the exceeding greatness of grace on the other, should award the palm in Heaven, I will dispute the precedency with Paul himself; he opposed Jesus of Nazareth, because he thought he ought; I opposed him, because I was determined I would."

ORDINATION.

ON the 28th of April 1808, the Rev. Luther P. Blodget was ordained to the pastoral charge of the church and congregation at Rochester, (Vermont.) The Rev. Aaron Cleveland (Missionary from Connecticut,) made the introductory prayer; the Rev. Lemuel Haynes of Rutland, preached from Exodus xxxii. 21; the consecrating prayer by Rev. Elijah Lyman of Brookfield; charge by Rev. Holland Weeks of Pittsford; right hand of fellowship by Rev. Jedediah Bushnell of Cornwall; and the concluding prayer by Rev. Jonathan Hovey of Waybridge;—all was conducted with solemnity, decency and order.

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POETRY.

Nature and Means of Sanctification.

"The path of the just is as the shining light."

BEHOLD the glorious orb of day,
First glimmering thro' th' opposing hills,
Now hasting to the noon-tide ray,
With lustre-bright'ning as he climbs.

Such is the saint, and such his course,
One glory and one God they own;
Their warmth diffusive like its source,
Like pure their light, their influence one.

From faith just opening into day,
And hope from death but one remove,
Thro' mists and clouds he cuts his way,
And struggles into realms above.

Insatiate for a Saviour's grace,
His grace the pole-star and the prize;
His love impelling to the race,
By love attracted to the skies.

Immur'd in earth, inur'd to sin,
His steps incipient languid move,
He tires, and doubts the birth divine,
Lusts, and fears lost the path of love.

But daily to a higher goal
Advancing, leaves some lust behind,
Or steady mounting to the pole,
Breaks thro' the vapors of the mind.

With knowledge, love and joy increase,
With love and joy, a warmer zeal,
With zeal, his faith and hope and peace,
Faith hope and peace of God's own seal.

Yet ah! frail saint, by pride allur'd,
How oft doth sin renew thy fears?
Thy faith and light and hope obscur'd,
And peace and joy exchang'd for tears!

How oft doth thy corruption brood
An offspring fatal to thy flight;
Divert to paths with dangers strew'd,
And leave thee in primeval night!

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But mark! the glory of the skies,
Like thee once languid in his course;
He rose, and thou like him shalt rise,
Renew'd thy strength, increas'd thy force.

Retiring, broken at defeat,
Thy Saviour shall thy grace renew;
Sorrow and shame urge on thy feet,
And hope new fledg'd, light wing'd, pursue.

So from the strand, at flowing tide,
The baffled waves receding fly,
But swift return, on every side,
Break o'er the bound, and gain the sky.

Saint! to thine altar, there's defence;
Read closer in his works thy Lord;
And in his various Providence,
On the same page his works and word.

Prostrate before his Saviour's shrine,
The just to his memorial flies,
And rising thro' the outward sign,
Into the inner temple pries.

Caught with a Patriarch's storied love,
A Prophet's zeal, Apostle's grace,
His heart to emulation moves,
And all his soul and life is praise.

Arm'd with their weapons—for the field
Where Stephen bled, and Paul o'ercame,
And cover'd with their proffer'd shield,
Shrinks from no danger, dreads no shame.

One in their warfare, Lord and foe,
The influence one, and promise giv'n,
Defeats the lusts which they o'erthrew,
And mounts o'er heaps of slain to Heav'n.

Thus do his light and life increase,
And shine a dark'ned world to bless;
Till partial love and knowledge cease,
And perfect glory crown the grace.

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Rev. JOHN FLAVEL.

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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. I.] OCTOBER, 1803. [NO. 10.

Memoirs of the Rev. John Flavel.

PERHAPS no miscellaneous reading is more interesting and profitable, than the memoirs of pious and useful men. They present an interesting picture, which impresses on the mind the excellence of a virtuous life; persuades us to estimate the good man's enjoyments, and to aspire to those attainments which give composure in the hour of death. The views, employments, and resolutions of the venerable saint, are listened to with attention by the young believer; and as the youthful warrior's ardor kindles at the recital of the great atchievements of some valiant hero; so the wondering disciple is animated in his newly discovered path; desires to overtake his superiors in the faith, and especially to imitate his divine example, the captain of his salvation. The persuasive sermon, the pathetic exhortation, and the flowing essay have their influence and their use; but their impression is far less durable, than that which is made by the exemplary conduct of some esteemed character. This is the fruit presented to the view, while those are merely its description. Few men have left so good a name behind them, and have been so useful in their labors as the learned and pious Mr. John Flavel, the beloved and faithful minister of Christ at Diptford, and afterward at Dartmouth, in Great Britain. He was the eldest son of the Rev. Richard Flavel, of Broomsgrove, where he was born in 1628. He was religiously educated by his father, and early sent to the University of Oxford, where he distinguished himself by a faithful application to his studies. Soon after he commenced bachelor of arts, he was ordained in 1650, an assistant to Mr. Walplate in Diptford, whom he shortly after succeeded in the rectory. Sensible of the weight of his charge, he diligently applied himself to the work of his calling, and devoting himself to

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reading, meditation and prayer, he rose to eminence and reputation in the church.

In 1656, he received an invitation from the people of Dartmouth to be their minister, which he accepted, and was associated with Mr. Allein Geere. Here God crowned his labors with great success. Faithful to his flock, he sought every occasion to do them good, and zealously preached the gospel of Christ among them; though the civil arm was raised against him, and threatened his destruction. One of his judicious hearers expressed himself thus concerning him: "I could say much, though not enough of the excellency of his preaching; of his seasonable, suitable and spiritual matter; of his plain expositions of scripture, his taking method, his genuine and natural deductions, his convincing arguments, his clear and powerful demonstrations, his heart-searching applications, and his comfortable supports to those that were afflicted in conscience."

He was a nonconformist, and when the act of uniformity deprived him of his living, he still labored among his people with undiminished exertion. When the Oxford act went into operation, he was compelled to leave Dartmouth, to the great affliction of his people. He retired to Slapton where he continued to preach, to as many as dared to resort thither, in defiance of the act against conventicles; and though driven abroad by the persecuting spirit of intolerance, he continued to assert boldly the truths of the gospel. On a change of measures he returned to Dartmouth, but was soon obliged to flee again, by a repeated enforcement of the acts of parliament. He now went to London, hoping that he might be more useful there, than in the neighborhood of Dartmouth. After a short stay at London and a narrow escape from the hands of his enemies, he returned once more to Dartmouth, where he was confined a close prisoner to his own house; yet he kindly received all who would come to him undiscovered, and made his prison a temple of worship.

In 1687, the penal acts beforementioned were dispensed with, and Mr. Flavel, who had long been checked by legal restraint, now resumed his former public labors, with renewed zeal, and shone with brighter lustre. He now preached and published his eleven sermons entitled "England's Duty," which manifest his piety and independence in the cause of Christianity.

He had vowed to the Lord in his confinement, that should he again obtain his liberty, he would improve it to the advantage of the gospel, which he conscientiously performed both by public and private exertion.

The last sermon which he preached was at Ashburton from 1 Cor. x. 12; which was a pathetic and excellent discourse, tending to awaken careless professors to be solicitous about their souls. His death was sudden. He had appeared to be in usual health during the evening; while at supper he complained of a numbness in one hand, which alarmed his wife and friends. As they were carrying him to his chamber, he

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expressed an opinion that it would be the last time, but added. *I know that it will be well with me.*

Thus died in peace this man of God, on the 26th of June 1691, in the 64th year of his age.

Mr. Flavel was a man of middling stature, and full of activity. With his friends he was social and communicative; to the poor and distressed, he was liberal and compassionate. He was much devoted to reading and meditation, and the productions of his pen to this day administer consolation and instruction to Christians of every station. His writings evidence a disposition to instruct the ignorant and sooth the afflicted, rather than to display his own talents and erudition. That however he was a man of high literary attainments is abundantly evident; and his talents were employed to the noblest purpose. He had a peculiar faculty of adapting his discourses to the meanest capacity, and of drawing divine instruction from the most common objects and incidents of life. For the truth of this remark the reader is referred to those original and interesting treatises, the one entitled "*Husbandry Spiritualized*," the other. "*A new Compass for Seamen*," in which the author has with uncommon judgment suited his language and matter to those whom he addressed. The learned and critical have affected to despise performances like these, but they can never deprive them of merit. Christianity was first taught by parables, and their excellency in catching the attention is unrivalled.

His treatise called, "A saint indeed, or how to keep the heart," is deservedly esteemed. The following testimony in its favor is interesting. Mr. Flavel being in London in 1673, his bookseller Mr. Boulter, informed him that some time before, a gay young gentleman enquired in his shop for play books. Mr. Boulter told him he had none, but shewed him Mr. Flavel's treatise on *keeping the heart*. The gentleman read the title, and glancing over several pages, profanely censured and condemned both the book and its author. Being further urged, he at length bought it, but declared that instead of reading it, he would tear and burn it, and send it to the devil. The book was then refused to him, upon which he promised to read it. About a month after the gentleman came into the shop again, in modest habit and with a serious countenance, thus addressed Mr. Boulter: Sir, I most heartily thank you for putting this book into my hands; I bless God who moved you to do it, it hath saved my soul. He then bought an hundred more of them to distribute, to the poor, who were unable to buy them, and left the shop, praising and admiring the goodness of God.

The sermons of Mr. Flavel are plain and practical, and from a number of them entitled *the fountain of life*, it is evident that his constant endeavor was to preach Jesus Christ and him crucified.

Of Mr. Flavel's private life, it is worthy of remark, that his equanimity and humble deportment, were prominent traits in his character. His family af-

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flictions were great. He left his fourth wife a widow, and yet under all his trials he was patient and resigned. His *token for mourners* shows the improvement which he made of afflictions, and the source from whence he derived his consolation.

It appears from his work on the soul of man, on what his mind was much employed. He looked forward to a more glorious state of existence; considered the world beneath his pursuit, and the kingdom of God and his righteousness, the great objects of attainment. The peace and union of the church he zealously sought, and labored much to effect; and spent the last days of his life in promoting the design.

When he saw the heads of agreement subscribed by the London ministers, he told a friend then with him, that he could say with Simeon: "Lord, now lettest thou thy servant depart in peace." Thus after a life spent in the service and consolation of the church, he employed the close of it in laying a foundation for her future quiet and prosperity.

Extract of a Letter from the Rev. Seth Williston.

Lisle, July 18th, 1808.

REV. AND DEAR SIR,

I PROPOSE, with this, to send you some sketches of the life of Mrs. Pixley with a view to their being inserted in the Magazine. Biography is interesting; and the lives of those who have lately lived, if otherwise equal, are, I think, preferable to those taken from books, which are already in the hands of a part of your readers. There may be some objections against the biography which I send you. It may be objected that there is not enough of her own views, feelings and words contained in it. I acknowledge there is not so much of this kind of matter as I could wish. Had I only penned down all which I have heard her express myself, this sketch would not be deficient in this respect. I had made some such minutes years ago, and I trusted too much to my memory, which is apt to let slip particular expressions, &c. I was with her a few hours before she died, but she was gasping for life, and could hardly articulate. She was considered as a kind of female Lot in the place where she lived, and was known extensively in this part of the country as a woman of piety. It is one argument in favor of its publication that it will be interesting to those who take the Magazine in this part of the country. One of the Magazines still comes on directed to her, and is taken by her daughter, Mrs. Pumpelly. We have read the lives of many eminent for piety, who have died in New-England, but have not read the lives of any, who have lived and died in these new settlements.

Another objection which I expect will be made against the biography, which I send you is its length. It may be said that too much time is taken up since we have so little account of the life and death of the woman. The *method* which I took was calculated to take up time; but I thought it might be the most profitable method to my hearers, and who

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knows but it may be the most profitable method to your readers? The Magazine publishes sketches of lives, didactic pieces and exhortations apart, here they are put together. After all, it is submitted to the discretion of the editor. If the piece should need any apology to be made to the public for its publication, I wish you to make one yourself, and not consider any thing which I have written to you as a preface to the sketches.

The public are hitherto a little disappointed in the new Magazine, in having no more account of the wonderful work of grace which we hear is going on in the land. I believe there is no one thing which induces a greater number to try to make out the money necessary to obtain the Magazines, than a desire in this way to obtain correct information of the revivals of religion in our land and in different parts of the world, together with the success of the missionary exertions in Europe and America. I often hear them offer this reason for becoming subscribers; I believe more often, than any other. I saw Mr. —— a few weeks ago, he said, the ministers in his quarter thought there never had been so much attention to religion, and so much out-pouring of the Spirit in the land since its settlement. We are continually hearing that the Lord is displaying his arm gloriously in various places; but we have seen very little mention made of it in the Magazine, where we have a right to expect to see it, if it is real. The public will be in danger of thinking that the editor does not think it a genuine work of the Spirit, if he says little about it. In the 4th number I think we had encouragement, that by the next month we should have some account of the work of God in ——, but we have seen nothing of it. Perhaps it will be said that it is not the fault of the editor—he waits to receive communications from those who are acquainted with these awakenings. I wonder that those ministers and other friends of religion, who have opportunity to be personally acquainted with the displays of divine grace, do not take pains, through the medium of Magazines, to make joy on earth over many sinners, who are repenting and turning from Satan to God. But if they neglect to do their duty, would it not be the duty of the editor to stir them up by putting them in mind of it. If hints given in the monthly numbers fail of bringing forward the information, which is desired, why would it not be best for the editor to write private letters to particular gentlemen, who are capable of giving such information, desiring them not to delay to attend to the matter as a thing which concerns the Redeemer's glory, and the comfort of his people. Where there is an awakening extending over a number of towns adjacent, some one minister, who is acquainted with the work, and who has been into all the awakened towns, might give a general statement. There appears to me an evident advantage in being informed of what the Lord is now doing for Zion. It animates and encourages us to hope. If the Lord is *now* pouring out his Spirit in other places, we think surely he has not forsaken the earth.—

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There is hope for us—who knows but the same grace will appear for our help?

SETH WILLISTON.

Note. The EDITOR perfectly agrees with Mr. Williston in an opinion of the benefits which arise from faithful narratives of revivals of religion. They are means for warming and rejoicing the hearts of Christians, awakening the secure, and displaying the riches and power of sovereign grace. He laments that so little of this matter is found in the Magazine, in a day when the Spirit is gloriously out-poured in many of our churches; but he cannot accuse himself of neglect. In addition to the public invitation many letters have been written. Modesty or some better reason hath prevented communications of this kind.

FOR THE CONNECTICUT MAGAZINE.

Sketches of the life of Mrs. Lydia Pixley, who died February 2d, 1808, at the village of Oswego, in the County of Broome, N. York; as they were given in a sermon preached at her funeral from Psal. lxxiii. 24. by Mr. Williston.*

MRS. PIXLEY has lived almost seventeen years in this part of the country.—Several years before her removal from New-England, in a time of some special out-pouring of the Spirit in the place where she lived, she was made sensible of her lost state by nature, and her need of the renewing of the Holy Spirit.—Some time after she obtained a hope that God had wrought a saving change in her heart, she joined the congregational church in Stockbridge, under the pastoral care of the Rev. Dr. *Stephen West.* While she lived there, she acquired the character of eminency in religion—as such, she was recommended to me by her worthy pastor, before I ever saw her. It is now more than eleven years since I have been privileged with a personal acquaintace with her; and I can say, with truth, that my personal acquaintance has exalted my views of her piety. You who have been longer and more intimately acquainted with her, I trust, know more of her excellencies; and, perhaps, you also have known more of her defects.

I have always been very sparing in characterizing the dead in funeral sermons, lest I should be tempted to eulogize all the dead for the sake of the feelings of the weeping friends; or lest I should be tempted to paint the character of the virtuous dead above what they were seen to be in life. But I know not how to pass over the character of this amiable woman in silence. And I remember, that when Peter came into the chamber where the pious and charitable Dorcas lay a corpse, all the widows, who had known her, stood by weeping, and showing the coats and garments

* Mrs. Pixley was the widow of Col. David Pixley, whom she survived hardly six months, and the daughter of Mr. Joseph Patterson, who removed with his family from Watertown to Richmond in Massachusetts. She never had but three children of her own; one only of which survives her. She died at the age of 62.

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which Dorcas made, while she was with them. These coats and garments, made for the poor, were proofs of the sincerity of her love, that she did not say, Be ye warmed, and be ye clothed, without giving the things which were needed.—These proofs were exhibited after she slept in death. We are required to be followers of them who through faith and patience are inheriting the promises: but, in order to follow them, we must know what path they went; or, in other words, we must know how they lived. I think my principal motive, in wishing to bring into view any traits in the character of the deceased, is to stir up her bereaved children, grand-children, relatives, friends and neighbors, to follow in her steps, so far as she is worthy of imitation, (for I do not indulge the thought, with all my veneration for her character, that every action of her life can with safety be imitated: *for there is not a just man on earth, that doeth good and sinneth not.*) Her particular faults (if particular faults she had,) have not come directly under my observation: neither is it probable, that I am acquainted with all her particular excellencies and virtues. Therefore the picture which I shall exhibit must not be considered her character in full. Such features in her character, however, as I have become acquainted with, I shall endeavor to exhibit, and that in distinct and separate articles, with the express view of holding up each to your imitation.

1. Mrs. Pixley *was eminent for her disinterested love to God.* Disinterested love to God, by which is meant that love which does really regard the divine glory, without having an ultimate reference to one's own good, is the very foundation of all true piety. "The end of the commandment is charity," and "charity seeketh not her own."—Within less than a week of her death, Mrs. Pixley told me, that when she was going to be examined for admission into the church, she was exceedingly comforted to think, that if she should walk disorderly, there was a way that she could be turned out of the church, so that God would still be honored. By this it appeared, that the honor of God was dearer to her, than her own honor. Several years ago I heard her express a desire that she might have her reason in her last sickness, and when she came to die; so that if she was a Christian, she might honor God in her death; and that if she was not a Christian, it might then be manifest that she was a hypocrite, so that others might learn, from her sad example, the importance of being more thorough in their religion. I would here remark, that she appeared to have her reason during her last illness, and, while she had strength to hold conversation with her friends, manifested unshaken confidence in God.

Mrs. Pixley always spoke of God, with reverence, esteem and admiration. *The Lord reigneth,* was a text which she often repeated with apparent delight. She appeared to be exceedingly grieved, to see the Most High treated with so great and so general contempt. I believe that

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passage in the cxix. Psalm, she might have applied to herself, "I beheld transgressors and was grieved; because they kept not thy word." In some good degree, the following lines might be applied to her:

"Reproaches at thy glory thrown,
"He felt and mourn'd them as his own."

In her love to God, the supreme excellence, surely she is worthy of being imitated. Can any doubt of the duty of loving God? He ought to be loved with all the heart, with supreme affection. Whether we eat or drink, or whatever we do, it is no more than reasonable, that we should do all to the glory of God. We ought to be willing to be God's servants, to have our honor, interest and comfort all subservient to him. We should make all our views, feelings and movements in life conform to the interests of his kingdom, instead of wishing to have him make his designs conform to our private views. We do not pretend, that any saint on earth fully gives the Lord his place in the universe, but every sanctified one has a degree of *supreme love* to him. Though the woman, whose character we are attempting, fell vastly short of that constant and undivided love to God, which is his due from all creatures; yet, for our apostate world, she appears to have been an example of an uncommon degree of it. Perhaps you may think, my hearers, that love to God is nothing peculiar to the saints—You may think, that every body loves God. But this woman did not think so: she was free to acknowledge, that by nature she was a complete enemy to God and to all holiness. And it is most manifest, that the scripture considers all natural men as having a mind, which is enmity against God.

2. Mrs. Pixley *manifested a great regard to the revealed will of God.* I remember, at one time in particular, some years ago, to have heard her speak, in the most affecting language, of the excellency of the word of God. She could not bear to hear any light things said of that book, which she prized above fine gold. It grieved her to think there should be any who could see no excellence in such a *divine* book. She was a firm believer in those peculiar doctrines of the bible, which make the grace of God appear most conspicuous in our salvation. She was also very fond of reading, not only the bible, but those religious books, which clearly exhibit the religion of the gospel. She did not grudge being at some expense to obtain such food for her mind. She took and read all the numbers of the seven volumes of the Connecticut Evangelical Magazine, a periodical publication, which has afforded much instruction and entertainment to her and others of God's dear children. Love to the holy scriptures and divine truth is an essential part of religion. In this she is worthy of our imitation. It is not enough, my friends, that we are not the disciples of *Paine*. If we have not an unfeigned delight, yea, at times an unspeakable pleasure in perusing the sacred pages,—if we cannot say, with sincerity, "O, how love I thy law—Thy word was found of me, and I

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did eat it, and it was the joy and rejoicing of my heart," then we are only *nominal* and not *real, experimental* Christians.

3. *The religion of our deceased friend had much of Christ in it.* About six days before her death, she told me, that, for some time past, she had had distressing views of her sins, but that of late she had felt more comfortably. I asked her, if she appeared to herself less sinful? She replied that she did not, but that she had such a view of the merits of Christ, that it took away her distress. As she proceeded further to speak of her great sinfulness, she cried out, "Oh, what should we do, if it were not for Christ!" These views appeared to be of a piece with the whole of her religion, as far as I have been acquainted with it. She always seemed to suppose herself to be a very great, even an uncommonly great sinner before God, who searcheth the hearts. When she spoke of her vileness, she did not seem to have so much reference to the sins committed before her profession of religion, as to the sins committed since. She had such a sense of the spirituality and perfection of the law, that she saw infinite demerit in herself, where others, who have not such strict notions of the law, would have tho't there had hardly been a fault. It is presumed, that it is evident to all, who have been favored with an acquaintance with Mrs. Pixley's religious views and feelings, that she strikingly felt the need of just such a religion, as the religion of the gospel, which is manifestly a religion contrived on purpose for lost, undone creatures. "I came to seek and save that which is lost." And let me ask, is not the religion which she embraced, in this respect, *worthy of all acceptation?* Are we so whole, that we need no physician? Have we so few sins that we need no atonement? Oh, what pity, that a lost world, to whom a Saviour is sent, should not know their lost condition! While we are not convinced, that it is utterly impossible we should be justified before God, from the consideration that we have done so many good deeds and so few bad ones, we shall not one of us make the publican's prayer, "God be merciful to me a sinner;" nor lay hold upon Christ, the only hope set before us.

4. Mrs. Pixley's *religion had in it much love to the Sabbath, and delight in public worship.* This part of her religion has been peculiarly tried. It is 17 years, this month, since she removed into these new settlements.—This has been the largest part of her religious life. Here she found things very different from what they were in the place where she had lived before. Here there never has been any church of Christians, with which she could unite; nor any stated preaching of the gospel for any length of time; nor even any stated public worship on the Sabbath, until within two or three years past. She has seen much profanation of holy time, which, they who knew her will readily testify, appeared to cause her much grief. When missionaries and other ministers of the gospel came this way, they were all kindly received and hospitably entertained by her and her

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family. She never failed, if her health would possibly admit, of being one of their hearers. And how did she long to have others follow her example in this respect! I have seen her often appear to be deeply affected, that the Missionary Societies should take so much pains to send the gospel to the people, and many of them not attend and hear it, when it was sent to their doors. After there was a professor of religion come into the settlement, who set up reading and praying meetings statedly upon the Sabbath, I was at her house, when she told me of this interposition of providence in favor of the cause of religion in this place. She said, she wanted to have others help her praise God for his mercies.—She also observed, that she had enjoyed some of these meetings as well as ever she did any in her life. And now let me ask, is not her example, in her love to the Lord's day and to public instruction, worthy of imitation? They certainly have no religion, who do not turn away their foot from the Sabbath, from doing their pleasure on the Lord's holy day, and who do not call the Sabbath a delight, the holy of the Lord, honorable, and who do not honor him, not doing their own ways, nor finding their own pleasure, nor speaking their own words. The Lord has also appointed the preaching of the gospel; and to them, who love the gospel, how beautiful will their feet be who bring these good tidings! A people, who feel the worth of religion, will always have public worship, and nothing but urgent necessity will keep them from the place where God's honor dwelleth. When persons in the enjoyment of that health, which enables them to attend to their worldly business, attend only now and then upon the worship of God, they make it manifest, that their faces are not yet set Zionward; that they do not yet prefer the things of heaven to the things of this present world. Let me, my friends, strongly recommend to your imitation Mrs. Pixley's example in sanctifying the Sabbath and attending on the instituted means of grace.

5. We have all the evidence, that the nature of the case will admit, that Mrs. Pixley *was a woman, who loved prayer.* She was a *woman*, and therefore could not, with propriety, lead in the devotions of a public assembly; but she made it evident, that she took delight in public devotions as well as in hearing sermons. She also made it evident, that family prayer would have been an agreeable stated exercise to her. Whenever the ministers of Christ lodged there, she seemed to set her heart much upon their prayers with her family, and took pains to have all the family, the laborers, as well as others, attend at such seasons; and whenever she found, that any of them were gone into the field before morning prayer, or were gone to bed before the offering up of the evening sacrifice, she seemed to be grieved, to think that such a privilege should be so undervalued. There is no doubt but that she was a woman, who kept up the stated devotions of the closet. In the most intimate discourse with her upon religion, I have heard her

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express a great sense of the importance and privilege of this duty. She has spoken of it as a privilege, that we were not *restricted* to two or three seasons of closet prayer a day; but that we might, if we found opportunity to attend to more than the ordinary seasons of devotion, and occasion called for it, enter into our closet repeatedly and at any time in the day. It was here, no doubt, that she unbosomed herself often to her Almighty friend, who seeth in secret. It was here, that she sought and obtained those copious supplies of divine grace, by which she was enabled to shine as a light in a dark world.

Christ both taught and practised secret devotion: and much of the life and pleasure of religion consist in a careful observance of this duty. It is an undoubted truth, that all the pious pray to their Father in secret. If therefore, my hearers, your consciences testify, that you are strangers to closet religion, you ought to know that you are strangers to the religion of Christ—You are strangers to that religion, which you need to meeten you for glory.

6. Mrs. Pixley *has been a pattern to us of enduring trials, with patience and apparent submission to the will of God.* She has had many mercies, and, on many accounts, much prosperity; but she has also had, perhaps, an uncommon share of severe trials. I have seen her when the hand of God was upon her, and she appeared entirely calm. Her calmness did not appear to be stoicism, but a holy submission to the will of a holy God. She appeared to have an uncommonly clear and feeling sense of the perfection of divine government. This truth, "The Lord reigneth," appeared to be the sovereign balm that healed all her wounds. When speaking of some of her greatest afflictions, I have heard her express adoring views of divine goodness, that things were no worse. She seemed deeply sensible, that she was punished far less than her iniquities deserved. Let us imitate her in this particular branch of religion. It is most reasonable, that we should be contented with every allotment of providence: for providence never errs, but is invariably wise and good. The event, which we now so deeply lament, is a part of a most holy and wise system of divine government. Though to us there are clouds and darkness surrounding it; yet to him, who seeth things as they are, it is full of light. And could our deceased friend be permitted, from the eternal world, to speak to us, she would no doubt, repeat her favourite text, "*The Lord reigneth*;" or something equivalent to it, and bid us rejoice still to have the disposal of all things in the hands of God.

7. Another thing, which is worthy of being noticed in the character of this venerable woman, is *the tender concern which she manifested for the salvation of her fellow men.* She had a tender compassion for souls. She appeared most fully convinced, that nothing short of a *radical change* would prepare any for the enjoyment of a holy God: she therefore longed exceedingly, that her family, and her fellow sinners in general might

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know, by experience, what it is to be born of God. I recollect, that she told me, after recovery from a fit of sickness, several years ago, that she was affected, when she was so sick that she could not eat, and when she saw how the family seemed to relish their victuals, to think, they had no appetite for spiritual things. She then made use of her want of appetite for natural food, to illustrate to her family the impossibility of being happy in heaven without a new heart. She has often expressed the most earnest desires, that there might be a work of divine grace among this people. My dear friends, the Lord only knows how often her bowels have yearned over you; or how often she has, with strong cries, besought him to have mercy on your immortal souls. I am sure, you have lost one praying friend, and if you had a proper sense of the worth of the prayers of the righteous, your loss would appear greater to you than it probably now appears. This part of her religion is worthy of being imitated. The blessed God has manifested infinite compassion for souls, in giving his son to die for their redemption. And if the love of God is shed abroad in our hearts, we shall surely not be destitute of such compassion.

8. Mrs. Pixley *was a worthy example for us to follow, in the fondness which she manifested for religious and savoury discourse.* This appeared to be the conversation which was most pleasing to her. And is it not proof, my friends, of our dreadful alienation of heart from God, that it should be thought a breach of good manners to introduce pious discourse into our visiting companies? Could we all have our hearts under the same influence of love to our Creator, as our deceased friend, I am persuaded, that all the refinement of a French court would not banish God from a place in the conversation of our social circles.

9. Mrs. Pixley *has been an example of industry and careful attention to her domestic business.* She looked well to the affairs of her household. She might commonly be found at home and employed in her own business. These things may be found where piety is wanting, but, with piety, they are an excellent ornament. She, no doubt, loved the world and the things of the world too much; (for who is there that does not;) but we have reason to hope, that she did not so love the world as to exclude the love of the Father. In the domestic relations, which she sustained, she appeared affectionate—If she erred at all, it was, perhaps, in too great indulgence.

You, who have for many years been her neighbors, know better than I do her character as a neighbor. I have ever obtained the idea, that she has been esteemed as an excellent neighbor, and that the heart of the poor hath blessed her. There is one excellency, of which I think I am a witness, in her character as a neighbor, which ought to be considered an excellency indeed, it is this, that she was remarkably careful about speaking evil of others. The law of kindness was in her tongue. She was so tender of the character of others, that she did not com-

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monly speak the evil she knew of them. This is an excellency, which, whenever it is found, is worthy of our most careful imitation: For there is scarcely any thing, which is so needless and so pernicious, as freely speaking on all occasions of the faults and failings of our neighbors. It spoils all the peace and comfort of society.

I shall add one more trait in her character. *She appeared to be, in a good measure, weaned from earth, and to be panting for the upper world.* Several years ago, she told me there were times when death appeared *desirable*. After recovery from sickness, she represented her case by a traveller, who had to turn about after he had gotten some way on his journey. She said, It seemed almost a pity to go back again. She said, she seemed to want to live, more because her family and friends wanted to have her, than to gratify herself. Just after she was attacked with the disease which has ended her days, she said, It seemed to her, that she did not want to live without she could live better than she had done. She told her daughter, that it appeared to her, she did not wish to live, if she must continue to sin; and she knew she should sin, if she lived in this world; for none were perfect. In her last sickness, while she could converse, she spoke with serenity about dying. She asked me to come and attend her funeral, if she should die, with as much composure as she would, at another time, have solicited a friendly visit. In conversing with a Christian friend, she spoke of her hope as worth thousands of worlds; and wanted others should know how much such a hope was worth at such a time. She told her friend, that she must go before her; but that it was no matter which went a little the first.

You will observe, my friends, what made her sick of this world, and what made her long after heaven, was not outward troubles, so much as the body of death within her. She longed to be perfectly holy, and this she knew could not be in this world: therefore she desired to be absent from the body, that she might be present with the Lord.

May her family, may her connections, may we all profit by her life and profit by her death! Wherein she followed Christ, let us follow her. If we would have a *peaceful death* we must have a *pious life*. Death appears to have lost his sting, when we view the countenance of this amiable, this pious woman, now brought under the dominion of this king of terrors. How differently do we all feel from what we should, if we were called to the funeral of one, who had left us no evidence of having fallen asleep in Jesus. My friends, it is rare that we are called to attend such a funeral as the present. As the most appear to be living without God in the world, so the most appear to die without leaving us evidence that they are prepared for a holy heaven. If you would know the value of religion, come around the death bed. Here nothing else appears to have any value. We are all coming to this solemn place. The time is not very far distant,

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when *our* turn will come to die. And let us ask, are we now living, as we shall wish we had lived when we come to die?

I cannot close without acknowledging the grace of God, in forming the amiable character, which we have been admiring. Could she speak herself, she would say, Not unto me, not unto me, but unto God give all the glory! If she was what we hope and believe, it was the God of all mercy, who called her by his grace. He wrought all her work in her —He kept her by his power— He guided her by his counsel through all the journey of life, and has, as we trust, now received her to glory. To Him be all the praise, world without end. Amen.

Abstract of Faber on the Prophecies.

No. VIII.

(Concluded from p. 337.)

Concerning the effects of the last woe-trumpet, the pouring out of the seven vials, and the restoration of the Jews.

THE seven vials are evidently comprehended under *the last woe-trumpet*, because they are styled *the seven last plagues*. They are the same as the *seven thunders*, which St. John heard, when he had finished his account of *the second woe-trumpet*, as afflicting the *East*. Conceiving rightly that in point of time, they were next in order to the events which he had last detailed, he was about to write their history; but the angel having yet to reveal to him, in the chapters of the little book, the contemporary effects of the *two first woe-trumpets* in the *West*, commanded him to "seal them up and write them not"—swearing solemnly by the Almighty, that "their time was not yet, but in the days of the voice of the seventh angel." Those days are now come. We have seen that *the great earthquake*, at the close of *the second woe*, is *the French Revolution*, in *the year* 1789; and that *the third woe* came quickly in *the year* 1792, when the reign of Gallic liberty and equality commenced. Consequently we may then expect that *the seven thunders* would begin to roar, and *the seven vials* begin to be poured out. It may be observed that the contents of *one vial*, are no where represented, as being *fully* poured out, before another *begins* to be emptied; and also that they comprehend the *two grand periods* of *the harvest* and *the vintage*, which, agreeably to the analogy of *the natural harvest* and *vintage*, may be considered as *separated* by an intervening period. The Author supposes *the first* to represent the miseries inflicted on mankind by the tyranny of *Antichrist*, under the *three first vials*, and the *last* to denote the final overthrow of God's enemies *under the last vial*.

The effects of the *first vial* denoted by *a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped the image*, the Author supposes to denote the *spirit of Atheism*, which as the figure represents, had long been working in *the body politic*, till it pervaded Europe, or the whole *Roman earth*, and prepared the way for its *eruption* in the *establishment* of its anarchial principles. Dating the pouring out of the vial, not from the secret cogitations of the heart, known

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only to the Almighty, but from some prominent display of those cogitations, reduced to practice and manifested to the eyes of the world, to what era shall we look, save the memorable 26th of August 1792, when *the denial of a God was formally established by law*, and the bold project of converting all the kingdoms of the earth into Atheistical republics, was triumphantly avowed by Infidel demagogues, and loudly applauded by the populace throughout *the whole great Roman city?* The *second vial* was poured out *upon the sea, and it became as the blood of a dead man; and every living soul died in the sea. The sea* symbolizes *a nation in a state of revolution.* The *pouring out* of this vial, relates to *the dreadful massacres of revolutionary France*, which commenced early in *the September of the year* 1792, and converted that unhappy country into one great slaughter-house. *The third angel poured out his vial upon the rivers and fountains of waters, and they became blood. Rivers and fountains* symbolize *kingdoms* and their *heads*, existing in a state of regular and settled government.—The regular and settled governments of the *papal Latin empire*, were now to receive the due reward of their former persecutions of the saints, by the inroads of a barbarous republican enemy. By a long and bloody war, the whole Germanic body has been shaken to its centre; papal Italy has been overcome and pillaged; Spain reduced to vassalage; the United provinces have been first duped into a revolution, then plundered and harrassed by their unrelenting tyrants; and the Helvetic confederacy has been dissolved. Future historians will speak of this unparalleled war with astonishment; but they will not fail to attest that these heavy judgments have fallen principally upon the rivers and fountains of *the papal Roman empire.* "They have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Such have been the vials of the harvest.

The fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. The *sun* of a kingdom is the *Government* of that kingdom; and the sun of an empire, if it be a *divided empire*, is the government of the most *powerful state* belonging to that empire. The prediction denotes that the most powerful state in the Roman empire, should exercise a systematic military tyranny over a considerable part of that empire. France is by many degrees the most powerful; and consequently its government, must inevitably be esteemed the sun of the system; and his scorching rays are, at this moment, felt more or less throughout France, Holland, Switzerland, Italy, Spain, and the west of Germany. This *sun of military tyranny* will probably glow with unabated violence to *the very time of the end;* but the prophet assures that the effect produced by these plagues, will only be blasphemy and hardness of heart. Those however who have "come out" of the mystic Babylon, who have ceased to be "partakers of her sins," and not suffered themselves *to be a second time deluded* by the more gross lie of Atheism, will *likewise not be partakers of her plagues.* All the vials of the last woe-trumpet, are poured out upon the *Papal and Mohammedan Roman Empire;* and though, under the seventh vial, "there will be a time of trouble such as never was since there was a nation," yet it is a time of trouble to none but *the beast, the false prophet* and *the congregated kings of the earth.*

"And the fifth angel poured out

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his vial upon the seat of the beast: and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds." Whenever *the beast* is *simply* mentioned, *by way of eminence* as it were, it will be found that *the ten horned* or *secular beast* is meant, and not *the two horned* or *ecclesiastical beast*. Indeed the former only is said to have *a seat*, or *throne*, and this is given him by *the dragon*: and if we may argue from analogy, the *pouring out of a vial upon his seat*, so as to fill his whole kingdom with darkness, naturally denotes *some grievous calamity which shall materially affect his power of persecution*; since the *giving* him a seat or throne, evidently means the *investing* him with the same power of persecution, as he exercised in his *Pagan state*. *The beast* here spoken of is *the beast under his last head*, which *head* is termed by the Apostle *the beast himself*, as has already been shewn; and should the present usurper of the throne of France, or any successor of his, proclaim himself emperor of the Romans; and thus transfer the crown of Charlemagne from Germany to France, as it was heretofore transferred from France to Germany, he would then, like Charlemagne, be the representative *of the last head of the beast.**

Under the sixth vial *the waters of the river Euphrates*, the *mystic waters* of the *Ottoman Empire*, are to be *dried up*. *Its power* is to be subverted by the *slow consumption of its political strength*, and the *gradual wasting away* of *its people*, a prelude of which we already behold. Who are the kings of the East for whom a way is thus to be prepared, it is impossible for us now to determine. The most probable conjecture is that *the Jews* are alluded to. Though *some great maritime power* is undoubtedly to take the lead in restoring them, yet it is manifest that no *maritime* power *can* effect their *complete* restoration; and that a very large proportion of them, perhaps the greatest proportion, is scattered in *the East*. While a way is preparing for *the kings of the East*, by the downfall of *the Ottoman power*, the diabolical influence of three unclean spirits will be actually, though imperceptibly, employed in gathering together the *kings of the Earth*, or *papal Latin empire* and the *whole Roman world*, to the battle of the great day of God Almighty. From the sources whence the impure spirits issue, it appears that *the beast* and *the false prophet*, will then be more closely leagued together than ever, and will jointly meditate an expedition against *the woman* and *the remnant of her seed*, which, as we shall see under *the next vial*, will end in their own confusion and utter destruction.

The *seventh vial* synchronizes with *the vintage*, because both are declared to take place at the end of the 1260 years. The account given of it runs through, the 17, 18, and 19th chapters of the Apocalypse; though it is proper to remark that some things in the 17th chapter, mentioned by the way, have a *previous* accomplishment. It is in short a kind of climax, concerning the scarlet whore, extending from the era of the reformation to her final destruction. She was first *made naked*, and *desolate*, by the alienation of the Abbey lands in protestant countries, and by the withdrawment of whole nations from

* *Since the Author wrote the above, the Carlovingian sovereignty of Italy has reverted to France.*

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her communion. *Her very flesh was next eaten*, by the sale of the church lands in revolutionary France, by the secularization of the German ecclesiastical electorates and monastic principalities, and by the temporary creation of an atheistical republic in her capital. But she will not be utterly *burnt with fire* till *the time of the end.*

The seventh vial is said to be poured out into *the air*, in allusion to the dreadful *storms* of political *thunder and lightning* which it will produce. Three important events are comprehended under it. 1. *The earthquake* by which the great city is divided into three parts, which manifestly signifies some very great revolution by which the Latin Empire will be divided into three sovreignties. 2. *The fall of the spiritual Babylon* described at large in the 18th chapter, which relates to the same event as the destruction of *the little horn of Daniel's fourth beast.* They both equally predict the complete subversion of the papacy at the end of the 1260 years. 3. Exactly contemporary with the fall of *the spiritual Babylon*, or *the adulterous church of Rome*, will be the overthrow of the *secular Babylon* or *the ten horned Roman beast.* The power of both will be broken in the same battle of Armageddon. This is abundantly manifest from the concurring testimony both of Daniel and St. John. *He* is to be destroyed *along with the false prophet.*

The battle of Armageddon, the Author supposes to be the same with *the time of trouble such as never was since there was a nation*, mentioned by Daniel—the same likewise as *the dreadful slaughter of the Gentiles in the neighborhood of Jerusalem*, predicted in such forcible terms by Zechariah and Joel. *The beast*, who is to take so active a part in this struggle, is the same *septimo-octave head* as that which St. John had before identified even with the whole beast himself. And whether *the Infidel king* is to become this head or not, this is certain that he will be a principal actor in "the time of trouble," and "shall come to his end, and none shall help him:" nor will the contrariety of infidelity to popery be an impediment to the accomplishment of the prophecy, that *the beast* and *the false prophet* shall be taken, banded in arms together. This union, brought about by secret, diabolical instigation, will probably be directed either against the *Jews* now beginning to be restored; or *the great protestant states*; or lastly against *both the Jews and Protestants* jointly. Hence it will probably be a sort of crusade of all the atheistico-papal powers, against the Jews, and their defenders the Protestants.

The Author brings together into one point of view the four prophecies of St. John, Daniel, Zechariah, and Joel, relative to the awful events with which the 1260 years will conclude, to which we refer our readers. Rev. xix. 21. Dan. vii. 9—11, 25. —27. and xi. 44, 45—and xii. 1. Zech. xii. xiii. xiv. Joel ii. iii. From these prophecies he concludes that *Palestine* will be the scene of this battle. Since Zechariah and Joel are in these passages treating of the restoration of the Jews, all the matters of which they speak, as connected with that restoration, must be the same as those of which Daniel speaks as being similarly connected with it. Zechariah fixes in general terms the scene of action in *Palestine*, and in *the neighborhood of Jerusalem.* Joel likewise fixes the scene of action *in Palestine*, declaring that *the northern army*, (which, from his description, can be no other than *the army of the infidel king*, mentioned by Daniel coming by way of the north) shall be driven back,

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with its face toward the *eastern* or *dead sea*, and its hinder part toward the *utmost sea*, the *western* or *Mediterranean*. Daniel no less explicitly affirms that the infidel king, after having planted the tabernacles of his palaces *between the seas*, in the glorious holy mountain, shall come to his end, none being able to help him. And St. John informs us that the wine-press shall be trodden in *a land which extends* 1600 *furlongs*. Now the length of the region between the two seas, which is destined to witness the fall of Antichrist and his congregated host, if a line be drawn along the sea shore from its southern to its northern frontier, amounts exactly to 1600 *Jewish Risin* or *Stadia*.

Not merely *the land*, however, is pointed out where this great battle is to be fought, but even the *very place* in that land. Joel informs us not only that it shall be *between the two seas*, but in *the valley of Jehoshaphat*; and St. John, not only that *the land extends* 1600 *furlongs*, but in *a certain place* of that land called *Armageddon*. The *valley of Jehoshaphat*, therefore, and *Armageddon* are the same. Now the word *Jehoshaphat* signifies *the judgment of the Lord*—and *the valley of Jehoshaphat* is indifferently styled by Joel, *the valley of Jehoshaphat*, or *the judgment of the Lord*, and *the valley of concision* or *destruction*. This, therefore, is only a *descriptive* not a *proper* name. *Armageddon*, signifies the *destruction of Megiddo*, and *Megiddo* is a town situated *between the two seas*, in the half-tribe of Manasseth at a small distance from the shores of the Mediterranean.

It appears, both from Daniel and Zechariah, that the confederacy shall at the first prove in some measure at least successful in their attempt; the former teaching us that before the infidel king shall come to his end, he shall have succeeded *in planting the tabernacles of his palaces in the glorious holy mountain*; and the latter more openly informing us that immediately before the Lord shall go forth and fight against the assembled nations, those nations shall have *sacked Jerusalem* with circumstances of great cruelty. See Zech. xiv. The last part of this chapter points out *how* the overthrow of the huge host, assembled at *Megiddo*, will in some measure at least be effected. A supernatural panic will be sent among them, so that they shall madly turn their swords against each other. Yet in the midst of his righteous judgments God will not forget his darling attribute of mercy. A third part will be spared and become the people of God. Zech. xiii. 8, 9.

It is observable that Daniel dates the beginning of the restoration of the Jews at the end of the 1260 years, that he pronounces *him* blessed *that waiteth and cometh to a* period *75 years* later; and that he mentions an intermediate period 30 *years* later than the first, and 45 years before the accomplishment of the last, without giving the least hint of what is to take place at the era of this division. The Author supposes that the passage may receive light from Zechariah xii. 7—"The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." He thinks it no unnatural supposition that the 30 years will be devoted to the restoration of Judah; and the remaining 45 in bringing back the house of David and the inhabitants of Jerusalem.

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From the view which the author takes of the above mentioned prophecies, together with others, particularly the 18th and 60th chapters of Isaiah, he collects the following positions. *The Jews* most certainly *will* be restored. They will as certainly be converted to Christianity. They will begin to be restored as soon as *the* 1260 *years* shall have expired. They will successively be restored *in two great divisions*. The main agent in restoring *the first of these divisions* will be *the prevailing protestant maritime power of the day*. Agreat opposition will be made to this attempt of *the maritime power*, by *a confederacy* consisting of *the beast, the false-prophet*, and *the kings of the earth or Latin empire*. *The confederacy*, one member of which is certainly *the atheistico-papal king*, having sanctified their war by proclamation, will invade *Palestine*, in order to prevent the return of *the Jews*; and will succeed in taking *Jerusalem*, and in planting the tabernacles of their palaces in the glorious holy mountain *between the two seas*. Their triumph however will be but short, for assembling themselves at *Megiddo*, they will be struck with a preternatural confusion, and draw every man his sword against his fellow. *The confederate host* will consist of *three parts*. *The Latin city* will be divided by an earthquake into *three parts* immediately previous to these events. *Two* out of *three parts* of *the confederacy* will be destroyed at *Megiddo*. *The third* will be spared and converted. The power of the beast and the false prophet will be forever broken. At the end of 75 *years*, after the termination of *the* 1260 *years*, the season of *millennian* rest will commence.

Many of our children may witness these events. For ourselves, we have only to labor through the grace of God and the assistance of his Holy Spirit, that we may be prepared to meet the Lord at his coming. Death whensoever it shall arrest our progress will assuredly be the end of the world to each of us: and neither a hearty reprobation of the cruelties and corruptions of Popery; nor an abhorrence of the impious imposture of Mohammedism; nor a detestation of the diabolical principles of Antichrist; are alone sufficient to prepare us for the kingdom of heaven. We must beware, lest we have a name that we live and are dead. We must be watchful and strengthen the things which remain that are ready to die; lest our works be not found perfect before God. "Blessed is he that readeth, and they that hear the words of this prophecy and *keep those things which are written therein*: for the time is at hand."

FROM THE LONDON RELIGIOUS TRACTS.

Three Dialogues between a Minister and one of his Parishioners, on the True Principles of Religion, and Salvation by Jesus Christ.

DIALOGUE. I.

M. NEIGHBOR, good-morrow; I find you have been early up, diligently employed; your cattle are fed, and people at work. I see thriving in the world is a matter very near your heart.

P. Ay, sir, all this is necessary. Meat and clothes must be

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provided; taxes must be paid; and this requires much care and labor.

M. I would by no means discourage your industry. It is your duty to be not slothful in business. But you know you have another calling besides husbandry: the soul must be fed and clothed too.

P. Doubtless the soul ought to be minded in the first place, for that is the chief concern: but I hope I do not neglect my soul and the world to come: I should be sorry you should think me so bad a man: I believe you have no reason—

M. No particular reason to be suspicious of you more than of others. But when I look round, and observe the general unconcern about salvation in which men live, I am anxious for my fellow-mortals; and with respect to you of this Parish in particular, I think myself obliged to admonish you of your danger, that you may not die before you have obtained forgiveness of sins through faith in Jesus Christ, and are made meet for an inheritance among them that are sanctified.

P. Lord, Sir! why should you entertain such uncharitable thoughts of us?

M. Do not abuse the word charity: it signifies the same as love. Now love does not require that we think well of every body with or without reason, but that we wish and intend well to every body. If I give myself no trouble about you, that is, if I were utterly void of charity, would you think me a very charitable man?

P. But I hope you do not condemn us all: some of us indeed are wicked, swearing, drunken men: but we are not all so. You know yourself that I regularly attend public worship. I never hurt any man in my life, and pay every man his due.

M. And upon this you build your hopes of heaven!—If this be your foundation, I must plainly tell you, it will leave you hopeless in the day of trial. Let us examine it by the word of God. "You never hurt any man." You mean, I suppose, you never robbed or murdered any person; I do not think you have; but still you have committed much sin, and done much hurt, not only to others, but especially to your own soul, by great and numberless offences against the holy law of God. Nay you have broken every one of his commandments.

P. Who could give you such an account of me? I never committed idolatry, murder, adultery nor theft.

M. Yes, all of them. Have you never loved any worldly thing more than God and his favor; nor feared any thing more than his displeasure, so as to neglect a known duty rather than draw upon yourself some temporal evil? This was a breach of the *first* commandment. The *second* commandment respects the manner of expressing the devotion of the heart: and therefore, whatever in your service has been unbecoming, such as wandering thoughts, carelessness, and irreverence, as well as using images, is a breach of this commandment: so is also neglect of God's service. And here you will not pretend, I suppose, to be not

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guilty. Cosequently, your attending public worship in this careless, unthinking manner, deserves rather to be reckoned among your sins, than trusted to for justification before God. But a few minutes ago, in my hearing, *you took the Lord's name in vain*, using it needlessly, and without an awful sense of his Majesty, of whom you spake. You have done the same perhaps ten thousand times in your life. This is a breach of the *third* commandment. Whenever you have neglected to attend God's worship on the Sabbath, without a necessary hindrance; suffered worldly tho'ts to unfit you for God's service; done worldly business on that day, that might have been done on another; and neglected to devote the whole to God, by reading, hearing, prayer, meditation, and useful conversation, you have profaned the Lord's day. The substance of these commands is, "Thou shalt love the Lord thy God with all thy heart:" but you have come short of this, whenever you have not acted to the glory of God. Now what think you of your innocence with respect to the duties of the first table of the commandments?

P. I cannot pretend to justify myself with respect to *God*; but I am sure I have done no hurt to man.

M. You would not say so, if you understood the spiritual nature and extent of God's law, as explained by our Lord in his sermon on the mount. (Matt. v.) There you find that wantonness in the eye or heart is esteemed *adultery* in the sight of God; and causeless anger, and, especially injurious language, is accounted a degree of *murder*; and who can acquit himself of these? If you take the same method to understand the other commandments, all parts of your behavior that are unsuitable to your station, all irreverence and rash censure of superiors, and all unkind and injurious treatment of those beneath you will appear breaches of the *fifth* commandment. All evil-speaking, and repeating stories injurious to the character of others, contrary to the *ninth*; and all murmuring and discontent, envy and greediness, are sins forbidden by the *tenth*.

P. Then it seems there is but one commandment against which I have not sinned.

M. If you rightly knew yourself and the law of God, you would not acquit yourself of that neither. Be not offended, I speak out of love to your soul. I do not think you a thief or a robber: yet, have you never concealed the faults of what you sold, when you knew that ignorance of these was the very thing that induced the person to buy? Nay, have you not often recommended your goods in such general terms as were not consistent with strict truth? Have you not cruelly taken advantage of the necessity of a needy seller, and beaten down his ware much below its real value? These will certainly witness against you.

P. Why, sir, after this rate, you condemn all the world — According to your account, there is not a good man upon earth.

M. It is not my account, but the scripture account: "There

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is none that doth good, no not one." Rom. iii. 12.

P. I am glad then you do not think me worse than my neighbors. I hope I shall do as well as others, for all are sinners.

M. Therefore you think you need not be greatly troubled, if you are so too; but hope to pass in the crowd. Does not some such thought as that lurk at the bottom? But what signify numbers with God, whose all searching eye no man can be concealed from, and whose arm none can resist or escape? Had you lived in Sodom, this same thought might have lulled you asleep in the prevailing sins, but would not have saved you from the streams of fire.

P. After this rate, you damn all the world.

M. *Damn!*—what a word is that? It signifies to judge to eternal torment, to do which belongeth only to the righteous Judge. I would with all my soul rescue all men from that misery, and with that view, I now speak plainly and faithfully to you, and agreeably to the word of God.

P. Who then can be saved? Not you yourself. Pray, sir, did you never sin?

M. Friend, be serious. The subject we now are upon is of the utmost importance. I have sinned as well as you; I have greatly sinned, and my sins have deserved eternal damnation: but God hath been pleased to awaken me to repentance; he hath shewn me my danger, and stirred me up to flee from the wrath to come. He hath shewn me also the way of escaping the wages of sin, opened in the blessed gospel. The offer of salvation there made, I trust I have embraced, and obtained forgiveness through faith in Jesus Christ.

P. I hope I have repented too: I am sure if I offend God, I am sorry for it afterwards.—And for faith—why, we are all Christians, I hope: are we not?

M. If your *repentance* be sincere, and your *faith* lively and true, your state is safe and happy. But many persons deceive themselves by a dead faith, and imperfect repentance. Are you willing to have yours tried?

P. I am; for the trial can do me no hurt. If I am safe, it is well; if not, I hope it is not too late to amend.

M. You say very right.—First, then, let us examine your *repentance*. Now true repentance implies a sense of sin, its odiousness and deformity, a hatred of it, an actual forsaking of it, and a turning to God by newness of life. Is your repentance such as this?

P. I hope it is.

M. The wages of sin is death, eternal death. Do you think you deserve this death?

P. As much as other men; for all are sinners: but God is merciful.

M. Do not talk of other men. Do you think that *you* deserve eternal death?

P. If God should deal with me according to strict justice, I do: but, as I think God is merciful, so I hope I shall do well enough.

M. I fear your notions of God's mercy are such as prevent true repentance. You seem to have hopes of mercy while you are insensible of your utter misery

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without it; to have applied the healing balsam, before you are wounded. This is what the Almighty styles, "healing the wound of his people slightly." Now you seem in this matter to have deceived yourself. You never saw yourself in a state of sin and death; you never saw sin odious; you were never greatly afraid of perishing, or convinced that there was no help, or strength in yourself: therefore you never fled to him who is a refuge "from the storm." And, if you have never fled thus to Christ, as helpless and undone without him, it is plain that you are still without any saving interest in him. See how it was with those converts mentioned in the Acts of the Apostles; St. Peter's hearers were "pricked to their hearts, and said, men and brethren, what shall we do?" The jailor came trembling, through a sense of his miserable condition, before he was baptized, and received forgiveness of sins. St. Paul was struck to the ground.

P. All these were infidels. I was baptized in my infancy, and bred up to know good things and always believed.

M. God does not deal with all exactly in the same way. But take heed you do not depend too much upon outward privileges. Search your heart and life. Have you not lived for a long time together as without God in the world? Instead of renouncing the world, the flesh, and the devil, have you not followed the world in judging of things according to the opinions of men, in opposition to the word of God? Have you not in many things conformed to its customs contrary to the commands of God? Have you not frequently obeyed your carnal lusts and inclinations, so as to violate the pure law of God, if not by actual offences, yet by indulging evil thoughts, and living in lesser sins without concern? And has not the devil been for a considerable time your master, leading you to offend God by profaning his holy name and holy day; and that for the sake of such trifling pleasure as plainly argues his dominion over you? And have you not continued still in these things with little or no concern, hoping, notwithstanding, that all would be well? Nay, is this not still in some measure your case?—I see you acknowledge it is. It is plain then there is a necessity of turning to God, and beginning all anew.

P. How must I begin anew?

M. By acknowledging that by your departure from God you have brought yourself into a state of sin and misery; estranged from God, inclined to evil, and therefore at enmity with God in your heart; and that for these things you deserve his wrath, and stand on the brink of ruin, covered with guilt.

P. I am willing to forsake all sin, turn to God, and do better.

M. These are good resolutions, but they do not seem to proceed from a right principle. You would forsake sin, and do better, I see with some secret dependence upon your amendment and doings, that these will fit you for acceptance, and gain you an interest in Christ: but this is a legal spirit of self-dependence, a "going about to establish your own righteousness." When I see you acknowledge

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yourself sinful, vile and base, and like Job, abhorring yourself; when I see you sensible that you are unworthy of the least mercy, and unable of yourself to do any good thing; when I see you renouncing your best deeds as defiled by sin, casting yourself before God as lost and helpless; having no hope in yourself, but supported only by the promise of salvation made in Jesus Christ; when this is, not only the language of the tongue, but these convictions are deeply impressed on the heart—then I shall think a real work of grace is begun in your soul.

P. Why, this is advising me to *despair!*

M. Indeed I would have you despair of all help from yourself, on account of any thing you have done, or can do; for till then, you will not sufficiently value Jesus Christ, or fly to him as your only Saviour, "who came to preach deliverance to the captives, and to bind up the broken-hearted.

P. I believe all this may be necessary to a notorious sinner, or a heathen: but I have lived in some fear of God, attended at church, and always believed.

M. I doubt you never believed at all, properly speaking: but of this I will talk more with you another time. At present, it is plain your repentance has not been real. You never saw and felt your danger; consequently could never be so desirous of escaping it as is necessary. You always flattered yourself with some hopes that your state was safe, or certainly would be, when you lived a little better; which was, at bottom depending on yourself. With respect to the other branches of repentance, such as forsaking sin, it is evident to yourself, you have lived without concern in some habitual sins; and as to turning *to* God, you were never sensible, that you were turned *from* him.

Indeed (though you seem not to know it) the ruling principle in you, and every natural man, is a principle of sin and corruption. Instead of seeking to please God, you have all along been seeking to please yourself; to gratify corrupt nature, by sensual delights, riches, worldly esteem, ease, or the like. This hath been the acting principle of your whole conduct, instead of obeying that command, "*Do all to the glory of God.*" Nay, if you search narrowly, you will find in your heart an *enmity against God.* For so saith the Apostle, Rom. viii. 7. "The carnal mind" (and such is every man's by nature) "is *enmity* against God." And this enmity shews itself in opposing God's will, by doing what he hath forbidden, and leaving undone what he hath commanded; and also in flying from God as your enemy, and endeavouring to hide yourself from him like Adam. Have you not passed days and weeks without one serious thought of God, though you were all the time receiving mercies at his hand? Have you not banished and suppressed such thoughts when they have arisen in your mind? Have you not fled from serious thoughts of God and eternity, as enemies to your peace, and drowned them in

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worldly cares, vain coversation, and idle amusements? Have you not thus fled from God? You know you have. Suffer me to be plain with you; hitherto you have gone wrong, and have been insensible of your danger, deceived yourself, and spoken peace to your soul when there was no peace. Now consider what you have heard from me, read your bible, examine yourself, and pray God to give you a sense of your real state, and a right judgment in all things.

DIALOGUE II.

M. I was in hopes of seeing you before now, neighbor, that we might have an opportunity of talking together again on the same important subject.

P. Indeed, Sir, if I may make so bold, I must say I did not like what you said so well as to desire to hear any more of it. And I should not have come to you now, had it not been for something I heard in your sermon yesterday.

M. I like your honest plainness very well, neighbor. But in what was it that I offended you?

P. I thought you bore too hard upon me, and I was afraid you would make me *melancholy*.

M. Do not you think that what I said proceeded from love to your soul?

P. I really believe it did.

M. Do you think I said any thing that was not true?

P. I did think so then. You seemed to judge too hardly of me, and to put me on a level with the worst of men. But I am now convinced that what you said was all true.

M. What has produced this change of your sentiments?

P. Your yesterday's sermon about the day of judgment. I have been very uneasy ever since I heard it. For I am greatly afraid, that, if the day of judgment was now come, it would find me unprepared. And then—the Lord have mercy upon my poor soul!

M. It would be too late then to cry and hope for mercy. But what was it particularly that made you form such a judgment of yourself?

P. You shewed us from the 25th chapter of St. Matthew, that judgment begins with a separation of the godly from the wicked; and that this was owing to a separation made in the present life, when the righteous were taken from among the wicked, by leaving the works and company of the ungodly. I was not sensible of any such change in me, and I am therefore afraid I am still in the state of sin, in which you told us all men are by nature.

M. You have great reason to be afraid. I told you that those only would be esteemed *righteous* on that day, who had fled to the Lord Jesus for righteousness to justify them; had been made holy by the Spirit of God, creating in them a new heart; and had evidenced this change by a holy conversation through the remaining part of their life, how many or great soever their sins had been: and that the *wicked* were those that had lived and died without faith in Christ, and the indwelling of God's Spirit, however orderly and decent their conduct was.

P. Ay, that it was that terrified *me*. You told us that the most upright man had commit-

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ted sins enough to condemn him, if he died without an interest in Christ, and without being accepted as righteous thro' him. But if this mercy and acceptance through Jesus Christ were obtained before death, no man's sins would be remembered against him on that day. And to prove this, you shewed us, that in the proceedings of the last day, as related by St. Matthew, no sins of the righteous are mentioned by the Judge, nor any good deeds of the wicked.

M. The *wicked*, that is, they who live and die without an humbling sense of their natural corruption and actual sins, so as never by faith to fly for refuge to God's mercy in Christ, have, properly speaking, no good works to be mentioned; for all they do is from a wrong principle, either for selfish and worldly ends, or in order to gain an interest in Christ, and pardon of their sins on account of their doings; which is seeking salvation by the law of works. On this account, their works are not regarded, being not done in faith, nor proceeding from a principle of love, which principle none can have, till they are one with Christ, who is the *true vine*, and believers are the *branches*, deriving life from him; (John xv.) without whom we can do nothing acceptable in God's sight. On the other hand, the *righteous*, being themselves accepted through Christ, their sins are not mentioned, because long before, forgiven and blotted out, and their imperfect services being accepted through Jesus their High Priest, who bears the iniquity of their holy things, receive at the hands of the bountiful Judge a reward of grace. So, what principally distinguishes the godly man from the ungodly is, that the one is accepted as righteous, and has obtained forgiveness through Christ, or according to the new or gospel covenant; the other, never being fully sensible of his sinful, lost state, applies not for the mercy represented in the Gospel, and so at the day of judgment will stand on the foundation of the old covenant, or law of works, which requires perfect obedience: consequently he is without a Mediator, and without forgiveness, and therefore must be condemned.

P. But then, why are works mentioned at all on that day, as we find they are?

M. I gave you two reasons for this: *First*, Because though they are not the ground of any man's acceptance, yet they shew a man to be in a justified state; for we cannot bear the fruit of holines, unless we are in Christ, and *abide* in him. And they who do not act righteously deceive themselves, if they think themselves righteous: so that good works serve to dstinguish believers and unbelievers. *Secondly*, Because the different degrees of faithfulness make a difference between the godly themselves, so that God is pleased graciously to confer upon them different degrees of glory. That any man is at all saved is owing to his faith in the Redeemer: his degree of glory is proportioned to his fruitfulness and diligence in the vineyard.

P. I have always thought that we Christians were all believers, one as much as another: and

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that, at the day of judgment, they would be reckoned godly that lived orderly and upright, among whom I reckoned myself, and all that were better than I: and that the profane and ungodly, and all that were secretly wicked and ill-designing would be condemned. Indeed I had always some fear that I was not *good enough*; I did not know how great a number would be acknowledged righteous, but I thought I stood a better chance than many, or most that I knew.

M. You did not learn this from the word of God. But what think you now?

P. I see that all depends upon my obtaining, while on earth, mercy and forgiveness of all that is past; and that, not on account of any thing done by me, but through faith in Jesus Christ. But what that *faith* is, I know not: this I know, that I have been all along out of the way.

M. Indeed I think you have, and it is high time for you to awake, and to seek the Lord in earnest; lest he cut you off in the midst of your sins, and appoint your portion where is weeping and wailing and gnashing of teeth.

P. Pray, Sir, tell me what I must do to be saved?

M. What think you of your past life?

P. I see that I have been daily offending God, by breaking his commandments, and pleasing myself, not him; and that now I stand under the guilt of thousands of sins, the least of which were enough to condemn me, if I had done nothing else.

M. And what do you intend to do?

P. I will do better, I will strive against sin, I will pray.

M. But all these duties, you say, have been heretofore mixed with sin; how then do you hope they will make you accepted now? Or could you do these things ever so well, all is your necessary bounden duty: the good deeds you may do, cannot make amends for past offences. On all these accounts, "by the deeds of the law shall no man living be justified."

P. I see no way—If ever there was a lost soul, I am he—What shall I do?

M. "Believe on the Lord Jesus Christ, and thou shalt be saved. (Acts xvi. 31.) This is the work of God, that ye believe in him whom he hath sent; (John vi. 29.) And by him all that believe are justified from all things." (Acts xiii. 39.) Come naked, sinful, and helpless as you are, to God through Christ for mercy. "He is able to save to the uttermost all those that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. vii. 25.) He can wash you from the guilt of all your sins, destroy the power and dominion of sin in you, "sanctify you thoroughly in body, soul, and spirit," and, "present you to the Father without spot or blemish."

P. I have no manner of doubt of Christ's *power* to save, for he is the Son of God; but I fear I am not a fit person to be saved.

M. In order to determine that, look into your bible. There is this declaration made: "Christ Jesus came into the world to save sinners." (1 Tim. i. 15.) Now what think you? Are you

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of the number he came to save, or are you not?

P. But he will not, he does not save *all* sinners.

M. That is, because they will not come to him to be saved. Of this he complains, [John v. 40.] "Ye will not come to me that ye may have life."

P. But I find certain conditions mentioned, necessary to qualify men, which I fear I have not.—It is said, "Repent, and believe the Gospel;" and, "he that believeth, and is baptized, shall be saved."

M. If you are weary with the burden of sin, lothe it, and earnestly desired to be saved from the guilt and pollution of it—a true repentance is begun in you. And if for this purpose, you apply unto Christ as held forth in the gospel, this is the faith that saveth. Come unto Christ, out of his fulness to receive the inward and spiritual grace, a death unto sin, and a new birth unto righteousness; for he alone can give it.

P. It is said, "Many shall seek to enter in, and shall not be able;" and "not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven." This makes me fear and keep at a distance.

M. To whom then do you intend to go?

P. I know not, for there is no other name under heaven whereby one may be saved.

M. Then apply to Christ; to escape the wages of sin, the curse of the law, and the wrath of God, fly to him for pardon and peace, grace and glory. And if seeking to enter into the kingdom be not enough, *strive.* If many that say, *Lord! Lord!* fail, let this be the language of your heart and life, as well as of the tongue. Not that, after all, any diligence or strength of yours is the thing which will gain acceptance; but when faith is *true*, *lively*, and *saving*, it will be attended by these and the like works.

P. This is what I fear, that my faith is not true faith.

M. If your faith be *true* faith, you will have confidence in nothing in yourself, no works or strength of your own; but you will rest solely in God's promise of mercy made in Christ. A true faith will also in some degree, be *lively*, shewing itself in a zeal for God and godliness, and a steady warfare against sin. And this will be also *saving*; you will be thereby saved not only from the guilt, but from the power of sin, and the dominion of your lusts; and this will give you a good hope and expectation, and by degrees a firm persuasion, of being saved from wrath in the great day of the Lord Jesus.

P. I cannot find I have this faith; therefore dare not believe that God will forgive and receive me.

M. Then come unto Christ, embrace and depend on God's promises in him, that your faith may grow up to this. For this faith itself is "of the operation of the Spirit of God," and therefore to be sought of him by prayer, through the mediation of Jesus Christ.

P. I dare not thus embrace the promises, come to, and depend on, Christ; for I am utterly unworthy of the least mercy.

M. When do you think you shall make yourself worthy?

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P. Never.

M. Then come to him just as you are, to be made worthy.

P. May I dare thus to come to Christ, and depend upon him for salvation?

M. Do not depend upon my word, but hear the word of God. He *invites* you to come: "Ho! every one that thirsteth, come ye to the waters." (Isa. lv. 1.) He *commands* you to come: "This is his commandment, that we should believe on the name of his Son Jesus Christ." (1 John iii. 23.) *He promises* to receive those that come: "Him that cometh unto me I will in no wise cast out." (John iv. 37.) He *threatens*, if you do not come: "He that believeth not shall be damned." (Mark xvi. 16.)

P. But to whom are these words addressed?

M. To you, to me, and to every one that hears them: "Preach the gospel to every creature." (Mark. xvi. 15.) They are addressed to those in particular that see their want of salvation, because they alone will receive them. "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." (Mat. xi. 28.)

P. These arguments from scripture stop my mouth, But still I cannot believe Christ will receive such a sinner as I am,

M. This is what I said before. Faith is not of man, but the gift of God, wrought by the Spirit in them that hear the gospel. Therefore seek this and every other grace of God by prayer in the name of Jesus. And to encourage you to pray and hope, consider that God gave Christ for this very purpose, to *save sinners*: for this he came into the world; for this, he labored, wept, and bled; for this he reigns and intercedes in heaven. He is so far from being unwilling to save, that he is offended with those who will not come to him to be saved. When he was upon earth, he wept over Jerusalem on this account.'

P. I know not what to say.

M. What do you intend to do?

P. I am greatly afraid I shall never be saved. But I know there is no other way but God's free mercy in Christ. Therefore I will seek it as long as I live, and if I perish, it shall be at the foot of Christ's cross, calling for mercy.

M. Continue this resolution, and all the precious promises of the gospel are yours. But take heed that you do not suffer these impressions to wear away, or to settle in a false peace. Do not seek rest any where but in Christ. Beware lest worldly cares or pleasures divert your attention from the things of God, and lest sin grieve the Holy Spirit. Remember it is said, "If a man draw back, my soul shall have no pleasure in him."

[To be continued.]

Religious Intelligence.

The great difficulty of Christianizing uncivilized people illustrated.

FROM THE PERIODICAL ACCOUNT OF THE UNITED BRETHREN.

From Serepta, near Astracan,* Extract of brother Valen. Wendling's report of a school begun with the children of the German colonists

* In Asiatic Russia.

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employed in the settlement; and of his endeavors to instruct some Kalmuc children at Serepta.

HAVING in 1800, been appointed by the elders of the Brethrens' congregation at Serepta, to undertake the instruction of the children belonging to the German colonists, who were employed as servants in our settlement, and my situation affording me an opportunity of doing it without expense to the settlement, I began to keep school with about ten children, of from five to eleven years old, and gave them two hour's instruction every day.

It pleased the Lord to lay a special blessing upon my labors, and I had the great satisfaction to perceive, that they not only gained improvement by learning to read, &c. but grew in the love and knowledge of Jesus Christ, as their Saviour. Two of them departed out of this world, rejoicing in Him, and expressing their sense of his love and mercy, in the most fervent thanksgivings.

By means of this school, an opportunity was afforded me of doing something in behalf of the poor Kalmuc children, whose parents are generally hovering about our neighborhood. A Kalmuc boy, called Makush, step-son to a Kalmuc prince, had been sent hither by his father to learn the German language.—He was first committed to the care of brother Loos, who taught him to spell; and January 15th, 1801, sent to my school for farther instruction.

Although at first he appeared very ignorant, yet by degrees, I perceived some traces of the labor of the Holy Spirit in his heart. He had learnt several verses, and told me, "that when he lay down to sleep at night, he was accustomed to repeat them in prayer. But once he began to doubt, whether what was contained in them were true, upon which he left off praying. However, it occurred to his mind, that he had not faith, and yet he knew, that *he that believeth not, shall be damned*. He therefore prayed the Lord to forgive him that sin of unbelief."

Towards the end of 1802, several other Kalmuc children arrived here, who expressed a desire to learn German. They were from ten to fourteen years of age; their parents live in the vicinity of Serepta, and obtain a livelihood in the place, where likewise the bigger boys get work and earn something. As I can converse with them by means of Makush, who serves as interpreter, I was willing to admit them into the school. At Christmas, I asked them if they knew what festival we now celebrated? They replied, that it was the same as their new year's festival. I informed them, that the great God, who had created all things, had become man, and that the festival we now celebrated, was that of his holy incarnation. One of the boys answered, that there were many gods who had created all things, and that every man had his own creator. I informed them, that there was but one God, who had created all things, and all men, and that mankind had sinned against him; in consequence of which, they deserved to be eternally punished, and were even

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now under the power of the devil. But that Jesus Christ, the Son of God, out of compassion for them, took the resolution to be manifest, in the flesh, and himself to suffer the punishment which they had deserved, to deliver them from the power of sin and death.

Being asked by one of them, whether our Saviour had been born in some great prince's house, I gave them a concise account of his birth and life upon earth; and added, that he would once come again, to receive all those, who believe in him, unto himself in heaven; but that, on the other hand, those who had not believed in him, but rejected his invitation, would have to suffer the punishment which they had themselves deserved. When I asked them, if they could believe all this? they replied: "It may be true, but we know little of that great God; we therefore wish to learn German, that we may hear more about him." I told them to come diligently to school, where it would be a pleasure to me to instruct them, and to tell them more about the true God. But I soon perceived, that as they were in their whole manners given to be very unsteady, they were the same, as to their attendance at school. They are obliged to embrace every opportunity to earn their bread, and cannot therefore attend regularly during school hours; and for that reason at last they discontinued all attendance. I knew at first no other way but to desire Makush to call and invite them to come, when I saw them at leisure, or running about the place. Upon this they came more frequently, and whenever they had spelt a little, I related to them something of the life of our Saviour, Makush being interpreter. It was evident, from their questions and remarks, that they paid attention. They asked, for instance, whether our Saviour had also suffered for *their* sins, and when I told them that he had, and that if they prayed to him, he would give them an assurance in their hearts, and forgive them their sins, they replied, "that their eyes were now so darkened by sin, that they could not see him." I explained to them, that although we cannot see him with our bodily eyes, yet we may pray to him, because he is present every where. Hereupon they promised, that they would pray for grace to know him.

Sometimes I perceived, that they did not understand what I said; as for instance, when I once spoke to them about our Saviour's sufferings, one of them replied: "What sort of a God is this, that he suffers himself to be tormented, and does not deliver himself?" I replied, that Jesus had submitted to these sufferings willingly for us. Upon being asked, whether they believed that they were sinners? the same boy said: "If we did but know what sin is, we would not commit sin." I answered, that the Holy Spirit would explain to them the nature of sin, but that mean while they should pray to him to forgive their unknown sins.

More pleasing were the expressions of Makush: Having once at school, learnt a verse treating of faith, and the necessity of obtaining it, he said, "that

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he had prayed the day before to our Saviour, that he would give him this faith, and the blessings connected therewith; upon which, one petition after another occured to his mind, and he had scarcely been able to give over praying."

Towards the end of February, 1803, when the Kalmucs celebrate their spring-festival, this boy went on a visit to his mother. When he returned, and was asked, how he had fared, he informed us, "that he lost his road; upon which he cried and prayed to our Saviour, that he would bring him upon the right road. Having soon found it again, he greatly rejoiced, and thanked God for his assistance."

Soon after we read, at school, the history of our Saviour's temptations, which gave Makush occasion to make the following useful observation. He related, that on the following day, he thought he had no need to attend the preaching, as brother Loos was not at home, and nobody would desire him to attend; and should his schoolmaster make inquiry, he would say, that brother Loos had given him some work to do. But he immediately recollected, that this thought was from the devil, and prayed to our Saviour to take it away from him. "Now," said he, "I felt pleasure in going to the preaching; and as similar temptations were mentioned in it, I was so much the more pleased, that I had not followed my evil thoughts."

I once asked him, whether he thought, that our Saviour approved of it, if we prayed for our fellow-men? he replied: "I have often prayed to our Saviour, to lead my mother and relations hither, that they also might have an opportunity to hear how they may be saved; or that He would send somebody to them, to bring them this news."

I had often wished, that some of the Kalmuc boys, might be constantly employed in this place, to give them an opportunity of coming regularly to school, and during their leisure time, to be under proper inspection. I began also to think I had obtained my wish, as several brethren were found willing to employ them in this place, to give them an opportunity of coming regularly to school, and during their leisure time, to be under proper inspection. But the dullness of these boys in learning was the reason, why this regulation was not effectual as they frequently, under one pretence or another, stayed away; in consequence of which, we were obliged to be contented, if some of them only occasionally attended. One of these boys, named Thurmarshe, being noticed for his attention, and asked, why after long absence, he had returned, answered, that he had indeed thought, as many others did, that what he heard here were lies; but that these thoughts disturbed him in his sleep, and he had often perceived something in his heart, which constrained him to come back.

Several children once asked me, "whether the Germans and Kalmucs would live together in heaven?" I asked them in return, whether they believed that I loved them? as they answered me in the affirmative, I continued: "When our Saviour has

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forgiven us our sins, and taken us all into heaven, will you not love me there, and all the brethren who live here?" To which they replied: "Yes, surely; and then we shall say, this is our teacher, who told us how we might be saved." Thus, at times, there appears a ray of hope, as if the gospel would, in time to come, find entrance among this nation. I had also an opportunity to speak a few words concerning our Saviour and the way of life, to several adults, but these had always many objections to make. For instance; having once related to one of them, the history of the fall of man, and of his redemption through the death of Jesus, he replied: "We have much of what you have told me in *our* doctrines; but we do not know as much as our Gellongs, (priests); these, therefore, are obliged to pray for us."

Letter from the Rev. Robert Morrison to Robert Ralston, Esq. dated Canton, (China,) February 10th, 1808.

DEAR SIR,

SINCE I wrote to you by Mr. Latimer, I have, by the Lord's good hand upon me, been pursuing the study of the Chinese language. I applied rather too closely, which affected my health, to preserve which I slackened in some degree my exertions. The person who assisted me regularly has, during the last month, on that account, ceased to call upon me.

No person has as yet said any thing against my continuance, and I hope will not. When the Lord's time comes, (O that it may be now come) a great door and effectual will be opened for introducing into this immense empire the glorious gospel.

My expenditure is in this country very considerable, which has been a source of some uneasiness to me.

I endeavour to speak to my domestics of the true God and of Jesus Christ. There are three or four to whom I communicate some instruction in the English language, with a view of blending with it divine truth.

During the last fortnight, the Chinese have been given up entirely to visiting each other, feasting, &c. in consequence of the new year, which with them commenced on the 23th of January. At one o'clock of the morning, they began to make the suburbs resound with the noise of crackers, the striking of bells and drums, &c. I rose at two and went to the temple of Pak-ti Poo-saat, where were crowds of worshippers, keeping the flame on the altar incessantly blazing, with the gilt paper which they were throwing upon it; burning candles and matches of sandal wood, &c. When they knelt before the idol at their individual devotions, (for they have no social worship) they almost trod on each other, the temple was so crowded. Not only in their temples, which are numerous, but also in the corner of the streets they were bowing before their dumb idols.

O, that they were turned from them to the living God! Pray, my brother, that it may soon be, and that he who now addresses you, may in some small degree be assisting therein.

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I am, in the faith of our Lord and Saviour, yours affectionately,

ROBERT MORRISSON.

[*Phil. Mag.*

SOUTH AFRICA.

The following interesting particulars of a mission to the Namaquas are extracted from a letter, written by Mr. C. Albrecht, dated Cape of Good Hope, May 18, 1806, addressed to the Directors of the Missionary Society at Rotterdam, who had the management of the African missions, while the Cape was in the hands of the Dutch, but which have now reverted into the hands of the Missionary Society in London.

(Translated from the Dutch.)

Beloved Brethren,

WE have suffered much in our journey through the barren desert: but God shews us that he is a hearer of the prayers of his servants, and a preserver from destruction. He assisted us through the wilderness to the Orange River; where we staid three months among the heathen. During that time a way was opened for us to the Great Namaqua country, whither we went, and at which we rejoiced greatly. We here found a fountain, in the vicinity of which we fixed our residence, and called this spot The Happy Deliverance!

Here we have employed ourselves in cultivating a garden for our maintenance; but as the country is very dry and the soil bad, we are afraid we shall not be able to procure corn. The climate also is very hot, and the air oppressive. It seldom rains, and never without thunder; but in consequence of much rain last year, there is now tolerably good pasture. The inhabitants in general are obliged to live entirely without bread, the country being unfit for the production of corn. We have, however, a kitchen garden and corn-fields, which, if successful, will afford subsistence both for ourselves and for the congregation.

We have a favorable prospect of success; for, we trust, all the chiefs will receive the word of God; and we hope, in process of time, to proceed farther into the country. The number of heathen who come to us increases continually; and, to our great joy, about half of those who are with us understand the Dutch language.

Brother Sydenfaden has visited a Namaqua krall; the chief of which is called Choebap. Brother S. invited him, with his people, to hear the word, as he had before heard something of it. In answer, he expressed himself as follows:—"That word is too great to be neglected! all the chiefs in the Namaqua country ought to listen to it! Here, under this tree, they ought to come (meaning the place where he heard brother Sydenfaden preach the gospel) then they will themselves find that this word is great! All the chiefs in this country ought to have one mind, and accept this word; and afterwards, that word ought to be preached in the center of the Namaqua country, that every one may come and hear it!" How much brother S. rejoiced at these expressions, you may easily conceive; but he had the mortification to observe.

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that Satan was also at work. A Hottentot, called Absalom, who came from the Snow Mountains, deceives the ignorant heathen by many juggling tricks, so that he procures many followers. This man, perceiving that he would lose all his credit and influence, if the gospel should be received, advised them not to listen to brother S.; and, even in his presence declared, that all the people who came from Europe, or from Cape Town, were great rascals. Thus he caused almost the whole kraal to hate the word of God; and brother S. was in great danger of being murdered by them: but he was silent and did not contradict Absalom. The next day, however, when they were a little composed, brother S. spoke earnestly to them; and told them what a great sin Absalom had committed: in consequence of which he trembled, and denied every word he had said. Now he was afraid, in his turn, of being killed; but as brother S. spoke in his behalf, he promised never to speak any more against the word of God.

When brother S. left this kraal, he asked the chief, whether he was still inclined to hear the word of God; which he answered in the affirmative; and added, I will come myself to the Happy Deliverance, and see whether the *Oorlam* Hottentots (i. e. those who served the Christians; and were therefore looked upon as more civilized) have accepted the word of God: if that be the case, I shall endeavour to persuade all the chiefs in the Namaqua country to accept of it; for if I alone accept of it, they will kill me, and thereby war be occasioned among us"

We have now upwards of 300 of the Oorlam and River Hottentots with us, who have daily an opportunity of being instructed in the truths of the gospel. Sometimes we also see some Bosjeemen. It appears to us, that the heathen here have a desire to be acquainted with the word of salvation. Though we suffer poverty, and are in want of all earthly comforts, which we could have enjoyed in our native country, yet we are satisfied if we perceive that our feeble endeavours are blessed from on high. We shall always rejoice, if we can be instrumental in the extension of the gospel of Christ.

My brethren will now, according to their promises, be occupied in building a house; for we have been obliged to hold divine service in the open air; which is rather dangerous, on account of the number of serpents, scorpions, venomous spiders, and other dangerous creatures. On Sunday evening, when I was preaching to a number of people, a young serpent happened to creep round my leg; I endeavoured to kill it, but could not: however it pleased the Lord to make it flee from me, so that I proceeded unmolested.

EDINBURGH MISSIONARY SOCIETY.

A LETTER has lately been received from Mr. Brunton, at Karass. He repeats, in strong terms, what was mentioned in a

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former letter, that several Effendis of the first rank in that country make no secret of their suspicions respecting the truth of their own religion, and discover a strong desire to understand the New Testament.—They do what they can to read it in Arabic; but most of them, it is feared, with little success. They earnestly wish for a translation of it in Turkish; and it is much to be regretted, that there is no translation of it to be had in a language so extensively spoken. In order to convert people, they must be instructed; "and here," says Mr. Brunton, "there are few ways of instructing the Mohammedans, but by quietly circulating among them small tracts, and copies of the Scriptures. Were this done in a wise and prudent manner, I am persuaded, from what has already taken place, that the happiest effects would soon follow." Mr. B. concludes with saying, "Consider the nature of the Mohammedan religion, the state of the countries in which it is professed, and the prophecies respecting it in the holy scriptures, and you must be convinced that it will meet with an awful and sudden downfall: but for this the minds of Mohammedans must be gradually prepared."

IRELAND.

Hibernian Society.

IN the Evangelical Magazine for December last, a report from the committee of the Hibernian Society was inserted; in which it was stated, That a definite and very small number of Ministers are known to preach the gospel in the provinces of Connaugh and Munster. Since that period, however, information of a more agreeable nature has been communicated by some respectable friends, whereby it appears that a much greater number of evangelical ministers are actually employed in those parts of Ireland. The committee rejoice to find that their first information was incomplete; and they most ardently wish for the co-operation of all denominations in their endeavors to improve the religious state of Ireland.

Signed
(by order of the committee)
S. MILLS, Treasurer;
J. CAMPBELL, Secretary.

Extract of a Letter from a Clergyman in Ireland.

"I HAVE been going about from town to town, and from village to village, disposing of Bibles and Testaments: and I am happy to tell you that the call for them is very great. Many of the Catholics have got them, both by donation and purchase; and although the priests have obliged many to give them up, yet they are no sooner returned than others get them; and many poor people are very desirous to read them, and hear them read. Indeed, the opposition of the priests makes many individuals more anxious to obtain them. If the Lord spare me, I mean to continue this work, until I have spread the word of life through most parts of this benighted country. I cannot so well dispose of Tracts. There has been a Tract written by a priest

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dissuading the people from reading our Tracts; and saying, that the Irish are not to be cheated out of their religion. But He, whose church is his glory, will do his own pleasure, and establish his own kingdom in opposition to all the powers of Anti-Christ!"

The following Letter from MARY,* *one of the Hottentots who were in England a few years ago, to the secretary, of the London Missionary Society, will probably be agreeable to our Readers.*

"*Dear Brother,*

"I WAS very happy to hear of you, our dear friend, chiefly that you continued in good health of body and soul. Through the goodness of our Lord God, I have found my dear children in a good situation in Africa; the Lord has, in a particular manner, taken care of them; but my poor child Christian, who was born in Holland, I have lost by death in Africa; but I trust he died to go into everlasting life. The Lord has given me again a son in his place, who is about four months old, and is in good health. Three of my other children I have not yet seen; because of the great distance we are from one another: but the Lord gives me to be still, in his way, and I trust I shall see them in his time. O may I see them in heaven! What happiness will it be for me to have brought forth children for everlasting life! My dear children who are with me, I tell them, many times, the happiness which I experienced in that dear England; and that makes them many times very anxious to see that country where the Lord dwells in such a wonderful manner, that they asked, "Mother, O let us go some time there, to see such dear people!" With me, are John and my dear sister Martha. We have all for body and soul that may be necessary. We are with our brother Kicherer and his wife, who behave as a brother and sister to us, and take care of us. O that I may be more thankful to my dear Lord and Saviour for his faithfulness and wonderful goodness! Help me, dear brother, to pray; to thank for me: I can do nothing without the Spirit of Christ! Many times I spake with our brother Kicherer about all the dear friends: (with tears in my eyes I must confess it) chiefly it grieved me, when I recollected the last farewell to Mr. Hardcastle, then I sink away. O what shall it be when we meet one another again in heaven, when never shall have place a separating!

"O be so kind as to give my affectionate Christian love to all the dear brothers and sisters with whom I have had the honor to converse! O what wonderful love I feel for them!

"Now, farewell, my dear brother, remember me: I hope to remember you, in particular, at the throne of grace. The Lord God dwell in your house, in your heart, in the hearts of your family, and make all things well.

I am, dear Sir, with much esteem, your affectionate sister in the Lord Jesus,

MARY VAN ROOY."

Graaff Reinet, January 8, 1807.

* A particular account of Mary was given in the first Series of the Connecticut Evangelical Magazine.

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POETRY.

The Departing Christian.

BEHOLD! the solemn hour is come,
By heav'n assign'd, that seals my doom,
That lays this head beneath the sod,
And bears my willing soul to God.

To the lone vault or church-yard borne,
This dust must soon to dust return;
Soon must my lifeless corpse be laid
Amongst the long-forgotten dead.

I hear the death-bell's mournful sound,
I see my weeping friends around,
I hear affection's bursting sigh,
And read despair in friendship's eye.

Vain sighs! and unavailing tears,
Death's ear is deaf to human prayers;
Nor skill, nor pow'r, nor love can save,
When God commands us to the grave.

Yet through the deep sepulchral gloom,
That wraps the mansion of the tomb,
I see, with rapturous delight,
A beam of heav'n's effulgent light.

Jesus, my Lord, I know, once made
The dark and lonely grave his bed;
Thence he arose, and led the way
To yonder world of cloudless day.

I trace him in his glorious flight
From earth to heav'n's sublimest height:
And hark! he calls my spirit home;
Jesus, my Lord, I hear, I come.

With joy, thy mandate I obey,
Let not thy chariot long delay;
I see my long expected prize,
A crown of glory in the skies.

Then weep not, fond, afflicted friends,
Death is the angel Jesus sends
To bear the sainted soul on high,
Beyond the reach of human eye.

The race is run, in duty's path,
Fought the good fight, and kept the faith;
Now leaning on my Saviour's breast,
My spirit seeks its final rest.

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For me, kind friends, then grieve no more,
My heart's at rest; the conflict's o'er
Heav'n's glories break upon my view;
Adieu, dear friends; vain world, adieu.

[*Phil. Mag.*

Hymn to Charity.

COME, daughter of celestial birth,
Adorn'd with every native grace;
On angel wing descend to earth,
And there unveil thy angel face.

From realms of joy and seats of bliss,
In robes of radiant light she comes,
Her voice the harbinger of peace,
Meek-wreath'd her brow, her breath perfumes.

Beneath her love-illumin'd eye,
Th' insensate burn, the friendless glow;
Her smiles repress the risen sigh,
Her sympathy the tear of woe.

The scornful leer, the haughty crest,
With mute long-suffering she endures;
The oppressor's wrongs, the witling's jest,
In her own wounded breast immures.

O'er the long list of crimes conceiv'd,
Of guilt matur'd, or green with youth;
She weeps inexorably griev'd,
Rejoicing only in the truth.

For hearts malignant, slow to love,
And swift to injure or complain;
Her bosom heaves, her sorrows move,
She pardons first, then loves again.

Yet ne'er with curious heart attends,
The whispers of perfidious fame;
Nor envies when the concave rends,
Of honor'd names with loud acclaim,

Nor yet from aspect, seeming ill,
Suspects some dark and deep design;
Hope scatters hovering clouds at will,
And looks beyond the dubious sign.

And e'en when spots and stains appear,
Her mingled grief and pity move,
She bids the frail her mantle wear,
And hides the deeds she cannot love.

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To humble vales of worth obscure,
Careless of toil and shame descends,
Exalts the friendless, and the poor
From scorn's depressing frown defends.

The meed to virtuous deeds decreed,
With virgin blush she still declines;
False virtues only columns need,
In its own beams true glory shines.

Grace flows unmix'd thro' all her mien,
For love unfeigned rules her breast,
And there immutably serene,
Peace and immortal glory rest.

Thou loveliest daughter of the skies!
Enamor'd with thy peerless charms,
To thy embrace my spirit flies,
And seeks a refuge in thy arms.

If bliss be e'er design'd for me,
Oh! make me thine own image bear;
In tho't, act, end, be one with thee,
And in thy triumphs ever share!

Donations to the Missionary Society of Connecticut.

Sept. 1.	Rev. Joel Byington, being for contributions collected by him in New Settlements,.....	$ 6	49
16.	Ebenezer J. Leavenworth, do. do.	8	30
		$ 14	79

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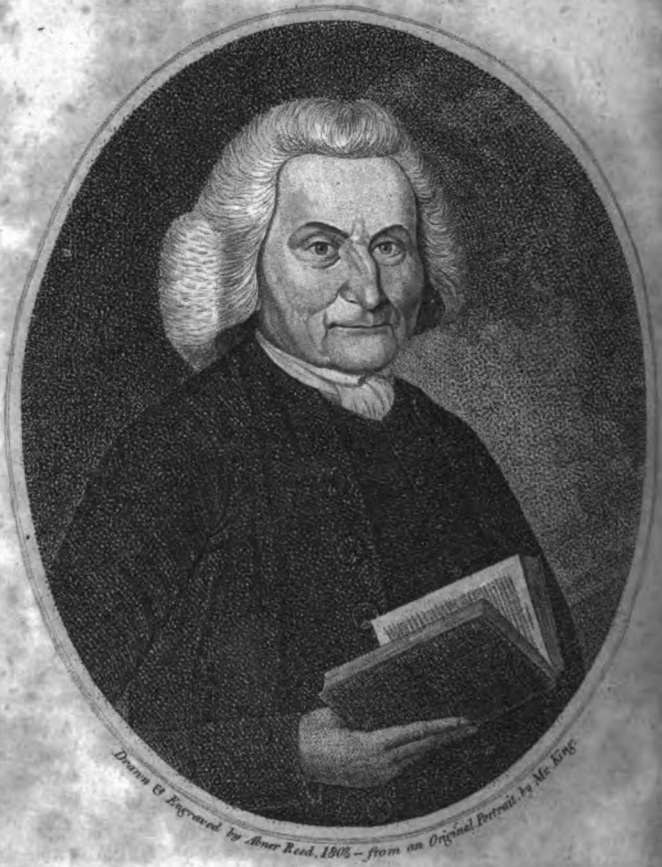

Rev. GARDNER THURSTON.

Died Aug. 23, 1802. . . . . Aged 81 Yrs.

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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. I.] NOVEMBER, 1808. [NO. 11.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

AS you propose annexing an engraved likeness of my late valuable uncle to the Magazine of this month, I should be gratified to have it accompanied with the following biographical sketch, for which I am under obligation to the Rev. Joshua Bradley.

Your obedient servant,

J. R.

Hartford, Nov. 1, 1808.

Memoirs of Rev. Gardner Thurston.

COMMUNICATED IN A LETTER.

Dear and much esteemed Friend,

AS you have requested me to give you a sketch of the life of your venerable uncle, the Rev. Gardner Thurston, pastor of the second Baptist church, Newport, (R. I.) I most cheerfully inform you of what hath come within my knowledge concerning this useful and very much beloved man of God.

He was the son of Edward and Elizabeth Thurston, and was born in Newport, (R. I.) Nov. 14th, 1721. When he was but a small lad, some of his relatives in the country obtained him to tarry with them for a season, where the aged and religious were highly pleased to learn, that their little visitant had such a taste for devotion, that he was known to exhort his young associates to remember their Creator, and implore his aid whenever they formed any plan for enjoyment, and wished to be successful. To press his exhortation powerfully upon their hearts, and satisfy his own conscience, he was seen in their little circles praying to God. The pious kept these things in their minds, believing it highly probable that infinite wisdom had designed him to be an instrument of great good among mankind.

After he returned to Newport, and had been some time under

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the ministry of the Rev. Mr. Whitman, and his colleague, Rev. Nicholas Eyers, he wrote them the following letter:

"*Dearly beloved Fathers in Christ,*

"Through the wonderful mercy of God, I am brought to see myself in a lost condition, and his word and my conscience testify that in such a state of nature, I am a child of wrath.

"Sirs, I consider that the gospel requires a positive change in all who will be admitted into the kingdom of God; and that this change is new-forming the heart, and subjecting the whole man to the service of Christ; that he may be transplanted out of the kingdom of darkness, into the kingdom of God's dear Son. Knowing my own weakness and inability to deliver myself, I find that I cannot do any thing pleasing to God of myself; I cannot come to that true and saving faith in Jesus Christ, with which remission of sins is connected; neither can I make satisfaction for the least of my transgressions; therefore, O Sirs! I desire to depend wholly and alone upon the free grace of God, in Jesus Christ, for wisdom, righteousness, sanctification and redemption. I am sensible that none but God alone can form Christ in me the hope of glory. Though I have been awakened to a sense of these things, yet Oh! how have I risen up in opposition to his Spirit, from time to time, and gone on in a daily course of sin and disobedience! By his rich grace, he is giving me time and opportunity to hear calls and warnings, from one day and time to another. Blessed invitations of the gospel of the Son of God are still sounding in my ears; yet great threatenings are out against sinners. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.

"The impenitent unbeliever shall perish: the wicked be turned into hell, and all the nations who forget God. Considering the way God hath pleased to reveal himself to men, even by the messengers of Christ, who are appointed of him to instruct us in his will; and knowing the certainty of death and judgment; I think it my indispensable duty, dear Sirs, to come to you for guidance in the things of God, that I may know and do the will of my heavenly Father, while the blessed Jesus is calling, and before the season is over and the harvest ended; wherefore I beg an interest in your prayers, that God would be pleased to deliver me from all hardness of heart, and implant in me a living principle of faith, that I might be brought savingly to know the only true God and Jesus Christ whom he hath sent.

"Thus, Rev. Fathers,
I close, and remain your
unworthy child,
"GARDNER THURSTON."

Soon after he wrote to these ministers who were over him in the Lord, he obtained peace in believing, and joy in the Holy Ghost: but did not make a public profession of his faith in God, till April 4th, 1741. When this day came, his mind was covered with darkness, and filled with distressing thoughts that he had rested short of the Rock of ages

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as the foundation of his hope; and that he should inevitably be an hypocrite if he joined the church.—In this trying period of his life, he endeavored to make God his refuge; and prayed for the light of his countenance that he might be led understandingly, to know and to do his will. The time arrived, in which he was to be examined as a candidate for baptism. But his fears concerning himself still continued, and multiplied to such an host against him, that when he came to the meeting house door, he dared not enter, but turned and walked into a small burying ground, and sat down upon a rock.—This place, by the kind hand of God upon him, was made, like the resting place which Jacob found, as he journeyed from Beersheba to Padanaram. About sixty years afterward, walking in the same burying ground, Mr. Thurston stopped, putting his staff upon the rock, said, "There I sat down, overwhelmed with distress, while the church were waiting for me to come in, to give them an account of the dealings of God with my soul. Soon after I sat down, I was enabled through rich grace to give up myself, and all I had, into the hands of my blessed Jesus, who immediately dissipated the darkness which covered me,—removed my distress,—filled me with peace and consolation, and gave me strength to declare what he had done for my soul."

He was received by the church, and baptized by their pastor, the Rev. Nicholas Eyers, and enjoyed great peace of mind, and establishment in the doctrine of Christ.

He was highly esteemed in the church as a pious and promising youth, and took an active part in their conference meetings, till God was pleased to call him to declare more publicly the glad tidings of salvation.

He had many solemn and deep impressions upon his mind, that God had called him to preach, which he could not relinquish; believing that this opinion was agreeable to the scriptures, and corresponded with the experience of all the true ministers of Jesus.

He frequently observed in the time of my acquaintance with him, that he could not assist in the ordination of any, unless they had been born again, were clear in doctrine, and had a deep and satisfactory sense of being called of God, to preach his everlasting gospel, and that it was their indispensable duty to obey God, and give themselves to the work of the ministry, that their profiting appear to all, and they be workmen needing not to be ashamed, rightly dividing the word of truth. Though he did not believe that they were called in this age of the world by miraculous evidence as the apostles were; yet that they were designed by the Almighty for the work of the ministry, and therefore a foundation was laid in their temper and talents for this important work, which would be manifested to others when the Lord's time was come to put them into his vineyard, as workers with and for him.

The gifts of nature, he considered, with many who have written well upon the subject, to be "a sound judgment, a clear understanding, a retentive me-

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mory and an aptness to teach." Should any enter the ministry evidently deficient in these, we may not expect much instruction from them, although they may have experienced a change of heart, and travelled through all the customary courses of a classical and a liberal education.

Also he held it as a great absurdity in any, to take encouragement from the promises made to the apostles, when they have no satisfactory evidence of being moved by the same spirit, to preach and administer ordinances. For no man taketh this honor to himself, but he that is called of God.

The church were well satisfied, after hearing his experience of the operations of the spirit upon his mind, concerning the work of the ministry, and listening with pleasing attention a number of times to hear him declare the great truths of the Christian system. They licensed him to preach in 1748, and requested him to be an assistant to their pastor, the Rev. Nicholas Eyers.

Mr. Thurston had to preach generally once on Lord's day, and one lecture every week. His taste for information especially in divinity was considerable, and he had an opportunity above many, to gratify this taste: for the Rev. Nicholas Eyers, with whom he was so intimately connected, was a man of good talents and learning. The church were so well satisfied with Mr. Thurston, that they were unwilling he should leave them; and on April 29, 1759, he was ordained their pastor, for Mr. Eyers departed this life on the 15th Feb. 1759, suddenly, having preached part of the Lord's day before. As Mr. Thurston was born, educated, experienced the efficacy of rich grace, joined this church, was licensed by them, preached among them, and by their united voice, ordained their pastor; he was not ignorant of their expectations from him as their minister in Christ.

He therefore determined to give himself wholly to the all important work of preaching the glorious gospel of Christ, and to finish his course with joy. Consequently he left his former business, which was lucrative, closed his accounts, and entered into the vineyard of the Lord with all his heart; pleading the sweet promise which flowed from the Saviour's lips; "Lo, I am with you always even to the end of the world."

Mr. T. was endowed with an excellent disposition, and possessed a good natural constitution, with a quick and brilliant imagination. He was mild, religious, studious and amiable in his family; lively and engaging in all the social circles of real friendship; tender, melting, solemn and devotional among the sons and daughters of affliction; easy and graceful in all his public movements. His voice was strong and melodious, and his heart all alive in the great and arduous work of the ministry of reconciliation.

He generally wrote the heads of his sermons, the quotations from scripture, and some of the most interesting ideas which he thought necessary for the clear illustration of his subject.—These, he commonly committed to memory, and but seldom had

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his notes before his eyes in public.

As he firmly believed, that God must pour down his spirit upon the people, or no success would follow the preaching of his word, he earnestly implored the divine aid and came into the pulpit as a live coal from the altar of his God.

When writing to a young minister, whom he loved in the Lord, he said, "I hope this will find you in a good state of health, enjoying your master's presence. I have no doubt you experience more and more of the importance of the work you are engaged in, and often think of these words; Who is sufficient for these things? Christ will support and supply his ministers. Let him, therefore, be the main subject of your sermons, and invite sinners to come to him for strength, and to his merits for acceptance. My heart rejoices to hear the success which has attended your ministry already: let it humble you and make you watchful, and while you are planting or watering, remember, that all the increase must come from God. Apply yourself close to the study of the scriptures, the best of books, and see that you advance nothing for doctrine, but what you can bring with a "thus saith the Lord" for its confirmation. And now, I commend you unto God and the word of his grace, praying him to furnish you with every ministerial gift and grace, and abundantly own your labors."

Mr. Thurston's whole soul appeared to be formed for society, and to be deeply engaged in preaching, powerfully, the plain principles of the doctrine of Christ. Being possessed of pleasing pulpit talents, giving himself wholly to the work of the ministry, and being much engaged for the salvation of men and the glory of God, his hearers became so numerous that his meeting-house was enlarged twice, till it was 75 by 50 feet, and was well filled as long as he was able to preach. He was favored with repeated revivals of religion among his people. Though these revivals were small in comparison with what many experience in the ministry in the present day, yet his success was not measured by the duration of his ministry; for many who professed religion about the time, and after his death, dated their awakenings, and some the beginning of their hope in the Saviour's merits under his preaching.—And some within a few months, who have joined the church, declare, that the commencement of their concern began when he was their minister.

A number of ministers own him as an instrument in the Lord's hands of their awakening, comfort and establishment in the faith of God's elect.*

* The Rev. William Rogers, D. D. was Mr. Thurston's nephew. He graduated at Brown University, September 9th, 1769, was baptized September, 1770; licensed to preach August, 1771; removed to Philadelphia in December, 1771; ordained May 31st, 1772; was a chaplain in the revolutionary army under the immortal Washington, from March, 1776, till June, 1781; appointed Professor of English and Oratory in the College and Academy of Philadelphia in March, 1789. He received a doctorate in July, 1790; was elec-

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Many of his excellent letters within my hands can only be glanced at, in such a performance as this; and only a few sentences which he uttered concerning his happy exit, from time into the unspeakable enjoyment of his Lord in eternity.

Newport, 24th March, 1792.

"DEAR MADAM,

"I have heard that you have not enjoyed so good health of late as usual, on account of the loss of one of your eyes; and that you desire me to write you on this subject.

"Could any thing drop from my pen that might be beneficial and comfortable, it would yield me the most peculiar pleasure. We are informed by scripture, that affliction cometh not out of the ground, neither doth trouble spring out of the dust. It is not by chance, but by the will and counsel of God, and is designed for our benefit. Heb. xii. 5—18. You have heard and read much of Job,—his severe trials and afflictions, and his patience, and the gracious end the Lord had in view. All turned out at last to his great advantage. He learned more of God and his divine perfections, than ever he knew before; so that he abhorred himself, and repented in dust and ashes. I hope, my dear friend, that your present affliction will be so sanctified, that it may have the same blessed effects.

"Afflictions are God's school. There we may learn the vanity of this world, and its utter insufficiency to make us happy. It is all in vain to expect happiness from any quarter, but in the love and favor of God, and being re-united to him through our Lord Jesus Christ.

"The loss of the sight of one eye is very great, and it is a mercy you have one left. These bodily eyes must soon fail—be closed, and we be in the land of darkness, where we shall not need them. Job x. 21, 22.

"But, dear madam, there is another eye which the Lord will give to all who love him supremely; which is vastly preferable to us, even in this world; I mean the eye of faith. By this, Abraham saw Christ's day and was glad: by this, Job saw his Redeemer, and Moses saw him who was invisible. By this, we now behold the once suffering, bleeding Lamb of God, who died for our sins, and rose again for our justification. Yes, by this eye, we can look within the vail and see Christ, seated at the right hand of God, and ever living to make intercession for all who come unto God by him. By this eye, we can look through the pearly gates of the New Jerusalem, and view the spirits of the just made perfect; joined with the blessed angels in celebrating the praises of their God and King.

"O transporting sight! Methinks, madam, you are now ready to cry, Lord, evermore give me this sight! He will give it to every one who comes unto him and asks for it. Yes, dear friend, I have something more to say, that we shall see the dear Lord with these bodily eyes; though useless in the grave, he will change these vile bodies, with

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ed Professor of English and Belles-Letters in the University of Pennsylvania, in April, 1792, which place he still holds.

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all their members, and fashion them like his own glorious body. Then hope will cease in fruition, and faith in vision. Then those eyes which have been so long closed and useless, shall be opened again, and made useful. With mine eyes shall I behold him, and not another for me. Then shall we see the Saviour, and converse with him, as one friend converseth with another. We shall see him and be entirely conformed to his image, and be ever with the Lord. Think, dear friend, what a glorious sight this will be, which can never wax old, or dim. The inhabitants of the New Jerusalem shall no more say they are sick. There will be no more pain; sorrow and sighing shall entirely flee away.

"The dear Lord grant you, and every branch of your family this portion.

"I remain your sincere friend,

"GARDNER THURSTON."

To a young Minister under some trials.

"I rejoice in the grace of God bestowed on you, and the success granted you. I pray God, to give you the wisdom of the serpent, and the harmlessness of the dove. A good cause, a good conscience, a steady and uniform conduct, will put to silence the ignorance of foolish men. I cannot give you better advice than Paul gave to Timothy. Read again and again his second Epistle, second chapter. I sympathize with you in your trials; but be assured that God will be with you in six and in seven troubles. I know that your mind must be differently exercised, and Satan will not be wanting on his part, to take every advantage to hurt your usefulness, and there are some who will unite with him, and watch for your halting.

"I believe that God, who walks in the midst of the seven golden candlesticks, will support and defend you. Be upon your guard to cut off occasion from those who seek occasion to speak disrespectfully of you. Endeavor always to exhibit a gospel temper. If they curse, do you bless; for the servant of the Lord must not strive, but in meekness instruct those who oppose themselves. You must not think your afflictions strange. They are what your Master and many of his servants met with before. You are only filling up your measure of that which was behind, of the affliction of Christ in your flesh, for his body's sake, which is the church. O blessed privilege, to partake with Christ in his afflictions. Be not discouraged, for the power of the enemy is limited like the great deep; hitherto it may come and no further. For the wrath of man shall praise him, and the remainder shall he restrain. Concerning polemic performances, I will just observe, that I have formerly read many, and after all I find the bible to be the best book to discover what truth is, and to establish us in the truth. In this book we find a glorious display of God's justice in the righteous condemnation of the wicked, and a glorious display of his divine grace in the salvation of his people, even from the foundation to the top stone, it is all grace, grace, free grace."

Again he writes, "My dearly

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beloved son in the faith, you and I must not only preach a crucified Jesus, but live to his glory. In the morning sow thy seed, &c. and God will bless and grant success when and where he pleases. He will reward his ministers not according to their success, but according to their faithfulness.

I think every means in our power ought to be made use of, for the spread of the gospel. How affecting it is, that such a large part of the inhabitants of this globe are now in gross darkness! It appears to me, by the present events of Providence, that some great good is about to be disclosed to the world. O, that God would be pleased to open the fountain of his goodness and cause the divine influence of his Spirit to spread far and wide, till the whole earth be filled with his glory and all nations see his salvation."

Mr. Thurston was well acquainted with afflictions, for he lived to see all his near relations except his daughter, buried. On these occasions he gave vent to his pious soul by writing to his friends the genuine exercises of his heart.

To one of his correspondents he observes,* "I embrace the present opportunity to inform you, that I enjoy a better state of health than I have for some years past. I have abundant reason to bless God who has been the guide of my youth and through life, for that support afforded me in the late trying dispensation which I have passed through. He has indeed been a present help in time of trouble. How unsuitable would it be for us to have all our evils and trying changes in view at once!"

Therefore let us admire the words of Jesus: "Sufficient to the day is the evil thereof."

He warns us against being filled with anxiety about tomorrow.

O, may I ever lean on my helper God. I am indeed passing through the very furnace of affliction and drinking the bitter cup of the same: but it is the cup which my heavenly Father gives me, and it is mixed with mercy. It is all right; for I am sure that infinite wisdom cannot err, and that infinite goodness orders all things for the best to them who love him. O, why should such an unprofitable servant as I am be spared? What are the designs of Providence? Surely the Lord has something further for me to do in his house, else I should have been cut down. I am firm in the opinion that God will not take away his ministers before their work is done. If there be one more sinner to be converted by his ministry, one more saint to be comforted, they will be continued. I hope I shall be willing to wait all the days of my appointed time, till my change come; then through rich grace, be like a shock of corn fully ripe coming in, in its season. And why should a minister or a Christian wish to stay one moment longer out of heaven than he can be useful?" It was Mr. Thurston's meat and drink to be useful in Zion, and he was so till his departure; although he was not able to preach

* A little after he had buried his affectionate, pious and much esteemed wife, who departed this life Dec. 17, 1764.

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for about three years before his death; yet he was able to attend meeting for the most part of that time, and to visit his flock, and to speak comfortably unto God's people. He appeared to be all the time on the wing for heaven; in fine we can say with propriety, that his conversation was in heaven. I had the pleasure of accompanying a number of ministers and Christian friends to his house, in the course of about eighteen months before he left us, and they all said, when we returned from an interview with him, that they never saw any one, so unconditionally given up to live upon the promises of God as he was, and who would talk so familiarly and constantly about death, being with Jesus, knowing the saints in heaven, and the unutterable felicity which would overwhelm the whole ransomed family of God in the resurrection morning.

With all this glow of love to God and men, he appeared even in his deportment, and regular in conversation. He observed, "that the more we advance in the divine life, the more regular our frames will be." "My dear Lord," said he, "has not forsaken me in my advanced age. I feel determined as much as ever to go on in the strength of the Lord, and to make mention of his righteousness, and of his only. For it pleased him to convince me, in my very early days, of the depravity of my nature, and the wretchedness of my heart; and to call me by his free and sovereign grace, into the way of life and salvation, alone thro' the merits and righteousness of his dear Son. But I have reason to regret, that I have made so little progress in the Christian life. By the grace of God I am what I am. The enjoyment of the divine presence is better than life.

The Psalmist prayed that God would not leave him, when he was old and grey-headed; and God says, I will never leave thee nor forsake thee. O, how excellent also is that all comprehensive promise, I will be their God, and they shall be my people. Satan will try his utmost to shake the foundation of the Christian's hope, to despair of his relation to God as a Father in Christ; nay, to raise if possible the foundation of all religion: And need we wonder, that he should thus tempt us, when we learn that he tempted our dear Redeemer! But we can tell him that he is conquered and vanquished, and that Christ's victory is ours. Isa. xl. 1, 2. John xvi. 33.

Christ's death, resurrection and intercession all combine to render the believer's hope both sure and stedfast. But O, this wretched heart of unbelief, this destroys the Christian's comfort. Lord, increase our faith; Lord, help our unbelief. He adds, "My dear friend, when you get near to God, let me request the remembrance of one, who is the least of all saints."

Mr. Thurston was remarkably fond of meditating, and conversing upon the triumphs of the Christian over death, and the grave; and the perfection of our nature, and the extensiveness of our knowledge, when we come to dwell with Christ in heaven. "O," said he, "when I come into the glorious presence of my Lord, I shall see and

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know those servants, and children of my heavenly Father, with whom I took sweet counsel while on earth. Yes, I shall know them as quick and with as much certainty as Peter knew Moses and Elias, when they descended from heaven to Mount Taber to converse with Christ. I am not afraid to die, for my Lord Jesus will be with me, and I shall fear no evil. I know in whom I have believed, and am sure that he will keep that, which I have committed unto him. What is that? It is my all, for I have been enabled to give myself into his hands. Therefore I am not troubled about his property, for he knows how to keep it." One morning I called upon him, just after he had recovered from a fainting, and with a smile upon his countenance, he said, "I did not think of seeing your face again in the flesh one hour past; for I expected to have been with Jesus in heaven before this moment. Yet I do not wish you to think that my Lord will tarry too long. His understanding is infinite. He is unchangeable. I have lived to a good old age and have seen the salvation of the Lord. I long to see my Saviour in glory. He will come quickly. For me to die is gain. The death of the righteous is called only a sleep. Them who sleep in Jesus will God bring with him. And the dead in Christ shall rise first. We shall then be like him, for we shall see him as he is. He will change our vile bodies, and make them like unto his most glorious body. Then shall I be satisfied, &c.

A little after this blessed interview, he was more unwell, and became debilitated in his speech, and for a few days before his death, could not communicate intelligibly, the transporting views he had of another world. But his serene and smiling countenance and gestures, were powerfully combined to shew unto us, that the arms of infinite strength were underneath, and the light of God's countenance beaming upon his soul. Mr. R. Rogers, his Nephew, and myself were sitting by him, when he fell asleep in Jesus upon the 23d of August 1802, without uttering one groan to pierce our hearts.

"Now smilling angels round him wait,
And waft his spirit to that state,
Where nothing shall his peace annoy,
Where dwells unutterable joy;
Where trees of life for ever grow,
And springs of living waters flow.
O! may he hear, from Christ the Son,
The happy plaudit of well done,
In bliss supreme O, may he shine,
With a refulgence all divine."

He left only one daughter to mourn the departure of one of the best, most dear, tender, pious and affectionate fathers, that has lived on earth.

This amiable daughter paid every attention to her father which was possible for a child to do in this vale of tears; and I may safely say that he was worthy of such universal attention. It was his earnest prayer that she might experience the efficacy of rich grace, and we have the happiness to believe she has; for since his death our dear Lord has given her a good hope, through grace, and she has joined the church.

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Upon the 25th of August the ministers of every denomination in the town, and some from the adjacent towns, and a large multitude attended his funeral, when the Rev. Stephen Gano, of Providence, delivered a suitable discourse from Rev. ii. 10.

Here the dear flock of God saw their under shepherd cloathed in death, and laid among the dead. Multitudes wept over his dust. He went down to the grave beloved by all denominations who knew him; for his character was unblemished and truly dear to the hearts of the pious.

Thus, dear sir, I put into your hands the small sketch of the life of your uncle, and leave it with you to make that use of it, which you may think best for the interest of religion and subscribe myself,

Yours, affectionately,

JOSHUA BRADLEY.

Mansfield, (Conn.) Oct. 1808.

Mr. Joseph Rogers.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

THE following letter, addressed by a Clergyman to one of his parishioners, is submitted to your disposal. You will publish it or not, as you shall think best.

Yours, &c.

DEAR SIR,

AS you have ever treated me in a friendly manner, I cannot but be deeply interested in your welfare, and feel a sincere wish to promote your happiness. The friendship which I entertain for you is real; it is a friendship for your eternal as well as temporal concerns; it is an ardent desire that you may be happy in eternity as well as in time. As an expression of this friendship, I have, after much deliberation, determined to address a letter to you on a subject which most men think important, I mean the subject of religion. Whatever your opinion may be of the sentiments which my letter shall contain, I feel a confidence that you will do justice to my motives in writing,—that you will believe I am influenced by no sinister views,—that I am, as I profess to be, governed by a real regard for you. Let me request you to peruse what I write with candor and with attention; condemn not my sentiments without examining them; and let them have that influence upon you which, upon mature reflection, you shall think they merit.

We have often conversed together upon religious topics; and I have heard you advance sentiments which, if my ideas are right, evince you to be in a very dangerous situation; whereas if you are right and I am wrong, I am as safe, both as regards my present and future well being, as you are. There is this very great difference in our respective systems, that upon your plan we are both safe, but upon mine you are not only in an error, but an error which endangers your eternal happiness. You will not wonder then that, if I am sincere in believing as I profess and as I preach, I should feel concerned for you, as I have heard you advance sentiments diametrically oppo-

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site to mine on some important points.

In forming your ideas of what Christianity really is, let me ask you first of all, not to judge of it simply from the conduct of its professors, or even of its ministers. That there are in the Christian world many hypocrites, cannot be denied; and that some Christian ministers do not believe what they preach, may also be true. But, my dear Sir, does it follow from this that Christianity is not a good system; that it is not of divine original; or that there are no sincere professors or preachers of that system? Let not then the misconduct of any who call themselves Christians lead you to discard the system, without a full and candid examination of what Christianity is, as taught by Christ and his Apostles. And let me ask you to look for yourself in this respect. Many men, young men especially, embrace loose, infidel principles, because such are the principles of men who have distinguished themselves in the republic of letters. But let me ask you, have there not been men on the side of Christianity equal in strength of natural genius, and in acquired learning to any who have been on the opposite side? I will not mention any Ecclesiastics, because they may be considered as interested in the question. Were not Lord Bacon, Sir Robert Boyle, Sir Isaac Newton, and many other eminent civilians, equal to any of the champions of infidelity in strength of judgment, in deep, penetrating research, in force of mind? The number and abilities of infidels, therefore, furnish no argument in their favor.

But you will say, Why these remarks upon infidelity? You will tell me you are not an infidel; that you are a believer in Christianity, according as you understand it. I reply, there is a loose, vague, indistinct belief of the Christian religion very little, if any better than open, avowed infidelity. And here, my friend, I candidly confess, I fear lies the difficulty with you. Let me turn your attention to a few fundamental points.

That man dies, after spending a few years in this world, is a certain truth; and, so far as our senses are any guide to us, he is no better than brutes in this respect. We see him die and waste away like them. Now, is that the end of man? Does he cease to exist at death? That you have often thought upon the subject I fully believe; and as I never heard you express a doubt on that point, I shall take it for granted that you believe in a future state of existence. Let me ask you what proof you have of this? Will you tell me, reason teaches it to you? I believe, Sir, you will find it difficult to prove it from reason only. Many things approve themselves to our reason when discovered, which reason alone could not at first discover. It is well known that the ancient Greek and Roman philosophers expressed doubts on this subject. They were not at least fully satisfied. And are there not many modern philosophers, who openly assert that death is an eternal sleep? True, it has been the popular belief of all nations, that the soul is immortal. But I appre-

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hend this came originally from a revelation made to man; because I cannot rationally account for the idea upon any other supposition; and I confess that did I not believe in the scriptures as a divine revelation, I should have no evidence which would satisfy my mind, that I was to exist after death. Is it not the case with you, that your belief of a future state arises either from tradition, or from what you see in the scriptures? If from the former simply, you surely, as a reflecting, judicious man, cannot be satisfied with it. If from the latter, that is, from the scriptures, it must be because you believe them written by divine revelation. But, my friend, if the immortality of man is to be believed because it is taught in the bible, are not other doctrines contained in that book to be believed also? Is it consistent with reason,—is it consistent with the wisdom and goodness of God, to suppose that a book, purporting to be a revelation from him, should be partly inspired and partly not. If inspired, it can contain nothing but truth. The consequence appears to me unavoidable. If one doctrine is to be received as true, because revealed in the scriptures, every other doctrine contained there, ought also to be received. We here get beyond the province of reason. Having by reason, established the divine inspiration of the scriptures, it will not do to bring any religious sentiment to the test of reason alone. If it appears to be clearly taught in the scriptures, it is to be believed, if the scriptures are acknowledged as true. Consistency requires this. Wholly reject the bible as a divine revelation, or wholly receive it.

What is to be the situation of man after death? Happy, you say. What proof have you of this? Will you tell me that your reason teaches you so? Look a little at the idea, and see if it is not your wishes rather than your reason. I have before intimated, that it is at least doubtful, whether unassisted reason can prove a future existence.—But, admitting that it can, it cannot inform us with certainty, any thing concerning the condition of man in that state; at most it cannot insure to us happiness. It is a just philosophical maxim, that the same causes will always produce the same effects. What occasions most of the misery in this life? Is it not the improper, sinful conduct of men? What evidence have you from reason, that men will be better in a future state? And if not better, can they be happier? Do men as they grow older in life, always grow better? They lay aside some of their youthful vices it is true; but is their temper, is the state of their minds better? And does not happiness depend on the state of the heart? Perhaps you will say, the benevolence of God will lead him to make man happy. But why does not the same benevolence induce God to make all men happy here? Surely his power and wisdom will not be greater hereafter than they are now. Upon the principles of reason alone, therefore, we cannot prove that any will be happier in another life than they are in this. Besides, a belief in the existence and perfections of God, necessarily involves a be-

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lief of man's accountability.—And if man is accountable, what evidence does reason afford that God will pardon his sins at all? True, we might hope it, but we cannot be certain of it. Justice is an attribute of a perfect being as well as goodness. From what source, then, will you draw arguments, which are conclusive, that God will pardon your sins, and make you more happy in eternity than you now are? Are you sure that repentance alone will propitiate his favor? And if it will, are you sure that if you die without repenting, you shall then repent? I hesitate not to assert, that human reason cannot give a satisfactory answer to these questions. Men, while engaged in the busy scenes of life, and therefore thinking little of them, may suppose they are clear enough; but it becomes a wise man to reflect, and consider on what he is risking his eternal happiness; it certainly becomes him not to erect hopes of happiness, till he sees whether he has a foundation that will support them.

But you will say, perhaps, it is from the bible you adopt the idea of being happy in eternity. Here, again, let me ask you to be consistent. If it is from that book only, that you can derive any satisfactory evidence of a future state, or of the nature of that state; then why not look there only for information on the subject,—why not believe the whole system there contained? It is an absurd supposition,—one which a man of your good sense ought not to admit, that one part of the system of Christianity comes from God, and that there is no truth in the other part. I admit that the bible clearly holds forth the idea of a future state of immortal glory and blessedness; but I hesitate not to say, that it also clearly reveals that glory and blessedness will not be the portion of those who die in their sins, because, in the first place, justice requires that they should be punished; and, secondly, they are not fitted for the enjoyment of such a state; sin in its very nature leading to misery. It is not, my dear Sir, from the bible, that the doctrine of universal salvation is derived. Men may criticise upon the meaning of certain Greek and Hebrew words; they may select particular passages, and separating them from their connection, gather from them an idea which suits their preconceived notions, and their depraved wishes, and in this way build up a scheme, which to them, appears right. But is this a reasonable,—is it a fair mode of proceeding with the scriptures? Take and view them as a whole, and you will find them representing the human race as consisting of two general classes, different in their views and conduct, and to be differently disposed of after death. Now, have you closely examined the bible, with that serious attention which a question of such importance demands, and thence derived the belief that all mankind are to be saved? Or have you not rather embraced the idea from that desire of happiness which is natural to man, and from some indistinct ideas of the benevolence of God, without inquiring into the real character of God; into the real nature of sin and holiness, and in-

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to the scripture idea of heavenly happiness? A man of your good natural sense, and of your inquisitive mind, ought not to satisfy himself with superficial enquiries into such deeply interesting points.

My friend, does not this subject merit your serious attention? The bubble of life will soon break. And when death comes, it will be too late to correct errors. Is it not wise to be on the safe side? You find a part of mankind, and some of them at least not inferior in point of intellectual endowments, believing from the bible, that a part only of the human race is to be saved. You find others professing to belive that all will be saved. Now, if the last are correct in their sentiments, the others will in the final issue fare as well as they; and if they are sometimes troubled in this life, by their fears concerning futurity, it is a matter of little consequence, as this life is so short compared with eternity. But if the former are right, what will become of those who, thinking all mankind will finally be happy, give themselves no anxiety respecting a future state, and restrain themselves from vice only from motives of present interest and convenience? Let me intreat you seriously to represent to yourself the situation of a man of the world, departing from life, under a persuasion that he is going into a state of happiness, because he believes all mankind will be saved, and then finding himself in that state of misery, which some believe will be the portion of impenitent sinners? How different his stuation from that of a man, dying with fear and trembling from an apprehension of appearing before a holy God, and then finding his fears wrong, and that all mankind are to be happy after death? How different also his situation from the Christian, who dies in the exercise of a lively faith and a triumphant hope of immortal blessedness, and after death finds his condition much happier than he had even imagined while in life? Does not the bare possibility that the doctrine of universal salvation may be false, require that it should not be embraced without a careful examination?

And now, my friend, let me repeat my request that you would look into these things. I have thought from expressions which I have heard you drop, within a few months, that you was gradually plunging deeper and deeper into what I considered as very dangerous errors. And I cannot view a friend in such a situation without feeling the deepest anxiety for him.—Were you to see me in some eminent danger, would not your friendship lead you to endeavor to relieve me? And can I hear you advance sentiments, which appear to me to endanger the salvation of your immortal soul, and do nothing to save you from that ruin which I fear is coming upon you? If I can, I deserve not to be called your friend. I wish you every temporal blessing; I wish you every reasonable worldly felicity; but I feel much more anxious for your soul, and for your eternal well being. Say not that it is my business to be a preacher; and that it is well for me to write in this strain. It is not in the

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character of a preacher that I place myself, in addressing this letter to you; it is in the character of a friend pleading with another friend to pay attention to his own good. As I firmly believe in the Christian system, and believe it in the sense in which I preach it, you cannot wonder at my anxiety on your behalf. Think me not assuming; pardon my engagedness; and believe me to be, with the most ardent wishes for your temporal and eternal felicity,

Your sincere friend,
as well as affectionate
PASTOR.

Explanation of Scriptural Types.

NO. XVI.

(Continued from p. 342.)

JOSHUA a type of Christ.

IN Moses, delivering the Israelites from their Egyptian bondage, as the lawgiver, and guide of the peculiar people through the wilderness to Canaan, we have a typical representation of Christ emancipating his church from the dominion of Satan, the misery of sin, and conducting his chosen people through the dispensation of the law—and saints through the toilsome pilgrimage of this world, to their heavenly and eternal rest. When Moses had accomplished the ministry of his office, he was succeeded by Joshua, invested with a different office, to perform important services for the people of God; and in Joshua we have Christ assuming another character, and performing the most essential services for his church. In Moses, the Israelites had a deliverer, a lawgiver and a guide; but in Joshua, a general and a conqueror.—When the Amalekites attacked them in the wilderness, Joshua led them to battle and to victory. Having conducted them through Jordan, he commenced his military career, by assailing the strongly fortified city of Jericho, with the blowing of the rams-horns-trumpets by the priests; at the continued sound of which, the walls fell flat to the ground, and the chosen tribes instantly took possession. He led the valiant men of Israel against the kings of Canaan, making a common cause and combined for their destruction. He made war a long time with the kings of the Amorites, and the inhabitants of the land, until he had conquered, subdued and expelled them from their coasts. The Canaanites being subdued, he divided their land to the chosen tribes, and each possessed the lot of his inheritance. By him they were introduced and settled, in order and peace, in earthly prosperity and glory, in the land which the Lord God had promised to their fathers. In Joshua and his conquests, and in the earthly prosperity and felicity of the Israelites, the chosen people of God, in the land of Canaan, have we not the following evangelical subjects impressively represented?

1. In his war with the Amalekites, and the other enemies of the Israelites in the wilderness, have we not exhibited Christ, the Captain of salvation for his people combatting the enemies of

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of his church, and conducting it through all its conflicts under the dispensation of Moses, until it made the transition from that economy to its evangelical state?

2. In Joshua, as the captain of Israel, assaulting the walls of Jericho, with the blowing of trumpets, made of the horns of rams by the priests, have we not typically exhibited, in glowing colors, Christ as a man of war, and the captain of the host of the Lord; the church, assailing the strongly fortified and garrisoned port of Satan's dominion in his old heathen empire by the gospel trumpet sounded by his apostles and ministers,—and in the falling of the walls of Jericho by the continued sound of ram's horns trumpets, of all martial implements the most simple and inefficient, do we not see the barriers of Satan's kingdom prostrated by the preaching of the gospel, of the very humble and despised doctrine of the cross? "The weapons of our warfare," said the apostle, "are not carnal, but mighty through God, to the pulling down of strong holds."

3. In the victory of Joshua and the Israelites over the combined kings, and their extended conquests of the various nations of Canaan until they were subdued, and the land had rest from war, may we not see the continued and extended conquests of Christ and his church, of the combined powers of darkness, and the various parts of Satan's visible empire in the world, until they shall be all vanquished and subdued; as in the possession, order and happy state of the chosen tribes in the promised lands, we may see the order, prosperity, peace and happiness of the church in its millennial condition on earth, and ultimately its glorified state in heaven.

4. As in Joshua, conducting the Israelites to conflicts and victory over the kings of Canaan, and in their peaceful and happy state in the promised inheritance, we have a type of Christ, as the head and leader of his church, conducting it through all its conflicts with its visible enemies, and introducing it to its millennial prosperity and eternal felicity: so we have in him a representation of Christ, as the spiritual guide and leader of his people, in all their spiritual conflicts with their internal, spiritual enemies, and through his skill and agency, out of weakness are they made strong, wax valiant in the spiritual warfare, and put to flight the numerous hosts of their spiritual adversaries; yea, are more than conquerors through him who has loved them, and died for them, and receive the honor and reward of victory, an eternal crown of glory.—And when Christ shall have conducted his people to the mansions prepared for them in his Father's house and kingdom, may he not make the appeal to them which Joshua made to Israel, You know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing thereof hath failed.

When Joshua had conquered Canaan, and put the Israelites in possession of it, he fell on sleep and was laid unto his fathers.—And when Christ shall have subdued all things to himself, and

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put down all rule and all authority and all power, he will then deliver up the kingdom to God, even the Father, and God shall be all in all. Amen. Even so, Lord Jesus.

[To be continued.]

Letter from a Father to a Son in affliction.

MY DEAR SON,

INSTANTLY on hearing of your deep and complicated affliction, I attempted to suggest to you reasons for such submission as alone can support the mind under the chastisements of a holy Providence. In our reply, you say, "I once thought I had faith in God, now I find I had not. How shall I come to him, and how shall I stay myself upon him?" The very words of your question point to a divine direction, which I will endeavor to explain.

"Without faith it is impossible to please him; for he that cometh to God, must believe that he is, and that he is the rewarder of them that diligently seek him." Certainly the question, How shall we come to God so as to please and be accepted by him, is important, and it is one, which first or last, we shall all make with serious importunity. So long as worldly prosperity shines around us; so long as we can find amusement and employment in worldly things, as you have done; and death, with the thoughts of it, are placed out of view, it is possible the question may take little hold of our minds. But when deep adversity, which, by our own power we can neither escape nor resist, falls on us, or when death approaches, the inquiry will appear all-important, and equally so to every man who justly realizes the situation of a creature. In such cases, it will be desirable to come to God as an almighty helper, and a Saviour who hath mercy for the miserable and helpless.

We must come to him, believing that he is, with a firm conviction of his existence, and some just apprehensions of his character. Although there be sufficient evidence, and a general confession of the Being of a God, there is great reason to believe men are not so much agreed in their opinions of his nature and character, as they be in the acknowledgment that some Being exists under this glorious name. We are prone to think the Lord such an one as ourselves.—The prejudices arising from an evil heart, are a cause additional to the weakness of human reason, of forming very false as well as inadequate conceptions of the being and character of God. Those inadequate conceptions of God, which arise solely from a weakness of the understanding, we may hope will not be charged on us as sin; but such as are false, through an evil heart of unbelief, and from a disposition to think the Lord such an one as ourselves, are as criminal as the heart from which they flow.—It is these for which men are guilty, and which they should endeavor to remove by all the means of information with which we are graciously favored. If man was a creature of perfect rectitude, he might depend much on the opinions of

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his own reason; but there is evidence he is depraved, and the depravity of the heart instantly throws a prejudice over his understanding and powers of judgment.

Hence comes that diversity of apprehension concerning the nature and character of God, which we have reason to believe takes place under the general confession that he exists. Every vicious appetite draws the judgment from an impartial opinion. Every sinful inclination and habit of practice becomes a cause of prejudice concerning what God is; concerning his will which is our law; concerning the principles of his government, the view he hath of our character, and the manner he will deal with us in his infinite righteousness. These are causes for darkening the understanding, so powerful, that we can scarce conceive of any thing that hath not been ascribed to the Creator of all things by one or another of his sinful creatures. Hence comes the necessity of that revelation concerning himself which we have graciously received. This revelation is as necessary to teach us what God is, as to inform us in the methods of his grace, through a reconciling mediator. In coming to God, we must not only believe that he exists, but have some just apprehensions what he is; we must search his word for a knowledge of his character and perfections, and the general principles on which he will deal with his creatures. Believing that God is, is believing him such a glorious Being as he really exists. Going to an imaginary character, formed by our own fancy according to the dictates and the desires of a corrupted heart; is not going to God. In coming to him so that he will be pleased and accept us, we must conceive him to be such as he hath described himself in his own most perfect word.

It is not enough that we conceive he is a Being very far above us, unless our ideas correspond to his own description. It is not enough that we bring our reason to exercise, and come to him as this, under the influence of a depraved heart, thinks he possibly may be; but we must come to him as his name is given, and as his perfections and counsels are described in the unerring oracles of truth.—And what do these say concerning him? They teach us to come to him as a God of infinite holiness. They tell us he charges his angels with folly, and the heavens are not clean in his sight. That he is displeased with all iniquity, and though he may be reconciled to the repenting sinner, who, by divine grace and his own endeavors, may be cleansed from sin, he never can be reconciled either to the nature, principles or practice of sin. They tell us that our hands must be clean, and our hearts pure, humble and obedient to all his will, when we approach to ask his blessing. They tell us that while his justice is, and for ever will be glorious in all his appointments to transgressors, both in his present providence and future judgment; his goodness will also be glorious in pardoning and accepting unto eternal life, such as believe and live according to the gospel of our Lord Jesus Christ.

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It is doubtless true that some, and how many we can not say, who think they come to God, are mistaken through the very unworthy and false apprehensions they have of his nature and will. Into these false notions they are drawn by the sinfulness of their own hearts. It is not the God of Israel, it is not the God of the Christian Church, it is not the God who now is and ever will be adored by angels and the spirits of just men made perfect in heaven to whom they come; for he is a God of perfect rectitude, of spotless purity, of infinite justice as well as forbearance towards those who have sinned.

He is the friend of moral order, in society, and of pure virtue in the affections of the heart, and in the practices of social life. But the God to whom they come is a fictitious character, formed according to the deceitful imaginations of an evil heart. Through complaisance to themselves, in their own imaginations, they have robbed infinite Deity, of his unchangeable, eternal rectitude, his love of holiness and his hatred of sin, of that justice which guards his government and his glory, and they have debased his goodness to something like their own selfish affection. Believing the Lord to be like themselves, they can come to him, and delight that he is, imagining him to be such that they can explain both the law and the gospel in a manner that is accommodated to their own case; although they are destitute of Christian charity, faith and good works. The way to undeceive minds in this state, is to set before them the Holy One of Israel, as he is found in the descriptions of his word, and as his character may be inferred from the duties which we are commanded to perform; and they will find that they never came to him, or in other words, that they never did believe he is or exists, as he is described in his holy word.

To please the Lord, we must come to him in the manner appointed by his infinite wisdom. Surely the Lord may appoint the manner in which it is fit sinners should approach him. His wisdom may determine with what temper and in what name they shall ask his blessing.

And in this point, also, his word gives the only information on which dependence can be placed. The reason of depraved creatures may suppose many things, and attempt to justify them, while it is only infinite reason and wisdom can determine, what is best. The Lord hath informed us that the only acceptable way of coming, is through a mediator who is divine, through his blood which hath made an atonement for sin, through the righteousness of his obedience, through his intercession by which our prayers and intercessions are made acceptable to the Father, through and by the aid of the Holy Spirit, who alone can awaken the conscience, sanctify the heart, and bring us to a reconciliation with God. It is his sacrifice for sin, through which alone we can come to the Father and be accepted. Endeavor therefore to see by faith and by repentance, the efficacy of that blood, which washeth away the guilt of all those who sincerely come to the

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Father, through the intercession of him, who is declared to be the beloved Son, in whom the Father is well pleased.

The last part of the direction is of the highest importance, "diligently seek him." For our encouragement, we may believe, that the Lord will accept, and that he hath a reward for those who come to him in a right manner. We have evidence of this, not only in the general scheme of grace contained in the doctrines of the gospel; but, also, in the daily kindness of Providence, in the invitations of the gospel, and in the admonitions of the Holy Spirit, who, frequently, by his own operation, sets before us our need of divine grace. But to derive the benefit of these invitations they must be obeyed. Those only will be accepted who seek God diligently. Although divine grace abounds towards a sinful world, it is a great error to suppose we share in its blessings without self-restraint, watchfulness, prayer and a diligent attendance on the means which are instituted to instruct our minds, and preserve us from sin.

One of the most common errors of the secure, by which they hold themselves in the most imminent danger, is, that they can, at any time, turn and come to God acceptably. They have a conviction that religion and the friendship of God are necessary. They intend to escape the consequences of transgression, but as piety is at present disagreeable, as its duties are irksome, as its restraints on their lives are unpleasing, they delay to a future season, that which they have a conviction is necessary for eternal safety. As they have not a love of piety, so neither are they pleased with the means of religion which infinite wisdom hath instituted. They neglect the word of God; their lives are without prayer; they do not sanctify the sabbath of the Lord; and they slight the ordinances which he hath solemnly instituted for our observance.

But if we neglect to seek God in the ways of his appointment, it is vain to hope that we can come to him, by faith in the day when his help is eminently needed. All the duties and institutions of religion are designed for our assistance in going to the Lord as our Redeemer, they are also intended to impress us with a sense of the need of unfeigned piety, and to cleanse us from that sin which will render us acceptable in his sight.

Thus, my afflicted friend, I have given some directions in answer to your question. "How shall I come to God, how shall I stay myself upon him?" I hope your trials will make you more considerate than you have ever been before.

Commending you to divine grace, I remain, &c.

Three Dialogues between a Minister and one of his Parishioners, on the True Principles of Religion, and Salvation by Jesus Christ.

(Concluded from p. 389.)

DIALOGUE III.

P. SIR, I hope you will not be offended at the trouble

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I give you: but I want your advice very much.

M. You need make no compliments, my friend; I should be glad if all the people in my parish would give me the same trouble as you do. But what is the matter?

P. I have been for some time so as I was never in my life before: I have been afraid I should be damned. This hath filled me with thoughts and fears, day and night. You had no need to caution me against the danger of worldly cares and pleasures; for wherever I was, or whatever I have been doing, my sins and hell have still been before my eyes.

M. What have you thought of your sins? In what light have they appeared to you?

P. Sins committed many years ago have now risen in my mind, and condemned me. The remembrance of the sins of my youth has followed me, as if committed but yesterday. And some awful scriptures that I have heard and read, seem to be the sentences of my condemnation. I believe I have thought a hundred times of these words, "The wages of sin is death."

M. Have you looked into your heart, and seen and lamented the corruption there?

P. I did not use to understand what you meant by *looking into the heart*; but I think I do now. I find in myself a strong inclination to many sins, though I am convinced that I deserve God's wrath on account of complying with this inclination heretofore. Indeed it is much better with me than it was. Formerly, I have been led by my own wicked heart to delight in idle company; to talk of myself in a vain empty manner; to be greedy after the world; to pass slightly over, or entirely neglect prayer and other duties, as a tedious burden; and to be guilty of other sins. At present, I bless God, it is not so; but all my thoughts are, in a manner, taken up about the care of my soul, and the world to come.

M. I fear you do not know your heart so well as you imagine. You seem to think that all things are already become new in you. But be not deceived; such a cage of unclean birds, as the heart of every man is by nature, is not so soon cleansed from its various lusts and vile affections. Those that seem to be rooted out, are only asleep for a season. Be watchful therefore; they will one day awake again. Some of them probably are only exchanged for others as bad and dangerous, such as pride, presumption, and the like.

P. Really, Sir, I have some fear of that. For you must know, that one day I was thinking what a sinful wretch I was, and what would become of me in the next world, when these words came strongly into my mind, "I will heal thy backslidings, I will love them freely." I am sure they are somewhere in the bible, but I cannot find them. However, they gave me much comfort, and I have been very easy ever since. Now, a neighbor that I have been talking with, tells me, "this is to be looked on as the work of God," and that I am henceforth to look on myself as a converted man.

But I fear this would be pre-

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sumption. Now what do you think of this?

M. I must desire some time to observe your temper and conduct, before I can resolve this question. The words you mentioned are in the prophet, Hosea, chap. xiv. they were, perhaps, spoken more immediately of the restoration of the captive Jews; but they contain a sweet promise perfectly in the gospel strain, and are therefore free for every humble soul to embrace by faith. The prophet, you see, verse 1—3, exhorts the people to repentance and humiliation for sin: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord. Say unto him, take away all iniquity, and receive us graciously —for in thee the fatherless findeth mercy." Now, as God hath given you a sense of your sinful, helpless state, and a desire of turning to him, like this which the prophet describes as preparatory to an answer of peace, I hope the following promise belongs to you: "I will heal their backslidings, I will love them freely: for mine anger is turned away from him." I hope too that the comfort which you found in applying the promise to yourself by a particular faith, proceeded from the Spirit of God: in the same manner as I look on that conviction of sin, which filled you with fear and self-abasement, when you called to mind your sinfulness, and God's judgments denounced against sinners, to be the work of the same Spirit. "For it is he who convinceth the world of sin and of righteousness." But this I must tell you; all these feelings are to be suspected, till we see what fruit follows in the heart and life. For, though these are sometimes owing to the Spirit of God, and come well recommended, when, as in your case, they are so closely connected with the word of God; yet the enemy of souls sometimes imitates these sensible experiences in order to deceive. And it is impossible to say how much our natural tempers and spirits may contribute thereto.

P. Pray, Sir, tell me plainly what you think of my state.—As far as I know of my own heart, I would not willingly offend God for the whole world. I love those that seem to be his servants, and would go upon my hands and knees to do them good, or to make others like them. I love to hear his word, to pray, and to talk of good things; and, I think, I could die with pleasure, if it were his will.

M. Very well. These are good signs. But this is the fervor of your first love. It will not always be so with you. So was it with the Israelites after passing the Red Sea, with the Galatians, and with the church of Ephesus. But each of these grew colder afterwards; and they were reproved for it.

P. Sir, I believe you know my danger better than I do myself. Pray, direct me what I shall do.

M. "Strive to make your calling and election sure," and evident both to yourself and others, by "bringing forth the fruits of righteousness in a good conversation."

My first advice is, "walk humbly with thy God." Let

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the remembrance of your past life of sin and folly still cover you with shame. Recollect the many aggravating circumstances of a life hitherto spent in rebellion against God; during all which, he daily heaped mercies upon you and yours; giving food and raiment, health and strength; and continued these mercies to you, while you forgot the hand that gave them, and returned evil for good. He spared you in all your provocations, and at last opened your eyes to see your danger, stirred you up to avoid it, and now hath given you a good hope, through grace, for obtaining eternal life. Thus compare together what God hath done and you deserved, and learn humility. Keep a watchful eye also upon the remains of indwelling sin still in you. And let sinful inclinations, vain thoughts, backwardness to duty, and failure in it, teach you to be humble and fear. Thus distrusting yourself, look up to God for continual support, like a helpless little child, expecting through the medium of Jesus Christ, to be assisted in every time of need.

My next advice is, "Keep a conscience void of offence." If you have wronged any man, be not ashamed to own it, and according to your power, make restitution, that the accursed thing may not cleave to you. Take heed that you grieve not the Spirit of God by unholy walking, lest you provoke him to forsake you. To this end, watch over your heart, repress its first inclinations to sin, and be watchful against temptation from without; fixing your eye especially on the sin with which you have heretofore been most easily beset. If at any time sin prevail against you, do not endeavour to forget it, or hide it in your bosom: but go to God immediately; take shame to yourself; plead the gospel promises, to returning sinners, looking unto Jesus Christ as your all sufficient sacrifice and advocate with the Father; and never cease wrestling with God in prayer, until he again speak peace to your troubled soul, and fill you with a greater fear of offending him.

As I hope you are now planted in God's vineyard, be *fruitful*. Bear on your heart a sense of God's love to sinners in Jesus Christ. Consider in particular, what God hath done for you, in "calling you out of darkness into his marvellous light." Remember how you lay fast asleep in sin and fatal security, when God awakened you to see your danger and escape it. Think what would have been your condition in eternity, if God had left you to yourself. Think how many still go on in the same fatal path in which you trod. And let the sense of God's distinguishing love to you excite you to some return. "Love him, because he first loved you." And let love to your heavenly Father influence your *thoughts*, and *words*, and *actions*.

Let your *meditations* of God be sweet and frequent. Lift up your heart to him that seeth in secret, and trieth the heart and reins. Seek a close communion with the Father of your spirit; and to this end, endeavour to withdraw your thoughts from worldly things, and to raise your affections from earth to

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heaven, to those things which are not seen, but by the eye of faith. Thus may you walk by faith, guided by it as the eye of the soul, and raised by it to heavenly mindedness, so as to love and delight in God!

Instead of your former vain *conversation*, henceforth let your tongue be employed to God's glory: in "speaking good of his name;" in thanks and praises to your good benefactor; in telling others "what he hath done for your soul;" in warning sinners of their danger, and encouraging them that fear God to be bold and hearty in his service.

And let your conduct in life be such as becometh the gospel. You are called to fight the good fight of faith; see that you faint not, neither be weary of well-doing. Shew that you are *alive* unto God by *living* unto God; by devoting yourself to his service, and by diligence therein. Do something for him that hath done so much for you. Love all men, for they are the work of God's hands: do good to all according to your ability. Your time and strength, and every other talent are given you to be improved; lay them out in acts of charity and love. Let your heart be enlarged to all men, not excepting your enemies: let these have your prayers and forgiveness, and be ready to overcome evil with good.

See also that you shew the power of godliness in the conscientious discharge of *relative duties*. Be kindly affectionate, and tender-hearted to all about you. To those of your family shew yourself an example of gentleness, love, and forbearance. Express your regard for their souls as well as their bodies, by a devout, serious course of family worship. Let those of your household, and of your acquaintance, see that you have a new heart by your leading a new life, and studying in all things to be conformed to the will and word of God. Be strict and conscientious in all your dealings. "Render to all their dues, tribute to whom tribute, and custom to whom custom is due," as well as every other lawful debt: not defrauding either the King, or your fellow-subjects, nor any way encouraging those that do.

Shew a particular regard for "them that are of the household of faith," all the sincerely godly, for Christ's sake. For all men were originally created after God's image; in them is this image in some measure restored. These therefore, in a peculiar manner, belong to Christ, being washed from their sins in his blood, and sanctified by his Spirit. And to animate you to greater diligence in this work and labor of love, view often with the eyes of faith the glorious reward set before you, the eternal weight of glory to be bestowed on that day, when Christ shall reward acts of mercy and love done in his name, as if done to himself.

Quickened by this principle, and encouraged by this prospect, strive to grow in knowledge and purity, and faith and love, and fear; in meekness and every christian grace. Study to promote God's glory, the welfare of all men, and such a disposition in your own soul as may render you meet to be a parta-

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ker of the inheritance of the saints in light. And in order to promote this work of sanctification in you, wait for God's blessing in a conscientious use of all the means of grace.

P. Sir, I thank you, I see the work before me to be great, but by God's help, I hope I shall be able to hold out to the end.

M. You must expect many difficulties and much opposition. The way to heaven is the way of the cross, and through much tribulation. The world, the flesh, and the devil are strong enemies, and they are closely leagued together. But be not discouraged; God is above all. Christ "ever liveth to make intercession for us;" and to save in every difficulty, "those that come unto God through him." Holy angels will be employed as your guardians; and all the truly godly will be your loving brethren and ready friends. "They that are for you are more than they that are against you."—Be not your own enemy, and nothing can hurt you. However, "be not high minded, but fear." Happy is "the man that feareth always."

From the Christian Observer.

IN a late paper which I addressed to you on undue conformity to the world, I concluded with intimating an intention of sending you some observations on the opposite extreme*.

Strongly as Christians are called upon by their great Lord not to follow a multitude to do evil, still let them steadily bear in mind, that *singularity* is not Christianity. He who departs most from worldly habits may be as far from God as he who adopts them. The stoics of old were perhaps as much alienated from their Maker, and as widely removed from the character of their Redeemer, as the epicureans: and we are told distinctly by our Lord himself, that the publicans were nearer to the kingdom of heaven than the pharisees. As foul a picture of "the old man" has, no doubt, been frequently exhibited amidst the severities of a cloister, as in the luxury of a court.

Much as the Christian must be on his guard against an undue compliance with the customs of the world, yet, if his conscience be well-informed, and his dispositions right, he will be restrained from needless singularity, both by his judgment and by his taste. By his judgment, from a sense of the trials to which a departure from general usage will expose him. He knows that the world looks on those who are not with her as against her. She cannot easily brooke the tacit reproof she receives from them; and she is prompt to retaliate by subjecting all they do to a severe scrutiny, and by imputing to them improper motives. How ready is the world to charge Christians with folly, pride, inconsistency, and hypocrisy! This indeed gives the true servant of Christ an opportunity of adhering to his revered Master through dishonor no less than through honor; thro evil report no less than through good report: and no doubt he finds the troubles brought upon him

* Published in the Connecticut Magazine, page 345.

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by his fidelity, a fire of the great refiner, and highly conducive to his purification. But still he will look with apprehension on the trials to which calumny, and even merciless, tho' just, criticism, will expose him. He will be aware how difficult it is to love those who dislike us, and in the spirit of love to return good for evil; and how much he will be tempted in his turn to be forward in condemning the world, and in setting it at defiance. He will also be deeply sensible, that whatever breathes a spirit of opposition to mankind must be revolting to Him who was meek and lowly of heart, and must disgrace instead of adorning his gospel. On this subject his taste will coincide with his judgment. His turn of mind will lead him, if it be possible, to live peaceably with all men. He will wish to avoid notice. He will shrink from contention, and even in the best cause will dislike putting himself into a situation which may oblige him to step forward in his own defence. His choice will be the cool sequestered vale of life, rather than the eminence, or the busy scene; and he will shun, as far as duty will permit, that marked singularity, which may draw him from it. His affection also for his fellow-creatures will engage him to travel with them in the same track when he can. He will feel the same indisposition to pursue a conduct at variance with theirs, that he does to contradict them in conversation. If he is meek, lowly, and affectionate, to do either will require some effort; on many occasions indeed, a slight one; but on others an effort which will call for a considerable sacrifice of his feelings.

But I may be told, perhaps, that I am only pointing out to Christians the troubles to which they are doomed; for that, if the reasoning in my former paper be sound, they must be subjected every hour, and in almost every action of their lives, to the evils I am now describing. Differing from the world so widely as they do in their objects and principles, how seldom will it be possible for them to agree with it in their practice!

Widely indeed do they differ from others in what must always give the prevailing color both to the character and the life: and woe be to those Christians who labor to lessen this difference; who do not even labor to maintain it! But still, when it has suffered no diminution; when it has neither been sapped nor battered down by the various stratagems and engines which Satan employs against it; it admits, in a variety of particulars, of an agreement in practice between Christians and the world.

1. Nothing forbids this agreement *in things indifferent*. We can live in houses, and wear a dress, and use a language common in our country. In these and many other points, however they may be obliged to modify their compliance with prevailing usages, in order to preserve their principles inviolate, there will be a general agreement between Christians and the world. Though to a critical eye the scenes displayed by these parties on the canvass will exhibit the marks of differ-

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ent schools; to the superficial observer they will appear so much alike, that they might be thought to have come from the hand of the same master.

And ought not this to be so? Nothing would be gained, but much lost, by differing from our contemporaries in things of no moment. In addition to the general arguments which have been advanced in favor of agreeing, when we can, with those around us, it may be remarked, in reference to the particular case now before us, that to slide on in the common course will always cost least time and attention: and surely a creature so short lived and so limited in his capacity as man, and yet having so stupendous a work before him during his continuance in this world, is bound to reserve his time and attention as much as may be for objects of importance. Further: what ought a Christian to have most at heart in his intercourse with mankind? To persuade them to become new creatures, by renouncing those desires and pursuits which are most natural to them, and fixing their affections on others of a very different kind. If then he is to hold forth religion as demanding so great a change, will he debase its dignity, and frustrate its operation, by leading men to look upon it as solicitous about mere trifles? If in his divine embassy (for we are all, in a sense more or less emphatic, embassadors of Christ) so many points of collision between him and the world must necessarily occur on the most momentous topics, will he court disagreement and debate by urging petty claims, and those of the most disputable nature?

2. But even in things of real importance, the religious and the irreligious man, though arguing from different premises, will often arrive at the same conclusion, and be led to similar conduct. Religion is the highest wisdom, and best promotes the true welfare of mankind, temporal as well as eternal. Man always attends to his temporal interest at least, and lays down a code of maxims, which become current in the world, for promoting it. Though lamentably misled by his contracted views, his wrong dispositions, and his false estimate of things, yet the paths which lead to present misery and present happiness are frequently so strongly marked as not to be mistaken for each other. Thus dishonesty, falsehood, cruelty, ingratitude, are reprobated, and the opposite qualities are honored, by the worldly man as well as by the Christian, who will both join in endeavors to discountenance and punish the one, and to encourage the other. Both the worldly man and the Christian will be sensible of the advantages arising from the cultivation of the understanding, the acquisition of knowledge, the preservation of health, the prudent management of property: and there will be considerable similarity in the means they employ for attaining these common objects. In short, worldly prudence, that baser currency, as it is somewhere called, by which the business of life is carried on with tolerable regularity by numbers who are not possessed of genuine religion, the only true coin;

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—worldly prudence, in many particulars, so far answers the purposes of the sterling gold, as to admit of persons possessed of these very different kinds of wealth travelling on amicably together in some parts of their journey, pursuing, the same objects, and joining in the same measures.

3. But in many cases in which the Christian thinks common usages inexpedient, and even to a certain degree mischievous, he will find it best to comply with them. Why? Because he will find it more inexpedient or mischievous to depart from them. What, considered in itself, is not best, often becomes best under existing circumstances. No calculation of consequences should ever induce a Christian to violate the divine commands. But supposing different lines of conduct, involving no such violation, to be presented to his choice, that will be entitled to the preference which is best calculated to promote his own salvation and the glory of God. And is it not evident, how much times and circumstances must influence his decision in a case of this kind? If I have a great work in hand, and find it necessary to call in the mechanical powers to my aid, I must adapt my machine to the nature of the ground, and must bear in mind various particulars which happen to apply to the case before me. In many cases the machine which suits me best may be one neither cheap nor simple, nor likely to obtain the suffrage of a student in his closet.

Now of the different subordinate considerations which ought to influence human conduct, few demand more attention than common usage. It often operates on human affairs in a way not unlike that which the superstition of former times attributed to the planets; shedding on them a benign or baneful influence according to the aspect it wears. When it frowns on any one, what obstacles does it throw in his way; to what trials does it subject him; to what misconceptions and prejudices on the part of others does it expose him! Suppose I were to determine to rise regularly at four, and retire to rest at eight, and were to fix on corresponding hours for my meals, thinking (as perhaps I may) that this course would be more conducive to health, usefulness, and enjoyment, than that generally pursued: what would be the consequence? I should subject myself and all my friends to very great inconvenience. My hours for business would be theirs for eating or for relaxation, and *vice versa*. A solicitor would bring me deeds to execute when I was sitting down to dinner: and an old friend, who promised himself a social breakfast with me, and a long morning, would find my breakfast over two or three hours before his arrival, and would have the mortification to see preparations making for my dinner soon after he had drank his comfortless dish of tea, and had entered on conversation. I should be so perpetually crossed and jostled by custom, when I adhered to my plan, and cases would so perpetually occur in which I should be obliged to depart from it, that I should probably find it adverse

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both to health, and to usefulness, and to enjoyment, and should be forced to abandon it as falsifying all my expectations. Thus, without reaping any advantages from my experiment, I should have incurred a good deal of censure as whimsical and unaccommodating, if not also as rude and inhospitable; and I should have run the risk of retaliating on the world in my thoughts if not in my language, and of admitting into my religion a certain tinge of rigorous criticism, adverse to that love for all mankind, which, next to the love of God, ought to be its prevailing color. On proper occasions these evils must be fearlessly encountered. But, from various causes which I have not time to enumerate, they will be far greater when incurred on insufficient grounds; and then also their effects will be much more formidable from an additional cause of the highest importance, namely, that the same measure of the divine blessing cannot be expected in this case, as when the individual is clearly moving in the line of his duty.

But let me guard against being thought to concede, that, through the different causes which have been mentioned, the plan of life of the Christian will in practice differ little from that of other men; at least from that of the sober and decorous part of the world. His principles are as far removed from those even of the most sober and most decorous worldling as light from darkness; and if he is faithful to them, it is impossible but that his life, even in its general complexion, and as viewed by the world, must differ essentially from theirs. His universal obedience to the divine commands, while their obedience will be more or less partial:—his earnest cultivation of some dispositions which they will little value; and his earnest struggle against others which they will not dread, or perhaps will even cherish:—the peculiar and urgent calls, arising from his Christian principles, on his purse and on his time:—and, not least, the very *taste* created by his religion, and operating powerfully on his choice of friends, of amusements, and even of business:—all these things will separate him widely from the men of this world, and "Form a life whose holy springs, though hidden" in a great measure from public view, will give no dubious signs of their reality and force; however their nature may be mistaken or misrepresented.

If what has been advanced in this and my former letter, respecting the evils on the one hand of undue compliances with the world, and on the other of needless singularity, be well-founded; with what circumspection should we steer our course through life! The first great question ought always to be, what does the law of God forbid? And the second, of all that it permits, what promises most advantage to ourselves, to our immediate connections, and to the world around us? Let these questions be fairly put, and honestly answered.

But though honestly, they may be rashly answered, unless we are well aware of the temptations to extremes which abound on every side. Those to improper singularity are neither few nor weak. While fidelity to our

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great Lord is always pleaded in vindication of a departure from worldly habits, how often is a conviction forced upon us, that a want of love for mankind, or perhaps even some contempt for those who are of a different sect; that a sense, if not an ostentatious display, of superiority; that a fear of the censure, and a love of the commendation of this or that class of religionists; that a superstitious regard for certain singularities of inferior importance, as if they were essentials in religion:—how often is a conviction forced upon us, that these, or other unhallowed causes, have had no small influence on the mind!

On the other hand, how many and great are our temptations to swim with the stream of the world! If, indeed, we live in a little set of our own way of thinking in religion, this set will be the world to us, and we shall proceed most smoothly when we move in unison with it. Our *little* world will be every thing to us, and we must not think that we make a sacrifice when we adopt its customs, and depart from those of the *great* world. But if our situation in life calls us to mix much with mankind at large, a departure from common usages will subject us almost every day to rubs and annoyances, and our love of ease will urge many an ingenious argument for falling into the habits of our neighbors. Add to this, that the system of the world is built on the natural propensities to man. It is expressly calculated to accord with those dispositions and feelings which are most congenial to him. Its very object is to gratify the desires of his heart. Can it then fail to meet with powerful advocates within us? How often will craving appetites shelter themselves under some of the arguments against improper singularity, and with a display of zeal for the cause of God and and Christ prove dangerous traitors at the council-board? Nay, even some of the most eminent Christian graces will range themselves on the same side, unless duly tempered and modified by others of a different character. Humility will be prone to distrust her own decisions when they appear to be singular; and meekness and gentleness will not fail to insist on the evils arising from being made a theme of conversation, and from being called upon to encounter criticism and obloquy.

Amidst these difficulties and dangers, (of which little more than a brief sketch has been attempted,) how shall the Christian find the right path, and keep it when found? Let him apply earnestly to his God for help. Let him study the character of his Saviour, and both the precepts and the spirit of the sacred volume. And let him, in that frame of mind which God bestows on those who diligently seek him and search his word, take a careful survey of all the personal and local circumstances which ought to influence his decision. If all this be rightly done, he may hope to be preserved from dangerous errors, and to be so guided and blessed in his course as to promote his own salvation and God's glory.

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The Report of the Trustees to the Hampshire Missionary Society, at their Annual Meeting, holden at Northampton, August 25, A. D. 1808.

THE Trustees of the Hampshire Missionary Society, with sentiments of gratitude to the Preserver of men, congratulate their brethren on the arrival of the seventh anniversary of their Institution. They notice, with humble thanksgiving, the unmerited goodness of their Heavenly Father, in the gracious protection he has afforded to the members of the Society, and the numerous benefits he has conferred upon them, in their endeavors to extend the privileges of the gospel to their brethren in the infant settlements and plantations of the United States. The Trustees gratefully record the mercy of God, in preserving the lives of all whom the Society has entrusted with the management of their concerns from the beginning to the present day, with the exception of two members of the Auditing Committee, appointed at the last annual meeting, Gen. Jonathan Woodbridge, and Deac. Nathaniel Ely, brethren dearly beloved, piously devoted to the interests of the Redeemer's kingdom, and eminently useful in forwarding the benevolent designs of this charitable Association.

With painful regret the Trustees also notice the removal of several other useful and important members, who by their liberalities, prayers and exertions, have aided the labors of the Society for the salvation of souls.*

THEY HAVE DISPERSED; THEY HAVE GIVEN TO THE POOR: THE RIGHTEOUS SHALL BE IN EVERLASTING REMEMBRANCE. Precious is their memory to survivors. Many, instructed by their pious example, shall be quickened, through the grace of God, to go and do likewise.

Through the favor of Heaven, this Missionary Institution, promising in its beginnings, has increased beyond the sanguine expectations of the Trustees. Wonderful and animating has been the success which the blessed Jesus has afforded to his own cause. From year to year liberal funds have been furnished, and able and faithful Missionaries have been found and employed, to the growing reputation of the Society, to the comfort and joy of believers in the infant and destitute settlements of this country, and to the conviction and renovation of perishing sinners, who will ever bless God for the pious labors of this Society, for their salvation.

With pleasing satisfaction the Trustess make mention of the grace of the Redeemer, that in the progress of the Society, he has opened the hearts of his female disciples in this county, to form charitable associations, for the purpose of obtaining funds to be applied in the pur-

* Simeon Strong, Esq. of Amherst, 1st Parish—Elijah Clary, of Conway—Joseph Barnard, of Deerfield—Oliver Smith, of Hadley—David Billings, of Hatfield—Silas Billings, do. Seth Graves, do. Nathaniel Ely, Long Meadow—Levi Shepherd, Northampton—John Long, Shelburne—Samuel Lyman, Springfield—William Pyncheon, do. Rev. Joseph Strong, Williamsburgh—Francis Marsh, do. Jonathan Woodbridge, Esq. Worthington, William Gow, jun. do.

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chase and distribution of bibles, and other pious Christian writings, among the needy inhabitants of the new settlements, and under the direction of the Society; and hath raised up many other liberal and pious benefactors, in more distant parts, who have brought their free will offerings to Christ, and have increased the funds and ability of this Institution.

In the first six years of the Society have been expended, in forwarding their great object, dolls. 5598,92. There have been paid into the treasury, dolls. 7854,73. By these receipts, and the skilful management of the funds by the Treasurer, there were remaining in the treasury, at the last annual meeting, dolls. 2572,32; also, dolls. 100,25, and a valuable collection of books, for future distribution, in the hands of the Trustees' Committee.

Having given this summary of the Society's concerns, for the first six years, the Trustees, in compliance with the obligation imposed on them by the constitution, beg leave to report the transactions and events of the seventh year.

The missionaries previously appointed, and who were engaged in the service of the Society, at the last annual meeting, returned from their labors the passed year. By their letters and journals, and by letters from those among whom they have labored, they appear to have fulfilled their missions with an exemplary fidelity, activity and zeal, and with a patient self-denial. They travelled over extensive regions of the new settlements, seeking for places and opportunities where they might do good to the souls of men, and honor the grace of the Divine Redeemer. They were constant in preaching, in the administration of the holy sacraments, in settling difficulties in churches already established, in forming new churches, in holding religious and church conferences, in visiting and instructing schools, in comforting the sick and afflicted, in assisting mourners, by their prayers and counsels, submissively, to bury their dead; in going from house to house, to teach the people the good knowledge of God. In addition to these services, and the diligent distribution of books, they preached nearly as many discourses as they spent days on missionary ground. The whole number of sermons they delivered, being six hundred and ninety-one. The Trustees and the Society will give God thanks, that their missionaries have been faithful in their trust. Nor may the kind and grateful reception they met with from the people, be passed over in silence. Cordial was the welcome given to them by the needy and scattered inhabitants of those new and destitute settlements. Lively joy was impressed upon the countenances of Christ's children in the wilderness, and a general and solemn attention to their labors, was yielded by the people whom they visited.—There was the evidence of serious and useful effects upon the hearts and lives of not a few, who were favored with the instructions and counsels of the missionaries of this Society.

The laborers employed were the Rev. Messrs. David H. Wil-

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liston, and Alvan Saunderson, for thirty-one weeks each, in the District of Maine, in the counties of Oxford and Kennebeck, and the towns near the eastern boundary of Kennebec. They began their mission about the middle of March, and ended it after the middle of October, 1807. Having labored diligently, with apparent success, and with much activity and zeal, they returned in safety, at the close of their term, with the pleasing hope, that they had not labored in vain, nor spent their strength for nought. On their mission, they received for the funds of the Society, dolls. 16, 96.

The Rev. Royal Phelps and Mr. Ebenezer Wright, performed a mission of twelve and an half weeks each, in the state of New-York, county of St. Lawrence, and were eleven weeks on missionary ground, indefatigably employed in their Master's work. Peculiar were the tokens of friendship and of a welcome reception among the inhabitants of that new and thinly inhabited county. Seldom have the Society been encouraged by such ardent and grateful acknowledgments of their kindness in sending missionaries and books, as have flowed from the lips and the pens of the people in St. Lawrence. Messrs. Phelps and Wright received in contributions and donations to the funds, dolls. 54,70.

Rev. Elijah Lyman, of Brookfield, Vermont, and Mr. Walter Chapin, performed a mission, the first of ten, and the other of twelve weeks, in the destitute towns of the northern counties in Vermont. They performed many labors, and were blessed with hopeful success. On their mission were contributed to the funds, dolls, 6,66 ; and 50 dollars, by the town of Brookfield, and several ministers and parishes in that vicinity, who generously supplied Mr. Lyman's pulpit, in his absence.

A particular inspection of the letters and journals of the missionaries, evinces the necessitous condition of the inhabitants of the new settlements ; their threatening danger from sectaries, from those instructions which cause to err, from divisions, and from the habit of living without stated preaching, and the regular administration of Christian ordinances. Their situation, aiding the natural estrangement of the human heart from God, and its opposition to evangelical doctrines and Christian morality, does most importunately urge upon Christians, able and well disposed, to succor them in their distress, and to help them in obtaining the truths of the gospel, and the gracious offers of sanctification, pardon, and peace, through the Divine Redeemer.

Great have been the benefits which this Society has conferred, by their missionaries, by bibles and pious writings, upon their poor and destitute brethren.—Cheerful has been the reception which their missionaries almost without exception, have experienced, in the diverse remote and extensive countries, through which they have passed.

They have given life and joy to the sincere, the considerate and pious. They have summoned the attention of the immoral and thoughtless, to the concerns of religion, and the safety of their souls. They

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have been hopefully blessed in bringing home some poor sinners to Christ. While the zeal of the Society has been commendable and exemplary, in providing and employing means for spreading, diffusively, the knowledge of Christ, merciful have been the tokens, that God hath accepted and approved their work, in the fruits of his grace, and in the operations of his Spirit, as well among the favorers and patrons of this missionary institution, as among the people in the new settlements. God hath rewarded his own grace in the hearts of his people here, and has extended the benefit to remote and far distant parts. He has put the song of Zion into the mouths of those who have long sat mourning and solitary in a wilderness land.

Encouraged by former success and furnished by the liberalities of the pious and charitable, the Trustees have extended their operations the present year.—They have enlarged their appropriations for missionary labors, and for sending the gospel to the pagan nations of this land: Finding that Christ has a treasure in the hearts of his people which the necessities of their brethren easily draw forth, the Trustees have hazarded the inconveniences which embarrass the pecuniary concerns of the people, and have resolved not only to continue but to augment their labors and expenditures. How far the hopes and the wishes of the Trustees have been realized in the course of providence will appear in the remainder of this report.

The Missonaries employed the present season, are Rev. Messrs. David H. Williston, and Seth Smith, jun. for thirty weeks each, in the destitute towns and plantations of the District of Maine, where their best discretion shall guide them. Their mission began on the last of February. They have entered on their labors with a welcome and joyful reception, and good hopes of success.

Messrs. John Woodbridge, and Ebenezer Wright, set out about the middle of May, on a mission of twenty weeks each, to be performed partly in the country lying between Black River, and the lakes Oneida and Ontario, and partly in the county of St. Lawrence. They have performed the first part of their mission with much acceptance. Mr. Woodbridge, through bodily infirmity, has been necessitated to return. Mr. Wright has gone forward into the county of St. Lawrence—Mr. Woodbridge states, That on his mission he has met with a friendly reception from the people, who expressed their gratitude to the Society for their liberal kindness, and with diligent and solemn attention listened to his ministrations.

Rev. Gardner Kellogg, of Bradford, Vermont, for ten weeks, and Mr. Newton Skinner, for twelve weeks, have gone on a mission into the northern counties of Vermont. They commenced their labors the first week in August, with flattering prospects of good success.

The Trustees by their committee have sent out a greater supply of books, than in preceding years, a list of which is annexed in No. 1

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In prosecuting the wishes of the society, the Trustees by their Committee have expended dolls. 1273,64. The several items of this expenditure, are inserted in the annexed paper, No. 2.

The receipts, for the funds of the Society, which have come into the hands of the Trustees' Committee, the items of which are contained in the annexed paper, No. 3, are dolls. 1242,81 1-2; besides which sum the Treasurer has obtained one dividend on ten shares of fire and marine insurance stock in Boston, whole nominal value of the shares being dolls. 500, at 12 1-2 per cent, being dolls. 62,50.— The Society have entrusted with an Agent at Utica, New York, 52 dollars, which is to be brought into the Treasury, and there is with the Trustees' Committee, a valuable collection of books for future distribution, a list of which accompanies this Report in the annexed paper, No. 1.

The Trustees, affected with gratitute to the pious and liberal donors and patrons of this missionary establishment, would inform the Society, that the Hon. William Philips, Esq. of Boston, has, in addition to two preceding donations of 50 dollars each, given 50 dollars to the funds; the Charitable Female Society, of Whitestown, New York, have in addition to their liberality in 1806, of 119 dollars, given to the funds of this Society the passed year, 140 dollars; The Treasurer has also received ten shares in the stock of the Fire and Marine Insurance Company, in Boston, bequeathed to the Society by Richard Devens, Esq. late of Charlestown, deceased, in his last Will and Testament, nominal value 50 dollars each share, and have also assurance from the Executors of Mr. Devens' Will, that they will pay to the Society, the sum of 500 dollars, as a donation from the surviving grand children, nineteen in number, residuary legatees of Mr. Devens, in order most scrupulously to fulfil what they supposed might have been the benevolent and pious intention of their venerable and worthy grand father, at the time when he made his will, and that his legacy to the Society of ten shares, may be of the value of 1000 dollars. These several donations from the pious and munificent Benefactors, as they evince the devotion of their hearts to the interests of Christ's kingdom, and the salvation of men and are pledges of their confidence in the good intentions of this Society, so they will excite in the hearts of its members, praise and thanksgiving to God, who has all hearts in his hands, and affectionate feelings of gratitude and esteem towards those distinguished characters, who have with such promptitude and munificence, furnished means and aids to the Society's exertions for building up the kingdom of the adorable Immanuel.

The Trustees further report, that the virtuous members of the Charitable Female Association in this county, have the passed year, given fresh proofs of their attachment to the Redeemer's cause, and their earnest wishes for the happiness and salvation of those in the new settlements, who are famishing for want of light and instruction in divine

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things. They have continued to render essential aids to those funds of the Society which are devoted to the purchase and distribution of bibles, and other pious books in the new settlements. While these daughters of Zion are making the wilderness and solitary places to rejoice and blossom with the rose of gospel light and grace, may they reap a rich reward in the favor of him to whom they have so kindly administered by relieving him in his poor and suffering members. May their charities be their memorial in time to come.

The statement concerning the funds of the Charitable Female Association, is contained in the accompanying paper, No. 4.

The Trustees in their feelings have ever coincided with the tender sentiments of the other members of the Society towards the poor, perishing natives of this land, who continue to grope in pagan darkness and idolatry. They have formerly expended something to promote the education of two Indian youths, in a hope that God would prepare them for usefulness, and open a door for their improvement among their brethren and kindred. In this hope the Trustees faint not. There have been appropriated the preceding and former year, 64 dollars, for the benefit of the Western Indians, but no door has been opened for the useful expenditure of more than 14 dollars. The Trustees, however, look forward with consoling anticipation, that the time will come speedily, when means may be profitably used for bringing the American Indians into the fold of Christ.

For the present state of the Treasury, and funds of the Society, the Trustees refer to the annexed paper, No. 5, containing the Report of the Auditing Committee, upon the accounts of the Treasurer, and the Trustees' Committee.

The Trustees upon this occasion solicit the particular attention of the Society to the present situation of their funds, as far as they depend upon the subscriptions of individuals.—When the Society commenced its operations, their funds were mainly created by the subscriptions of various individuals.—Some pledged themselves to pay a definite sum by a single payment. Others pledged themselves to pay a certain sum, annually, in January of each year, for the term of seven years. Individuals who subscribed and paid ten dollars, or more, became members of the Society for seven years and ever after so long as they should pay two dollars yearly. Others subscribed two dollars or more to be paid annually for seven years, by which subscriptions they were constituted members of the Society for seven years, and ever after so long as they should pay two dollars annually. The term of membership with the first subscribers will end next January, and in case of their not continuing their membership, the funds of the Society will be diminished in proportion to the numbers who may choose to discontinue their payments of two dollars annually. The whole sum yearly received from subscribing members in times pas-

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sed, has been between 400 and 500 dollars. The failure of this resource must produce a serious deficiency in the means of the Society, for future operations. The Trustees entertain a hope and expectation, that many of those who have so generously and promptly afforded their assistance in raising to usefulness and dignity this spiritual building, for Christ, will continue their support, by retaining their membership in the Society. They will foster their own work which they have wrought in Christ Jesus, and will uphold so good a cause on which the sanctification and happiness of so many precious souls may depend. The Trustees urge these considerations upon the hearts of the friends of this pious and useful Institution.

Much important good to the interests of virtue and religion hath been already done by the laudable and disinterested charities and labors of this Society, and by the liberal benefactors to its funds. Still greater and more extensive are the blessings contemplated by the Trustees, from the future exertions, prayers and liberalities of the Society.

Let those, therefore, who love our Lord Jesus, and look for the salvation of souls, by the instrumentality of his word and ministrations, arise and work. Let them, confidently, wait for a blessing from him, who ever regards those labors of love, which are wrought for his disciples, and to bring in subjects to his kingdom. He will never suffer the pious exertions and prayers of his children to return empty. Behold the fields, they are already white and ripe for the harvest. How numerous are these fields for missionary labors! How rich and abundant, may we hope, will be the future harvest, provided we and others put our hands to this work, and come to the help of the Lord in this season of exigency. When other missionary institutions are zealously going forward with this work, do not our hearts beat in unison with theirs, and say—We will go also. Do we see the blessed effects and fruits of our former prayers and labors in the establishment of Churches, and the settlement of Ministers in the new settlements of our country? Let us bless God for the benefit, and lift up our eyes and look around and beyond those favored churches, and see new plantations multiplying in the wilderness, unable to relieve their own wants, wants more numerous than all the copious supplies of Missionary Societies can at present satisfy. May the good Spirit of God, enlighten all in duty, and excite them to offer their faculties and their gifts to Christ, that they may promote the common salvation, and extend the blessings of his kingdom to all parts of the world; that those who sit in darkness may see a great light, that the name of our Jesus may be known upon earth, and his saving health, unto all nations; and that the kingdoms of this world may become the kingdom of our Lord and his Christ.

The Trustees propose to the Society for their consideration, the following Resolutions, viz.

1. That a committee be appointed to consider the claims of the Society upon any individual or individuals, who are by

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subscription indebted to it, and where they find any of said subscribers who in their opinion cannot make payment without laying themselves under material embarrassments, that the Committee be empowered to remit payment, and discharge the Society's claim.

2. That a Committee be appointed to take such measures as they may judge most expedient to ascertain, who of the present members of the Society, will continue their relation to it, after the present year, and to pursue such other measures as may most substantially remedy any deficiency in the funds, which may result from the termination of the annuities, which in former years have been paid by subscribers.

3. That the Recording Secretary report to the Society, as soon as may be, all those individuals who may have contributed to the funds, a sum of twenty-five dollars, that they may be nominated to the Society, to be admitted as members for life.

4. That the President be requested to transmit, in behalf of the Society, a letter of thanks to the executors of the last will and testament of Richard Devens, Esq. late of Charlestown, deceased, and to the heirs and the residuary legatees of said Richard Devens, Esq. in grateful acknowledgment of the pious liberality of the deceased, and the exemplary generosity of his grand children to this Society.—Also, a letter of thanks to the Charitable Female Society of Whitestown, New-York, for the confidence they have reposed in this Society, by their liberal contributions to its funds; also, a letter of thanks to the Hon. William Philips, Esq, of Boston, for his several liberal donations to this Society.

5. That the several Congregational and Presbyterian ministers in this county, be requested to read, or cause to be read, this report in their congregations; and that the several religious assemblies, in connection with this Society, be requested to make a contribution for the Society's funds, upon the next annual Thanksgiving, or upon some Lord's day, near that time as shall be most convenient.

6. That the Trustees take order for the printing and distribution of this report, to the several congregations in connection with this Society, and to the Charitable Female Association, in each town.

In the name of the Trustees.
CALEB STRONG, *President.*

This Report was read, considered, and accepted by the Society.
Attest. PAYSON WILLISTON, *Recording Secretary.*

Note. The reader will perceive that the preceding Report refers to a number of documents which will not be printed in this Magazine, unless by particular desire.

POETRY.

Have Faith in God.

SHALL Man on ocean's fluctuant wave,
Trust to the fragile bark his form?

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Securely skim the watery grave,
Defy the winds, and brave the storm ?

Or with wing'd coursers o'er the plain,
Fly fearless, and for safety trust
Th' unstable steed or brittle rein,
And Korah's treacherous base—the dust ?

To arms when passion wakes the war,
To helmet, shield, or wall, or flood,
On numbers or position dare,
And know and trust no other God ?

And shall the saint distrust the pow'r,
Who form'd these waves, whose mercies keep,
At whose command these tempests roar,
And oceans roll, and billows sleep ?

Who governs and controls at will,
The flying steed with unseen rein ;
And guides to rescue or to kill,
Makes adamant, or cleaves the plain ?

By many or by few who saves,
When battle burns, and foes assail,
Arms stones with death, a shepherd braves,
Or bleating herds-horns bids prevail ?

Trust, ye of little faith this pow'r,
His weakness all man's strength outvies ;
His skill mysterious every hour
Display'd, the food of faith supplies.

In all your straits, in all your ways,
Lean on the LORD—'tis safe for you,
Nor doubt his pow'r or truth or grace,
Tho' earth oppose, or hell pursue.

See Abra'm thus from bondage free,
Yield Zion's hopes on Zion's hill,
'Gainst hope to GOD's sure promise flee,
And trust his goodness to fulfil.

Donations to the Missionary Society of Connecticut.

1808.

Oct. 17. Received of Rev. Calvin Ingalls, being amount contributed in new settlements, collected by him.....$ 17 25

19. Received of Hudson and Goodwin, being in part balance of their account of Evangelical Magazines.....56 57

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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. I.] DECEMBER, 1808. [NO. 12.

Some Account of the Rev. Thomas Hooker.

THE Rev. Thomas Hooker, one of the first settlers of the colony of Connecticut, and first pastor of the church of Christ in Hartford, was born in England, at Marfield in the county of Leicester, in the year 1586. His parents, whose fortune was ample, were induced from his early thirst for science and strength of capacity, to bestow on him a liberal education. His literary progress was more than ordinary, which united with a cheerful and courteous temper, and a strong and vigorous mind, prepared the way for his advancement in the University. While a proctor in the seminary, his constant efforts to restrain the excesses, and reform the morals of the dissipated, were crowned with uncommon success. And he was soon preferred to a fellowship in Emanuel College, Cambridge, the students of which, were originally designed for the study of divinity.

It was in this situation, that Mr. Hooker became an hopeful subject of conversion. He was led to see his hopeless condition, while a stranger to regenerating grace, and was so filled with fearful apprehension, of the wrath of a justly offended and holy God, that sleep fled from him, and peace was a stranger to his soul. He sought, in the abundant resources of his own mind, a refuge from trouble, and in the subtlety of philosophy an hiding place from danger; but he at length perceived every renewed effort still more unsuccessful than the former, and that like the hypocrite's hope they vanished in the day of trial. Emptied of all self-reliance, he was now led, by the renewing influence of the divine spirit, to embrace by faith the Saviour of the world; to hope for pardon and acceptance, thro' his atonement and intercession; and to love, with cheerful submission, God's holy character and righteous government.—Brought thus from darkness into marvellous light, he became an

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humble, a judicious, and an animated Christian. He now speedily prepared himself for the ministry, and shortly after became a powerful preacher of the gospel. Not ambitious to shine among the great, or to acquire applause in the fashionable circles, he after a few months left London and its vicinity, where he had preached with much reputation, and retired into the country. He was ardently desirous to preach the gospel to the poor; to instruct the ignorant in the way of life, and to publish the glad tidings of salvation, to the stranger and the captive.

In 1626, Mr. Hooker became lecturer, and was united as assistant, with a Mr. Mitchel at Chelmsford, in Essex, a town of great resort and business; but abandoned in the extreme, to all manner of excess and licentiousness. They were highly favored by heaven, in the settlement of this discreet, pious and influential minister among them. His lectures soon drew the attention of his people, and not only they, but the neighboring congregations who occasionally heard him, began apparently to give a more frequent and solemn attention to religious instruction. Multitudes flocked from a distance to hear him, and the spirit was shed abroad, like refreshing showers on thirsty lands, over the neighboring country, and more especially on the people of his charge. He was an interesting instructor, and spiritual guide, and beheld with delight the increase of order and piety; a growing respect for the sabbath and the ordinances of worship; and a general disposition among all, to address each other, with the friendly and laudable salutation, "come and let us go up to the house of the Lord."

After the lapse of four years, the people of Chelmsford were deprived of their spiritual teacher. He was too conscientious, to subscribe to the articles, in the act of uniformity, and was compelled to leave his flock, to which he was tenderly attached; not, however, without the consolation, that the Shepherd of Israel, who never slumbers, still watched over them.

He retired to a neighboring village, and kept a school in his own hired house; and, like the apostle Paul, received with Christian tenderness and affection, as many as resorted thither to receive instruction; and in this way was eminently useful, not only by confirming the doubtful in the truth, but also by counselling the neighboring ministers, and relieving them from many difficulties, by his salutary advice. In his connection with his people and his clerical brethren, his conduct was so blameless, and his deportment so inoffensive, that the tongues of his enemies were withheld from abuse, and compelled to defend him. When the bishop of London pretended, that the ministry of Mr. Hooker was injurious, and offensive to the ministers in his vicinity, forty-seven of them petitioned in his behalf, and declared him to be orthodox, honest, peaceable, and in no wise turbulent or factious; though they were all strenuous opposers of the nonconformists:

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——— "Abash'd they stood,
"And felt how awful goodness is, and saw
"Virtue in her shape how lovely."

But nothing, in these days of intolerance, could avail a dissenter. The spiritual court, at Chelmsford in 1630, proceeded to silence him, and laid him under bonds of fifty pounds, to appear before the court of high commission. The bonds, however, were forfeited, his security was indemnified by his friends, and himself saved from the danger of a trial.

Mr. Hooker, having left his family under the care of his great and good friend the Earl of Warwick, now thought it expedient to avoid prosecution, by becoming a voluntary exile from his native country. After an hazardous passage, he arrived in Holland; which, at this time, was a frequented asylum, to the despised and oppressed puritans. He remained a short season at Amsterdam, and thence removed to Delft, where he was cordially received, and associated in the ministry, with the pious and Rev. Mr. Forbs, pastor of the English church in that place. About two years after, he went to Rotterdam, and lived in friendly intimacy, till he left Holland, with the learned and celebrated Dr. Ames, whom he assisted in the composition of some of his discourses designed for the press.

This country did not afford a convenient settlement for his friends, and receiving information, that they contemplated a removal to New-England, he resolved to return to England and join them, with his family, in their expedition to America; where he hoped to spend the remainder of his days, in the quiet enjoyment of Christian liberty. He narrowly escaped from the officers, who diligently sought him till he sailed from London, in 1633, in the ship which bore Mr. Cotton, Mr. Stone, and several others with himself, beyond the reach of their malignant pursuers. On their arrival in Boston, in the month of September, Mr. Cotton was there settled, but Mr. Hooker and Mr. Stone went to Newtown, now called Cambridge, where many of their friends had established themselves the year before.—Here a church was now gathered; Mr. Hooker was chosen pastor, and Mr. Stone teacher, a transaction highly gratifying to these pious people, and so reviving to the spirits of their venerable pastor, that he exclaimed with affectionate fervor: "Now I live if ye stand fast in the Lord." Though in an uncultivated land, far removed from the temporal comforts and abundance of his native country; still he confidently trusted in the great Shepherd of Israel, who "made his own people to go forth like sheep, and guided them in the wilderness like a flock."

In 1635, the people of Newtown obtained permission, to make a settlement on Connecticut River,—made the necessary arrangements, and in June 1635, Mr. Hooker with Mr. Stone, and about an hundred of his congregation, travelled thro' the trackless desert to Hartford, the place of their final and permanent establishment. Removed now beyond the reach of the sword of persecution, this good man was sensible, that they had

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not escaped from the lure of temptation, and the snares of the world. It was his maxim, "That adversity had slain its thousands, but that prosperity would slay its ten thousands;" and "I fear" said he, "that they who have been lively Christians, in the fire of persecution, will soon become cold in the midst of universal peace." Anxiously concerned for the religious prosperity and peace of this infant colony, he devoted himself, with his uncommon wisdom and steady resolution, to their highest interests. His prayers ascended with unremitted engagedness to the throne of grace, which evinced the sincerity of his own frequent remark, "that prayer is the principal part of a minister's work;" and with this impression, it was his constant practice, to set apart one day in each month, for private prayer and fasting.

Both in the civil and religious affairs of his people, his advice was a strong motive for exertion, and his decision, in matters of dispute, terminated strife. In forming resolutions, he was bold and decisive, and in their execution, judicious, diligent and persevering. So much was he regarded in all weighty transactions, that when Capt. Mason, who had signally vanquished the Pequots, the most warlike of their enemies, was appointed Major General, the standard was solemnly delivered to him, by the hand of Mr. Hooker.

His manners were open and agreeable, calculated to invite the timid to a friendly confidence, and gain an avenue to every heart, for the communication of instruction. Ready and cheerful, in the discharge of his official duties, he was eminently a father to all around him; he was happy in their prosperity, and wounded by their misfortunes; in the house of poverty his charities were abundant; in the chamber of sickness, he was kind and benevolent; and in the circle of mourners, his heart overflowed with sympathy and consolation.

In his own family* he was cheerful, prudent and exemplary; given to hospitality; ready to communicate; easy of access, and happy in their enjoyment. His students and domestics, always viewed him as their patron and friend; and often manifested their gratitude, that they were so fortunate, as to have enjoyed the privileges of this devotional family, whose governing motto corresponded with the resolution of the pious conqueror of Canaan; "as for me and my house we will serve the Lord."

In church government and discipline, he displayed that knowledge and ability, which the subject eminently requires. Prudence and deliberation so marked his footsteps, that disorder withered in the bud at his approach, while harmony and

* Mr. Hooker's descendants are numerous and respectable. His only son, the Rev. Samuel Hooker, who came with his father from England, was ordained at Farmington, in 1655, where he continued 40 years a faithful and respected minister of the gospel. He had nine sons and two daughters. His sons settled in Farmington, Hartford, and Guilford.—His eldest daughter married Mr. Pierpont, of New-Haven, and the youngest a Mr. Buckingham.

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love bloomed with reviving fragrance, under his skilful cultivation. His rebukes were given with the feelings of a brother, whose only design is to reform, and to whom it affords a pleasing satisfaction, to cover the faults which have excited contrition.

He was much troubled at the frequent and illiberal censures of some churches, which in his opinion, laid the foundation for more mischief than benefit; though when they became necessary, he was by no means insensible of their importance. He observed on this subject, that, "the utmost circumspection is needful, that we do not spoil the ordinances of God, by our mismanagement thereof." And in this, as well as in all other difficult matters, he candidly consulted with those, on whose judgment he could rely, before he adopted measures of critical importance. His usefulness and influence were not confined by narrow limits, he "was the father and pillar of the churches in Connecticut;" he assisted in gathering and organizing all the churches, that were formed in this state, previous to his decease, helped to ordain their ministers, and gave them such advice as their peculiar situations required.

He was a dis inguished member of the first general council of the clergy in New-England, and from his opinions, which the reader will find at large in his "Survey of Church Discipline," was digested the platform of 1648, which contains the first principles of the constitution of the churches of New-England. His hands were strengthened and his heart encouraged to these laborious efforts, by the wonderful prosperity, which attended our forefathers in their arduous though laudable designs.

He lived to see fourteen towns, within the present limits of Connecticut, settled in a rugged wilderness, whose immense forests afforded a gloomy shelter to numerous tribes of faithless and revengeful savages. These dreaded neighbors frequently attacked them, and cruelly murdered those, whom they captivated; but their strength was soon broken, and they were driven to flight or submission. Though our ancestors at this time were few in number, yet the Lord, in whom they trusted, made them to prosper,—"he cast out the heathen also before them," and "enlarged their borders."

In the pulpit, Mr. Hooker's talents shone with superior lustre. He was an animated and impressive preacher, and correct in his doctrines; but his highest excellency consisted, in impressing the minds of his hearers, with the necessity of relying, for salvation, on the atonement, made to God for the sins of men, by the obedience and sufferings of Christ. His sermons were plain and practical, and were delivered in a manner so engaging, that whenever he preached, he was sure to collect a numerous audience. Even his opposers were unable to resist the power with which he spake. It is related of him, that while he was minister at Chelmsford, being on a visit to Marfield, he was invited to preach in the great church, at Leicester. One of the principal burgesses

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was sorely displeased, that this popular dissenter, should receive such a mark of respect, and determined, so to disturb the audience, as to frustrate the preacher. He sent a number of base fellows, with musical instruments, into the porch, to effect his dishonorable purpose; but all their efforts were futile, for the audience were still attentive, and the preacher zealous and unabashed. The man at length went himself, and while meditating hostility, he overheard some observations of Mr. Hooker, which arrested his attention; he stopped to listen, and his conscience smote him. He no longer breathed out threatening and slaughter against the worshippers of God, for his bitterness against them was changed to penitence, and his curses, to prayers. His distress terminated in hope; he became a professor of religion, and proved, by the consistency of his life, the sincerity of his reformation. The discourses of Mr. Hooker secured so much approbation, that nearly an hundred of them appeared from the press; but the fortune common to such publications has followed them.—They have had their period and are gone to forgetfulness, where they will soon be joined, by their numerous successors. There is more useful, classical, and sound theological reading in sermons than in all the systems, polemic discussions and commentaries in the language; yet a dull dissertation will long survive a sermon, which is considered of no more value, than the parson's weekly discourses, which are heard, in compliance with fashion, without the trouble of attention.

Mr. Hooker was thoroughly versed in the polemic divinity of his time. His logical powers were strong and discriminating, and his dexterity, in managing an argument, united to a flowing elocution, highly qualified him for disputation, to which he was frequently compelled, in defence of his nonconformity. But it ought to be mentioned in his praise, that in the sanctuary, he never fed his people with doubtful disputations; there he addressed himself to the heart and conscience, and preached the gospel, in its original purity and simplicity.

The convicted and awakened ever resorted to him, with the greatest freedom and confidence; and his abilities were no where more useful and conspicuous, than in convincing the sinner of his demerit, and the justice of the dealings of Providence, in leading him to understand the nature of holiness, and the only way of salvation through the merits of a Mediator.

With his other attainments, he possessed the accomplishments of a profound and a polished scholar. His literary merit obtained for him, the fellowship at Cambridge, and few men of his age, were so thoroughly versed in the liberal sciences. His ethical and theological lectures, while a catechist in the University, were so justly admired, that notes were carefully taken from them, and preserved by his pupils. On these occasions, it was his chief design, to unfold and enforce the great and important doctrines of Christianity, in which he blended the most cor-

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rect instruction, with a delightful exhibition of the most interesting considerations and inducements, to a life of Christian obedience.

Through almost the whole course of his active life, he was employed in the instruction of youth, and particularly those, who were designed for the ministry; and to this undertaking, his talents were peculiarly adapted. His suavity gained their affection, his knowledge of the doctrines of the scriptures, enabled him to expound them consistently, and his accurate and extensive erudition, which he freely communicated, elevated their conceptions, and assisted them, in forming the best habits of thinking and judging. Many of his pupils, both in England and America, became eminent divines. The last of them, the Rev. James Fitch, was settled at Saybrook, in 1646, where Mr. Hooker assisted in gathering the church, and ordaining their pastor.

As the life of this godly man was filled up, with usefulness and duty, so in his death, he was calm and resigned. He had said, while in health, "That he should esteem it a favor from God, if he might live no longer, than he should be able to continue his active labors in the work of his place; and that when the time of his departure should come, God would shorten the time." In this desire he was gratified. He was slightly attacked with an epidemic fever, which had carried off many of his people; but his disorder soon assumed a threatening aspect. After his danger was apprehended, he conversed but little with his nearest friends. Being asked to express his apprehensions, respecting the state of New-England; he replied, "I have not that work now to do; I have already declared the counsel of the Lord." He seemed to be conscious, that his work was done, and well done, and that nothing remained, but to compose his mind, to meet the solemn change, that awaited him. A friend, who stood in tears by his bed-side, just before he expired, said to him, "Sir, you are going to receive the reward of all your labors;" to which he answered, "Brother, I am going to receive mercy." He then, with perfect composure, closed his eyes with his own hands, and with a gentle groan, resigned his spirit into the hand of God who gave it.

Thus, on the 7th of July, 1647, terminated the life of this venerable man, whose death was sensibly felt, and deeply regretted, by his numerous acquaintance. His brethren in the ministry lamented their loss, and the churches, which he had watered, for a long time, cherished his memory.

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Obituary.

THE common practice of bestowing indiscriminate panegyric upon the dead, ought not to deter us from paying a just tribute of respect, to the memory of the truly virtuous and excellent: nor from exhibiting sketches of their lives, for ensamples to the living. Few men were in life more beloved, or in death more lamented, than Doctor HART, of Preston, whose death was announced last week. Dr. Hart was the son of Thomas Hart, Esq. of Southington, in Connecticut. Being early of a slender and delicate constitution; his father designed to give him a public education: but before he was prepared to enter College, the death of his father deprived him of paternal care. A thirst for knowledge however, and an ardent desire to accomplish his father's purpose, enabled him to surmount every difficulty, and obtain the honors of Yale College in 1760. While a member of College, he made a public profession of that religion which regulated all his future conduct, and to the interest of which, his whole future life was devoted. On leaving College, he commenced the study of Divinity with the late Doctor Bellamy; and soon after he was licensed to preach, he was invited in 1762, to the pastoral care of the church and congregation in the second society in Preston; where he continued and was able to preach and perform all parochial duties, until a short time before his death; which happened October 27, 1808, aged 70. Endowed by nature with a sound and vigorous understanding, Dr. Hart had not neglected to improve his mind with literature. He had pursued with uncommon assiduity science in general; but more especially that which was connected with his profession: and was always able "to give a reason, for the faith that was in him." Much distinguished for an accurate knowledge of human nature, and discernment of character; of a social and communicative turn of mind, his talents were not permitted to lie dormant. His frequent calls to heal breaches in other churches: (in his own he had none,) his being often elected to preside in Ecclesiastical councils; the number of young gentlemen who were by him trained up to the ministry; his election to the office of trustee of Dartmouth, and afterwards of Yale College, and of the Missionary Society, of which he was one of the founders, sufficiently attest in what estimation he was held by the public. Much as he was publicly esteemed; those only who were acquainted with his private and domestic life, could justly appreciate his character. Benevolent and placid, in his disposition; of amiable manners, unassuming demeanor, and great delicacy: he never intentionally wounded the feelings of any, but always encouraged the modest and diffident. As a husband and father; he was tender and affectionate, perhaps to an extreme. As a friend; open, candid, honest, and sincere. As a neighbor; kind, obliging and affable. As a gentleman in his own house; courteous, hospitable, and truly polite, to a numerous circle of

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friends, to whom it was always open. But most of all he shone as a faithful minister of the religion of Jesus Christ. Having been set apart to the work of the ministry; he thought it his duty to be "instant in season, and out of season," and "to spend and be spent" in the service of his divine Lord and Master. He adopted St. Paul's rule, "to become all things to all men; that thereby he might gain some." In doing this however, he never yielded up his principles, nor gave any countenance to the vicious. What Dr. Hart was as a preacher, cannot be better expressed, than in the following passage from Cowper, and to no man within the knowledge of the writer, were these lines more applicable.

"I would express him, simple, grave, sincere,
In doctrine, uncorrupt, in language, plain,
And plain in manner. Decent, solemn, chaste,
And natural in gesture. Much impress'd
Himself, as conscious of his awful charge,
And anxious that the flock he feeds,
May feel it too. Affectionate in look,
And tender in address, as well becomes
A messenger of grace, to guilty men."

That the gospel might be preached to every creature, was his constant prayer; and to extend its influence employed his unremitted exertions. It was this which occasioned his ardent zeal to promote missions, and Missionary Societies: and was principally the theme of a correspondence, for several years, with many highly respectable characters in Europe, of different religious denominations.

Within the sphere of his personal exertions, it was not sufficient for him that he publicly preached. His private visits in his parish were constant, stated, and universal. He thought it better to visit the house of mourning, than the house of feasting; and continually sought out the abodes of affliction and sorrow, of poverty and distress. He considered the time when the mind was softened by affliction, as one best calculated to make some useful impression, and this he always attempted; but in a manner peculiarly soothing; and never calculated to wound. He not only soothed the poor by his conversation; but assisted their wants, from the little, which by an exact economy, he was enabled to save from a small salary; and both by precept and example, animated others more able to do the same.

In short, he was a father to the people of his charge; the steady and orderly conduct for which they are distinguished, bear testimony to his usefulness among them. Their attention to him in his last sickness, vieing with each other in acts of kindness towards him; their tears and lamentations at his death and burial, evidence how much they loved him, and how deeply they felt the loss. As he had lived, so he died, with perfect serenity, and Christian composure.

"The chamber where the good man meets his fate,
Is privileg'd beyond the common walk
Of *virtuous life*, quite in the verge of heaven."

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His funeral was attended by all the neighboring clergy; and an excellent sermon preached by Rev. Joel Benedict, D. D. of Plainfield; from these words, "Your fathers where are they, and the prophets do they live forever?" Zech. i. 5. A very large and attentive concourse of people, hung upon the lips of the preacher, while he described some of the prominent features of the character of the deceased; and evinced, that their hearts affectionately responded to the justice of this delineation. His remains were deposited by the side of a deceased wife, at whose grave he had erected a plain stone, with this inscription, "And Jacob sat a pillar upon Rachael's grave."

November 9, 1808.

Plain Thoughts on a Great Subject.

THE Lord is incomprehensible in his works. Their greatness, their extent, their variety and their goodness will be matter of wonder to his creatures for ever; it is by his works, that God displays his own infinite nature to creatures, thus leading them to an enjoyment of himself; and we may determine they will for ever appear wonderful, and be so in the sight of angels as well as of men. All our knowledge of God is through the medium of his works. There is no intimation, that creatures will ever be able to look directly on God, and to see his perfections, either intuitively or without a medium, as he sees, and knows himself.—The display which God made of himself was begun in creation, and has been continued in his providence. His providence is a most wise government of all his works, and perhaps is not different from a continued creation; for it implies a continued exercise of the same power and wisdom, which were exerted in creating. His upholding and government of all things, are as much an effect of the present will of God as creation was; so that in the highest sense it is true, in him "we live, are moved and have our being." He is a God always present,—always acting in our existence, and there is no more possibility of our being distant from him, than there is of a most dependent effect being separated from a most absolute cause.

The providence of God is a vast scheme of divine action in upholding and directing his works. It is a vast and eternal display of himself to the finite understanding of his creatures. His common providence is the constant exercise of an efficient agency, according to certain laws of existence and action, which we call the established laws of nature. His special providence is a divine agency exerted in a manner, different from the known and established laws of nature and divine action; which is designed more fully to display himself, for his own glory and the good of his creatures. As his scheme of counsel and action was most perfect from eternity, and best in all its parts, the distinction between common and special providence, doth not imply any separation or imperfection of counsel in God;

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or that he was disappointed in the laws and events of his common providence. Both common and special acts of providence were equally included in the original plan; and the verbal distinction was introduced, merely to aid weak creatures in conceiving and describing to each other the deep things of God. Among the works of his special providence, we may number the great and glorious redemption of sinners. Creation was a great display of himself, and was necessary to precede; but redemption is greater. It more gloriously unfolds the rectitude and goodness of God, his manner of enjoying himself, and of leading his creatures to the same blessed enjoyment, the unchangeable nature of his law and government, and the inseparable connection between holiness and happiness. Redemption was designed by God to be the highest display of himself, and the means of introducing into the universe the greatest happiness of creatures, and the greatest declarations of his own glory. Therefore, we should not view redemption as designed to amend a defect in the original scheme of divine government; but should rather consider the creation as preparatory to the work of redemption. Redemption will give more additional glory to God, and happiness to creatures, than could have been from creation without it; and therefore this dispensation of grace, may fitly be called the greatest and most glorious of God's works. It is said, "to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord." The church here means, the redeemed church saved from among men. By principalities and powers in heavenly places is probably meant some other orders of holy and intelligent creatures.

It appears by revelation, that in displaying himself, the ever blessed God acts by the Son, the second person of his divine nature. He was the Creator, is the Redeemer, and will be the Judge of angels and men. In him all the holy creation is united, and by him united to the infinite godhead.

He is the Creator of all things. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him and for him. And he is before all things, and by him all things consist," that is, are upheld in being. Jesus Christ in some sense is the head, in whom all created beings are united and brought nigh to God. How he is the head of redeemed men is very clearly described in the sciptures. There are also many clear intimations in the word of God, that he is, in some sense not explained to us, the head of the holy creation. "By him to reconcile all things to himself, by him, I say, whether they be things in earth or things in heaven. And ye are complete in him, which is the head of all principality and power. That in the dispensation of the fulness of times, he might gather together in one all things in

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Christ, both which are in heaven, and which are on earth even in him." The wonderful scheme of divine wisdom in redeeming men, will have a great influence on the state and blessedness of all intelligent creatures. Tho' it be men only who are redeemed through the blood of Christ, other holy creatures will be greatly benefited, and their most pure happiness and moral glory will arise from this transaction. The greatest glory of God, and the greatest happiness of his creatures will be for ever united. The greatest display of his essential goodness, will make him most glorious, and his holy creatures most blessed; so that angels may be deeply interested, and their increase of holiness and happiness depend on the gospel grace, although they never sinned or needed redemption. The proper meaning of the word angel is a *messenger*, and it is figuratively applied in the holy scriptures, as a general name for all the invisible created spirits. It most commonly means spirits of some order different from the souls of men; but sometimes is used for the spirits of just men made perfect in glory. In the xxii. chapter of Rev. one who is called an angel told John, he was of his brethren the prophets.

These invisible spirits are used by God as messengers or agents of his providence in the work of redemption. The heavenly hosts are described as joyful spectators of the great events in the kingdom of grace. At the incarnation they sang an hymn of praise. There is joy in the presence of the angels of God over one sinner that repenteth. Christ will come attended by his holy angels to judge the world. The angels desire to look into the things of redemption.—Thus it appears that other creatures besides men feel deeply interested in the opening scheme of redeeming grace. "*Thy judgments are as the light that goeth forth.*" The dispensations of mercy and judgment to the sinners of this world give instruction to the universe. If the heart be perfectly good, whatever increases knowledge will increase holiness; and whatever increases holiness will increase happiness. It is in this way that the angels are benefited by the great work of redemption. Thereby they learn the unsearchable riches of divine goodness, and the awful severity of justice.

The moral character of God is the principal object of holy enjoyment. The more he is known, the more blessed and glorious heaven will become to its pure inhabitants. Christians in this world do not generally consider how much the gospel display of an infinite God exceeds all others. The most explicit revelation of the moral law, that could have been made to creatures, without the gospel redemption, would have given but little knowledge of divine rectitude and the nature of holiness, compared with what we now have. These subjects, with the general nature of the moral system, are made very luminous to the understanding of creatures both in heaven and on earth, by the redemption of sinners and the manner of its purchase and application. By this we learn what divine goodness is; a de-

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light in the blessedness of intelligent beings. By this we learn its infinite degree; so great as to forgive sinners and enemies who deserve eternal rejection; and forgive them by the gift of the Son of God, to humble himself to death, even the death of the cross. By this we learn that God doth not punish from any delight in misery, but from love. By this we learn the nature of justice, and that it is the inflexibility of goodness, so inflexible that the Lord would not spare his own Son from suffering.—Considering Jesus Christ as a divine person, how gloriously truth, justice and mercy are displayed on the cross! Here, their nature, their certainty, their infinite fulness are seen beyond all that could be conceived without this display. By looking into these things the angels know more of God than they knew before. Herein his holiness is opened to their understanding. The goodness that can forgive, the manner of purchase, the manner of applying by irresistible grace, against the sinner's self-destroying temper, and the divine patience, are a very wonderful discovery of what God is in himself. His love of righteousness and of mercy are a high example for creatures of the highest order. They see justice and judgment to be the habitation of his throne, and mercy and truth going before him.

By the gospel, through which men are saved, all creatures may learn the determination of God to maintain, in the highest dignity and obligation, the law under which they were created and must for ever exist. There were two reasons for giving the law; one, that it might serve as a rule of duty; the other, to display the character of the lawgiver. To have the best conception of the law it must be seen in practice and execution. Thus we know how the lawgiver esteems his own commandment, and will act in executing it. The law of moral virtue never before appeared so dignified and obligatory on creatures, as it did when Christ died on the cross. The whole moral system never did before appear so full of light—so solemn—so certain—so fixed in the eternal counsels, and in the very nature of Godhead.

It is eminently by the gospel that creatures learn what goodness is. The great work of redemption is goodness displayed from its infinite source, so as to become an example of its nature to all creatures. This shows that sinners may be subjects of goodness; that there is nothing private and self-interested in its nature; and that general well-being is the end which it seeks. In these respects, redemption by such means as infinite wisdom hath chosen, is a new view of goodness and its most excellent nature, which the works of creation never could give. By the gospel God convinces angels that the awful justice of his nature is the same as his love; and that his holiness could not ordain a law, or his justice appoint a penalty, for the sake of general good, which his Son would not obey, to promote the same end.

Redemption is the highest possible display of divine wisdom, a greater display than the work of creation admits. It displays God turning evil to a

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good account, bringing light out of darkness; and making in the universe a greater quantity of holiness and happiness, than would have been without sin and misery. How astonishing the wisdom which doth this!!!

It may be remarked of all the effects of sin, so far as we have had opportunity to see their termination, that through the direction of infinite wisdom, they turn to the confusion of the kingdom of evil. Though the devices of sin may appear to prosper for a season, we do always see them finally blasted. So innumerable have been the instances of this, that the raised expectation of sinners, in their evil ways, shows a strong blindness of mind. How wonderful will the wisdom of God appear in the end, "when he shall come to be glorified in his saints, and to be admired in all them that believe!" Then it will be seen, through a divine ordering, that this rebellion hath turned to the greatest glory of God and blessedness of his kingdom. Thus all the hosts of heaven will behold the wisdom and holiness of their Lord.

The government of the Lord is a scheme of wisdom and holiness, in which all the parts from eternity to eternity, are connected. The admission of sin into the system has often excited the wonder of finite minds. When the elect angels saw the fall of their fellows in glory, and of mankind, doubtless their surprise at the event was great; but before this they have received full conviction that the Almighty is holy, wise and good in the permission; and that altho' many, both of the angelic and human natures, remain vile and miserable for ever, the sum of glory and blessedness is increased.

The admission of sin was connected with the scheme of redemption; and redemption, above all other means, unfolds to finite understanding, the plenitude of eternal Godhead. Thus he is revealed by the execution of his counsels to the understanding of creatures, and admired in the holiness and glory which he will give to his saints. Thus by the admission of sin and by redeeming grace, the nature of holiness will be infinitely better known by creatures, than if moral evil had never been.

This subject, when considered in its great extent, shows the credibility of the gospel revelation, and the weakness of several objections made against it by some disbelievers. They have said, it is not credible that men should be a favored race above angels or other orders of intelligent creatures. They have said it is not credible, that the divine nature should become incarnate, and sinners be saved by such expensive means as the gospel publishes.——Such objections betray both a want of goodness in the objector, and ignorance of God's counsel and motives. It is true the goodness exercised to sinners is wonderful and unmerited; but in this great work God is not acting for the good of sinners only. He is promoting his own glory, and making himself happy, in the communication of his grace; this is his design, and his own happiness consists in making an infinite display of his

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goodness.—To do this it was necessary he should take a guilty, unworthy race to be the subjects of his mercy. This is grace and goodness indeed! At the same time he has the highest regard to his own glory, and derives to himself infinitely more blessedness from bestowing, than guilty sinners will have in receiving. Neither are sinful men represented to be a favored race, in any such sense, as implies respect of persons, or a neglect of other intelligent creatures. God seeks the good of redeemed men by delivering them from sin and misery; and he seeks the good of angels, by redeeming men in such a way as unfolds to their understanding, in the greatest degree, his own infinite nature and the moral system depending on his will. Men are a race of beings prepared by God for the purpose of making this great display of himself in the face of the universe. For this, they were created, the condition of their existence in every respect appointed, permitted to fall —and redeemed by the blood of Christ. The immediate end of redemption was to sanctify and pardon sinners; one greater than this, was to instruct and increase the happiness of angels, or other orders of creatures; and the ultimate and greatest end was to glorify God in the enjoyment of his own goodness.

On the State of secure Sinners.

HE who gave us the holy scriptures knew the sloth of sinful men, and the stupifying influence which the world hath on their consciences, so that they need to be constantly admonished. If this be not done, they will sink into the deepest slumber, even the sleep of death. Therefore both his word and providence, are calculated to excite their attention, from too eager a pursuit of present vanities to a consideration of their eternal interests, and to shew that they must be prepared for death by a work of grace in the heart. A superintending providence teaches these things by the daily events of life, by our present troubles, by our bodily pains, by the loss of our friends, by the breaches which are made on the families of our neighbors; indeed, by all the things which betide mankind in this world.—All these are calculated to awaken sleeping sinners, and bring them to attend to the things of their peace before they shall be sealed by their impenitence to utter ruin.

My design in this paper is to describe the state of those persons who are inattentive to Christian duty, and so far immersed, either in the interests or pleasures of this world, that they forget their speedy destination to another state of existence, where they will be judged, and receive a portion in righteous wisdom, according to the lives which they have lived in the world. If all men could be brought, seriously to attend to this truth, it would produce an amazing change both in the opinions and manners of the world. The apparent face of things would be totally altered, and in a thousand instances fear

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would predominate, where sinners now appear, with a front of brass to defy their Maker, and triumph over all moral obligations to their fellow men.—Nothing is so effectual to restrain from sin, and excite visible duty, as a sense that we must soon come into judgment. When this sense is lost, men will sink into total indifference, and perhaps rush into the most daring crimes. So long as it is retained, they will hear a monitor within their own breasts, beware what thou doest; remember thou art to be judged.

In the word of God, the state of secure sinners is described by two strong images; a state of sleep, and a state of death.

With the sleep of the body from which the first image is taken, all of us are acquainted. It is a state of inaction and insensibility, wherein those under its power, do not think on the subjects which are most interesting to them. They can neither foresee, nor use means to prevent an approaching evil. If the mind be not laid in a state wholly quiescent, it is filled with a series of imaginations, which are irrational, unconnected and unprofitable. So it is with the sleeping sinner, for the figure is admirably adapted to give a true description of his state. He is insensible of divine truth; of a holy and present God; of his own guilty character, which exposes him to divine judgments; of a law which is just and good by which he must be judged; of the certain connexion between sin, and that punishment appointed for the guilty; and of the incessant rolling of time bringing him rapidly to the catastrophe of his present expectations. In this condition he is necessarily insensible of the grace of God which offereth salvation to the chief of sinners. The most glorious doctrines and promises of the gospel make no impression on him; and although the solemn truths of religion are placed in his view, he puts them far away as though they had no relation to his condition.

A state of inaction is the consequence of this insensibility. He doth nothing to secure his pardon and peace from God. He performs the duties of visible decency, only from the motive of perpetuating security, and is very imperfect in these. If he goes to the sanctuary it is only to comply with a custom to which he sees his neighbors conform; he neither prays, reads the word of God, nor devotes any time to think of immortality.—Truly this is a state of insensibility and inaction.

The sleeping person doth not foresee or use means to prevent an approaching evil; neither doth a slumbering sinner apprehend the danger that awaits him. When he hears the threatening "if thou sinnest thou shalt die," what it is to die eternally, or that he is exposed to such an event, is far from his thoughts. If he hears it said that the wicked are exposed to great evils, it doth not enter his mind, that this is his own character. If perchance he visits a grave, as he sometimes may, through neighborly complaisance, he turns from the pit, without thinking, I must soon lie under these earthy clods.—

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No danger is foreseen, therefore no provision is made for escape.

Further, Although the mind of the sleeping person, may not be laid in a state wholly quiescent, it is, at best, but dreaming, and is filled with a series of imaginations, which are irrational, unconnected and unprofitable. It is thus with the habitual sinner. However profitable for this world he may suppose all his thoughts to be, or however agreeable they are to the principles of his heart, it is but dreaming. For another world they are unprofitable, and tend nothing to lay up for himself those treasures, which are durable riches and righteousness. They are unconnected, neither meeting in the centre of duty, nor conducive to the practice of virtue which will result in glory. The imaginations of the evil man, when they are not brought into some point by a present call of worldly gain or pleasure, are in the ends of the earth.

They are irrational. For it is a most unreasonable thing to disobey our Creator, slight our Redeemer, and meditate wholly on momentary trifles, while the weight and the glory of eternity are forgotten. The figure representing sinners by those who sleep is therefore, in every respect, most just. They do not think on the subjects most interesting to them, for they are in a state of inaction and insensibility; they neither forsee, nor use means to avoid the evils with which they are awaited; neither is their conduct rational or profitable.

The state of a dead body is, also, used in the holy scriptures, as a still stronger image of the condition of secure and impenitent sinners. They have no knowledge; no feeling; no apprehensions that eternity with a disclosure of its awful events is before them.

"We are dead in trespasses and sins."—In the impenitent there is no principle of holiness and obedience, no love of God, or desire to promote his glory, no beginning of Christian affection, no principle of the heart, which will prepare them to enter with joy into the kingdom of God. It is a state very often and very pertinently called spiritual death; yea, reader, it leads to eternal death; for if we do not love God, and delight in serving him, it is not possible we should be happy in his kingdom; and if we cannot be happy in his presence, we shall not wish to enter the mansions of peace, although its glorious gates are opened for our entrance. All this insensibility of sleep and death is found in thinking creatures, who esteem themselves to be rational. It is in direct violation of the law of God, and the most gracious invitations of the gospel. Every slumbering moment increases the guilt and danger. What say the scriptures? "Awake thou that sleepest, and arise from the dead and Christ shall give thee light." Those who awake shall not only see the folly of their past ways, and mourn therefor; they shall not only turn from them to serve the Lord; but also have the light of the knowledge of the glory of God, in the face of Jesus Christ. They shall see the moral beauty of the divine perfections;

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that God is glorious in holiness; all his character is excellent; and the enjoyment of him to be desired above all things.

If the sleeping arise from the state, which is at present their danger, and continuing therein, must be their ruin, they will find themselves infinitely more happy, than they ever were made by their sinful indulgences.—They will find themselves better prepared to receive all the happiness which this world can give, for "godliness hath the promise of the life that now is, as well as of that which is to come." They will find themselves made happy by the exercise of religion in this world. A peaceful conscience, a trust in God, a lively hope in his grace, to forgive their sins and imperfections; delight in the duties of religion, and in the communion of saints, each of which the comfort of saints, are ingredients of happiness which no sinnner can call his own. The present comforts of Christian piety are infinitely preferable to the pleasures of sin; so, that if there were no state of existence to succeed this life, still wisdom will be justified for the present peace, which she imparts to her friends.

Godliness hath then the promise of the life that now is, and surely, it hath the exclusive promise of the world to come. To those who awake from sleep, and arise from the dead, Christ will give eternal light and glory. And is not this, sinner, a sufficient motive to awake thee from thy sleep? Dost thou consider what eternity is? What eternal joys and sorrows are? Dost thou reflect that thy own well-being, in a very important sense, is placed in thine own hand? God is a sovereign in the bestowment of his mercy; still thou must awake from thy sleep, and arise from the dead, or this mercy will not avail thee. May every sleeping person hear the call, and may every dead sinner arise! If we refuse and rebel we must reap that which we have sowed; if we are obedient we shall see life.

Explanation of Scriptural Types.

PART II.

No. XVII.

(Continued from p. 418.)

The Typical System Explained.

IF we attentively inspect the laws and ordinances prescribed for the Israelites by Moses, we shall perceive them to constitute a complete system of religious institutions and regulations of life and practice, in perfect harmony and order. A particular city appointed as the seat of all the public and national exercises of religious devotion—ordinances of divine service—persons consecrated to attend and perform them—and particular seasons appropriated to the observance of them, constituting an entire and complete religious system. This, it is the present design to explain and apply to evangelical subjects. As the Israelites were in the wilderness, in an unsettled state, when Moses instituted the ritual system, the particular city in which the ordinances of it should be so-

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lemnized was not appointed, but referred to future designation. They should be attended in the *place which the Lord should choose to put his name there.*—After they passed over Jordan, the tabernacle appears to have been erected in Gilgal; but when Joshua had subdued the kings of Canaan, and the land had rest from war, he and the whole congregation set it up in Shiloh. In this place it continued until the days of Eli—but the Psalmist observes, He refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but he chose the tribe of Judah, the mount Zion which he loved. This now became the city, peculiarly designated, as the seat of public worship for the holy nation of Israel—and we have,

First, JERUSALEM and MOUNT ZION typical.

Jerusalem was originally possessed by an idolatrous king of Canaan, who was conquered by Joshua. The city was given to the tribes of Judah and Benjamin. But the mountain contiguous to it was retained, and so strongly fortified by the Jebusites, that they considered it absolutely tenable. Accordingly when David assailed it with his army, his summons was rejected with contempt. Nevertheless David took the strong hold of Zion, fortified and adorned it, made it his royal residence, and called it, *The city of David.* This was a type of the church. As Jerusalem received its particular consideration and typical character from David the king of Israel, who also was an eminent type of Christ, it will be most natural to explain this type in connection with that illustrious monarch, and we may previously consider David a type of Christ.

If we may consider David as a type of Christ in his family, being poor and despised, as Christ was the supposed son of Joseph, a carpenter—or in the gracefulness of his person, ruddy and fair to look upon, as Christ is fairer than the children of men—or in his pastoral life, as Christ is the good Shepherd—or in his discreet conduct, behaving himself wisely, as God's servant dealt prudently—or in his exaltation from an afflicted and humble condition, to royal dignity and power, as from the form of a servant, God made his first born, higher than the kings of the earth—or in being deserted and betrayed by his familiar friend Ahitophel, as Christ was deserted and betrayed by Judas—or in slaying Goliath with a sling and stone, and cutting off his head with his own sword, as Christ overcame Satan, and triumphed over principalities and powers by the cross, the instrument they had devised for his destruction—yet these are not, perhaps, the most important respects in which David typified his Lord and Saviour. David appears to have been eminently a type of Christ,

1. In being chosen to deliver God's people from their enemies, and to give them the land of promise in its whole extent. God made a covenant with Abraham, saying, Unto thy seed have I given this land from the river of Egypt to the great river, the river Euphrates. But the land subdued by Joshua, and divided between the twelve tribes, was but a small part of their exten-

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sive grant. The other parts were possessed by the Syrians, Ammonites, Moabites and Edomites. Even in Canaan which was possessed by the twelve tribes, there were many of the native inhabitants, subjugated, but not expelled. These were as thorns in their sides. Sometimes they revolted,—obtained an ascendancy, and mightily oppressed Israel. The Philistines, who possessed a great part of their sea-coast, were peculiarly inveterate and vexatious. In the days of Samuel and Saul, they reduced the Israelites to great distress. Their distress and oppression induced them to desire a king who might go out before them, and fight their battles, and God provided David, a man after his own heart, and chose him to feed Jacob his people, and Israel his inheritance. Being anointed king over all Israel, the Lord God of hosts was with him whithersoever he went. He subdued his enemies on every side. The Philistines, Syrians, Ammonites, Moabites and Edomites, became David's servants, and brought him gifts, and Israel had rest in all their cities, and sat under their vines and fig-trees, possessing the land which the Lord God had given to their fathers from the river of Egypt, to the river Euphrates. In him, therefore, we have an impressive type of Christ, the spiritual David, subduing the spiritual enemies of his church, emancipating it from their insults and oppressions, protecting it in the possession of its spiritual privileges, the peaceful and happy enjoyment of its promised blessings, first in its temporary and millennial state on earth, and ultimately in its glorified state in heaven.

2. In the covenant of royalty which God made with him and his seed.—God made a covenant with his chosen, and sware unto David his servant, Thy seed will I establish for ever, and build up thy throne to all generations.—This had immediate reference to the house of David according to the flesh, and was fulfilled in continuing the royal power and authority in his family, until God rejected the seed of Israel from being his people; as the sceptre did not depart from Judah, nor a law-giver from between his feet, until Shiloh came. In this we have a typical representation of that covenant which he made with Christ, when he swore in his holiness that he would not lie unto this David. Christ is that king whom God hath set upon his holy hill of Zion, and to whom he hath said, Rule thou in the midst of thine enemies. Him hath he anointed and established king over his spiritual Israel for ever, and declared, that the enemy should not exact upon him, nor the son of wickedness afflict him through his vast and extensive reign.

In David, therefore, taken from an humble and obscure condition, anointed and confirmed king over all Israel, retaliating their insults and oppressions upon their enemies, and establishing them in the peaceable possession of the land which the Lord their God had given them, we virtually see Christ from a state of peculiar abasement chosen and anointed king over his church, avenging his elect of all their spiritual adversaries, extricating them from all

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their injuries and insults, and giving them a peaceful and happy possession of all the privileges and blessings which he hath promised in that holy and everlasting covenant which he hath made with them.

In the stipulated, perpetual royalty of David's seed, we see the royalty, permanent and everlasting reign of Christ, the true seed of David. We see Christ exalted to a celestial throne, exercising power over all things in heaven and earth, joyfully acknowledged by all his true and loyal subjects, as KING OF KINGS, AND LORD OF LORDS, and reigning over the house of Jacob for ever.—We see him extending protection, peace and felicity, to all the subjects of his holy and eternal kingdom—and of the increase of his government and peace there shall be no end. *The zeal of the Lord of hosts will do this.* Let us now consider Jerusalem in connexion with David, the illustrious monarch of Israel—and,

1. In David, dispossessing the Jebusites, and making their strong hold his royal city, we see Christ overcoming Satan, the strong man armed, and despoiling him of his goods, the church naturally holden by him at his will, and applying it to his own designs and use, erecting his royal pavilion, displaying his banners, and

'Here will I fix my gracious throne
'And reign for ever, saith the Lord,
'Here shall my power and love be known,
'And blessings shall attend my word.'

2. In David regulating, fortifying, and embellishing Jerusalem, we see Christ regulating, securing and adorning the church by his protecting power and heavenly grace, with all the comeliness of a divine impression.

3. In Jerusalem as the seat of divine worship, we see the church, the seat of sacred institutions; the word of the Lord going forth from it, and out of this Zion, the perfection of holy beauty, God making admirable displays of his fulness and grace.

4. In the order, beauty and strength of Jerusalem, we see the order, gracefulness and security of the church, beautiful as Tirzah, more comely than the ancient Jerusalem, and protected by those impregnable barriers, against which the gates of hell shall never prevail.

'Let strangers walk around,
'The city where we dwell,
'Compass and view thine holy ground,
'And mark the building well.
'The orders of thy house,
'The worship of thy court,
'The cheerful songs, the solemn vows,
'And make a fair report.
'How decent and how wise!
'How glorious to behold!
'Beyond the pomp that charms the eyes,
'And rites adorn'd with gold.'

5. In Jerusalem populated and multiplied, we have the church increased to a great multitude which no man can number.

6. In Jerusalem and mount Zion in their population, opulence, beauty, strength and glory, we have, ultimately, the church in its glorified state, the new Jerusalem coming down from God out of heaven, having the glory of God, and lightened

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by the glory of God and the Lamb for ever and ever.

Secondly, The TABERNACLE typical.

As we had in Jerusalem, and particularly in mount Zion, the city which God chose to put his name there, so we have the tabernacle as the immediate seat of all the exercises of religious worship; and not less typical of evangelical subjects. God directed the Israelites, by Moses, to make him a sanctuary, that he might dwell among them; giving particular directions respecting the dimensions and apartments, with all the utensils of it. For this the temple proposed by David at a future period, and built by Solomon, was a substitute. Their form and use were the same. They differed principally in their dimensions, and the materials with which they were constructed.—The tabernacle was made of shittim, or the choicest cedar wood. The temple of costly stones. Each was inclosed by a court, or yard. The tabernacle, or the temple, was divided into two parts, separated by a curtain, called the vail. The first apartment was called, The tent, and the tabernacle, of the congregation, and the sanctuary. The other was called, The holy of holies, the most holy place, and the oracle. To the tabernacle and temple pertained a particular apparatus, or furniture. Without, before the door, stood the brazen altar, on which were offered burnt offerings and sacrifices. Between the altar and the door stood the laver, or vessel in which the priests washed before they served at the altar, or went into the tabernacle or temple. Passing through the door from the east, westward, on the right hand stood the golden table of shew-bread, with its border and golden crown, and its twelve cakes, or loaves. On the left, the golden candlestick, with its seven lamps: and in front, the golden altar of incense, before the entrance through the vail. Passing through the door, or curtain of the vail, in the holy of holies, stood the golden ark, with its golden crown, containing the golden pot which had the manna, Aaron's rod that budded, and the tables of the covenant. Upon this lay the mercy-seat, as a lid or cover; upon the mercy-seat were the two cherubims of glory, shadowing the mercy-seat with their wings, and between these, the Shekinah, or symbol of the divine presence.

Shall we consider the tabernacle a type of the human body? For this are not the words of the apostle some support? If our earthly houses of these tabernacles be dissolved—Knowing that I must shortly put off this tabernacle.—If the tabernacle were a representation of the human body, will not the furniture represent the various faculties of the mind, which, sanctified by the Holy Spirit, as the tabernacle did, form a residence for the blessed God, as Christ hath said, If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him. However we decide upon this, the scriptures plainly direct us to consider the tabernacle, or its substitute, the temple, as a type,

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1. Of the human body of Christ.

Christ said to the Jews, Destroy this temple, and in three days I will raise it up. He spake of the temple of his body. In the cunning workmanship of the tabernacle and temple, we have an impressive representation of the wonderful machinery and curious texture of Christ's humanity, the receptacle of that divinity which dwelt in him bodily. The tabernacle and temple, the residence of the Shekinah, of the glory of the Lord, stand forth impressive emblems of the humanity and divinity of Christ, of the Word made flesh and dwelling among us, full of grace and truth. As in the tabernacle and temple, the Israelites saw the glory of the Lord; so in the human body of Christ, the abode of divine fulness, Christians see the light of the knowledge of the glory of God. The tabernacle or temple, what an instructive representation of our glorious IMMANUEL, *God dwelling in the flesh!*—And as the tabernacle, or temple, was the seat of all intercourse between God and Israel, so is the humanity of Christ the medium of all communication between God and his people.—We have the tabernacle a type,

2. Of the Christian church.

Of this the apostle hath assured us in his address to the Corinthians. Ye are the temple of God, as God hath said, I will dwell in them and walk in them. The tabernacle was constructed of the choicest wood, the temple of costly stone, and the church of the richest materials, of saints, enriched and adorned with the grace of God. The boards of the tabernacle and the stones of the temple were prepared for their place, before they were applied to their use; and the materials of the church are sanctified by the Spirit, and furnished with gifts and grace before they are added to the spiritual temple. The junction of the boards of the tabernacle by their loops and taches, or rings and hooks, aptly represents the union of the various members of the church by mutual and kind affection, their hearts being knit together in love. The tabernacle and temple were erected for a visible, temporary residence of the great Jehovah; and the church is formed for an eternal habitation of God through the Spirit. Ultimately,

3. The tabernacle and temple were types of heaven.

This the apostle hath intimated in observing, that Christ hath not entered into the holy places made with hands, the figures of the true, but into heaven itself; and another apostle, in an elegant description of the heavenly state, by observing, that the tabernacle of God was with men, and he would dwell with them and be their God. In the tabernacle and temple, and God dwelling in them, we have, consequently, an august and glowing representation of heaven, and God residing in it as his eternal habitation.

To the tabernacle and temple appertained a variety of utensils constituting an apparatus, or furniture, necessary for performing the service, and adapted to aid religious devotion in them. These had their particu-

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lar significancy, and merit an individual explanation.

Types appendages to the temple.

These will most naturally be considered in the order in which they stood, or the places they occupied in the sacred edifice.

1. The brazen altar.

This was an important article in the tabernacle and temple. It was made of shittim, or the finest cedar-wood, and overlaid with brass. It had four horns at the four corners of it, and stood before the door of the tabernacle. This was called of God himself, an altar most holy. It sanctified every thing which touched it, the sacrifices which were burnt, and the gifts which were laid upon it, and was the refuge and protection of malefactors who fled to it. That this had an evangelical significancy, the apostle intimated in observing, that Christians had an altar of which they had no right to eat who served the tabernacle; evidently referring to Christ as the great antitype of the Jewish altar. This primarily represented Christ, the personage who appeared to the prophet as a man of brass, and to the apostle with feet of fine brass, as though they burned in a furnace. May we not consider this altar, which supported the offerings laid upon it, composed of brass, a metal firm and durable, and of all metals the most capable of enduring the fire, a representation of that divinity which only was capable of sustaining the humanity of Christ, under those agonizing sufferings by which he made his soul an offering for sin—as that altar on which his humanity was sacrificed as the victim, when he was made sin for us that we might be the righteousness of God in him? As the altar sanctified the gifts which were laid upon it, so the divinity of Christ gave virtue and merit to his humanity, body and soul. Did the shape of the altar, four square, the emblem of stability, denote the immutability of his person, and the four horns, the emblem of power, the perpetually and universally availing efficacy of his atonement?—The brazen, was the only national altar, and Christ is the only sacrifice for sin—The sacred fire was perpetually preserved on the brazen altar, and the merit of Christ is ever vigorous and efficacious to procure the pardon of sin—The altar protected those who fled to it, and Christ protects all those who flee to him for refuge—from avenging justice. Turn, therefore, to your strong hold, ye prisoners of hope.

2. The brazen laver.

Next to the brazen altar, we may consider the brazen laver, or vessel in which the priests washed when they served at the altar, or went into the temple. It stood between the altar and the tabernacle. This laver was probably a small vessel, but the laver of the temple was so capacious, that it was termed, a molten sea. This was filled with water, and the priests were required to wash in it when they served at the altar, or went into the tabernacle on the penalty of death. This vessel, in the Hebrew ritual, was very significant. It evidently represented that fountain which is opened for the house of David, and the in-

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habitants of Jerusalem to wash in from sin and uncleanness, the blood of Christ which cleanseth from all sin.—The laver was consecrated to its appointed use, and Christ was consecrated to the priesthood for ever more.—The laver was a pure vessel, and so represented him who was holy, harmless and undefiled, and his ability to present all who are in him, spotless and unreprovable before the throne of God's glory. The laver of the temple, from its great capacity, may represent the infinite fulness and sufficiency of Christ, as a propitiation for the sins of the whole world. The brazen laver, and the washing of the priests in it, was peculiarly significant with respect to the evangelical ministry. It denoted, that they should be clean who bear the vessels of the Lord. That the evangelical ministry, as the Jewish priesthood, should be purified by the washing of regeneration, and the renewing of the Holy Ghost. That all who present spiritual sacrifices to God, should be sanctified by the washing of water with the word. The multiplied washings of the priests implied renewed imperfections, and suggest the necessity of renewed application for pardon and cleansing, to the blood of sprinkling which speaketh better things than the blood of Abel.

3. The golden table.

Passing through the door of the tabernacle from east to west, we have on the right hand, the golden table, or the table of shew-bread, composed of cedar and gold, with a border of an hand breadth and a golden crown on the edge of it round about. On this were placed twelve cakes, or loves of bread, in two rows, six in a row, and on these was laid frankincense, intimating, that they were as a sweet smelling savor to God. These were to be renewed every sabbath morning, and the bread removed eaten by the priests in the holy place.

Did not this golden table, with its royal crown and nutritious food, designedly represent the royal dignity of Jesus Christ, and the royal bounty with which he satiates the weary souls of his fainting people? On this table were placed loaves of bread, the great support of human life, and Christ is the true bread which cometh down from heaven, of which if a man eat he shall never die. This bread was made of fine flour and Christ is the richest, purest food of the soul. The loaves were continually before the Lord, and Christ for his people is continually in the presence of God. They were twelve; answering to all the tribes of Israel, and in Christ is bread enough and to spare. They were renewed every sabbath morning, and Christ, the bread of life, is to be exhibited by his word and institution, for the entertainment of his people, from sabbath to sabbath. They were eaten only by the priests, and Christ is received as the bread of life, only by believers, the royal priesthood, the holy nation.—The loaves may also represent the church of Christ, which is one bread. They were twelve, according to the twelve tribes of Israel, the representation of the whole Israel of God, the church. They were placed in two rows, and the church consisting of many members possessed of diver-

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sified gifts and graces, exists in the most exact order and comely proportion. The loaves were not always continued, but some were superseded by others, and the church exists in succession; one generation passeth away, and another cometh after it—The loaves which were removed, became the property of the priests in the holy place, and ministers and saints who are not suffered to continue by reason of death, become the inheritance of Christ in holy places not made with hands, eternal in the heavens.

4. The golden candlestick.

As on entering the tabernacle, we have the golden table of shew bread on the right hand, so we have the golden candlestick on the left. This was made of beaten gold. It consisted of a main stock, or shaft in the middle, with three branches on each side, and each branch had three bowls decorated with a knop and a flower. It had also tongs and snuff dishes, the necessary utensils, for removing the snuff and preserving the light pure and clear. This was supplied with pure oil of olive, and lighted every evening and morning when incense was burnt on the golden altar.

If we may consider the golden candlestick as a representation of the superior excellence of Christ Jesus, who is as the most fine gold, and his seven lamps of the integrity and perfection of the true light which lighteth every man which cometh into the world—and the pure oil an emblem of that spirit of grace and holiness which was given him without measure—and the tabernacle in which it stood, an emblem of the church, and consequently the whole as a glowing representation of Christ, the true light, shining in the church, and illuminating it with the knowledge of the glory of God, which is eternal life, and the church acknowledging him as the lamp which lightens her darkness—Yet the vision of the apostle directs us more especially to consider this golden candlestick as representing the Christian church. The candlestick was made of pure, beaten gold, and the church is constituted of the richest materials, formed by the heavenly architect to be as a city set on an hill, by the purity of her doctrines and the sanctity of her life, to give light to all the world—As the candlestick receives the light and diffuses it around, so the church receives light from Christ, and communicates it to others—The various branches, united to one common stock or shaft, and forming one entire instrument, denote the various branches of the church, united to one common head, and forming one holy society, a glorious church—The knops and flowers, represent fair and beauteous professions and excellent fruits—as the tongs and snuff dishes, the holy discipline, which removes errors in doctrine and vices in life, those obstacles and blemishes which deform the church, and prevent the salutary influence of its light and fruit, and prepare it to give light, like a candle in a candlestick, to all in the world, and the pure oil, those influences of the Holy Spirit, or that grace of God which vivifies and invigorates the Christian profession, and makes it fruitful in those

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works of righteousness which are to the glory of God.—If we refer trimming the lamps to Christ, it signifies his constant care by instruction, discipline and reproof to remove imperfections and blemishes from the church, that she may look forth as the morning, having neither spot nor wrinkle, and mature her gifts and graces—If we refer the trimming of the lamps and supplying them with oil by the priests, to Christian ministers, it denotes, by them, the exercise and application of that discipline which Christ hath instituted to remove scandals from the church, preserve its purity and regulate its holy conversation, that in all respects, it may correspond with the typical pattern which was given in the mount.

5. The golden altar of incense.

Entering the tabernacle, or sanctuary, as we have the golden table of shew-bread on the right hand, and the golden candlestick on the left, so we have the golden altar of incense in the front. This was four square, with four horns, constructed of cedar boards, overlaid with pure gold, and decorated with a golden crown. While the brazen altar, at the door of the tabernacle, was appropriated to burnt offerings and sacrifices, this was reserved solely for incense—(a composition of sweet spices with frankincense) which was to be offered upon it every morning and evening.—This altar with its incense represented the efficacious merit and acceptable intercession of our glorious high priest Christ Jesus. Its golden crown with four horns, the royal dignity of his person, and his power with God, or the prevalence of his intercession. Its shape foursquare, and having four corners might respect the four quarters of the world, and signify that access might be had to him from all the ends of the earth—The horns of this altar were to be sprinkled with the blood of the offerings with which atonement was made for sin, intimating that the efficacy of Christ's merits, and the prevalence of his intercession, are derived from his atoning blood.—The incense which was burned upon it, and diffused a fragrant perfume, represented the merits of Christ, as a sacrifice, of a sweet smelling savor to God, acceptable and pleasing in his sight, and as there was no access to this altar, but by the altar of burnt offering, there is no interest in his intercession, but by faith in his atonement—While the priests burnt incense, the people stood praying without, and the merits and intercession of Christ must ever attend, and give efficacy and success to the prayers of the saints. This incense might not be imitated, nor applied to any other use; and God will not admit any substitute, nor tolerate a misapplication, or perversion of the merits of his Son—Incense was to be burned upon this altar morning and evening, intimating, that, morning and evening, the prayers of God's people should come before him as incense, and the lifting up of their hands as the evening sacrifice, which presented in the name, and through the merits of Christ, will be acceptable and find audience with him.

Lastly. The ark and the mercy-seat.

Passing by the golden altar,

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and through the curtain, or door of the vail, which separated the holy from the most holy place, we enter the holy of holies, and we have before us, the ark of the covenant overlaid with gold, with its golden crown, in which were the golden pot that had the manna, Aaron's rod which budded, and the tables of the covenant. On this was the mercy-seat, and upon this the cherubims of glory, shadowing it with their wings, and between these, the Shekinah, or visible symbol of the divine presence.—And are not these highly significant and instructive?—Are not the tables of the covenant highly expressive of that perfectly righteous and eternal law, according to which God exercises an invariable government thro' his extensive, his universal dominions? Is not the mercy-seat a designed representation of that throne of grace, from which he dispenses mercy? or the glorious gospel? Are not the cherubims upon it, the visible emblems of the holy angels, the ministers of his holy kingdom, sent forth to minister to the heirs of salvation? Does not their situation, their faces towards the mercy-seat, and towards one another, denote the intensity and admiration with which they investigate the methods of God's government and grace, and their wings stretched out, the promptitude and activity with which they execute the mandates of their glorious sovereign. Is not Aaron's rod that budded, the visible symbol of Christ's efficacious and perpetual priesthood? And the golden pot which had the manna, an impressive emblem of the nutritious and delicious food which will for ever invigorate and refresh the citizens of the new Jerusalem, God's holy hill, Zion? The holy of holies, the ark of the covenant, the mercy-seat, the cherubims stretching out their wings, the golden pot, Aaron's rod, and the pillar of cloud and fire, what a glowing and impressive representation of heaven itself, and God on the throne?

Shall we then admire that God's tabernacles were so amiable to the pious heart of the devout Psalmist? that he loved the habitation of his house, the place where his honor dwells? and that he desired one thing of the Lord, which he would seek after, that he might dwell in his house all the days of his life, to behold the beauty of the Lord, and inquire in his temple?

The type is now explained, the vail of the temple removed, the new and living way to the holiest opened, the mysteries of it disclosed, and how august and impressive the scene! What sublime and interesting objects address our astonished and admiring eyes! In the temple and its apparatus, have we not God, and his whole administration, the law and gospel in miniature, and heaven as it were, sprinkled with the blood, and perfumed with the merits of Jesus! And being thus come, not to the mount which might be touched, and that burned with fire, nor to blackness, and darkness and tempest; but to mount Zion, and the city of the living God, the heavenly Jerusalem and to an innumerable company of angels, to God the Judge of all, and to Jesus the Mediator of the new

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covenant—let us draw near with true hearts, having grace to serve God acceptably, with reverence and godly fear—For our God is a consuming fire.

Religious Intelligence.

A STANDING rule of the Synod of New-York and New-Jersey is to spend a certain portion of their time, at their stated meetings, in hearing from each of their members a summary account of the state of religion in the congregations and neighborhood to which they belong. The following is a summary statement of the result of this conversation at their late session in Newark, October, 1808.

"The Synod heard from each of their members an account of the state of religion within their bounds, from which it appears that during the last year, there have been in many of their Churches, extraordinary revivals of Religion, and greater numbers added to the Church than in many years past.

"These revivals of religion have been most remarkable within the bounds of the presbytery of New-York. There the kingdom of Satan appears to have been greatly shaken; combinations against religion have been destroyed; prayer meetings on the Sabbath morning, for the purpose of imploring the presence and blessing of God on the public ordinances of his house; and religious societies on other days have been established in many places, and well attended. Many persons, grossly immoral in their conduct, and some distinguished for their zeal in promoting deistical principles have been arrested by the influence of the Spirit, and hopefully converted.—The graces of the people of God appear to have been quickened—a spirit of prayer poured out upon them, and the number of praying people greatly increased.—During the year past, within the bounds of that presbytery, more than eleven hundred persons have been added to the communion of the church, the greater proportion of them are young persons—The distinguished doctrines of grace, as recognized in the confession of faith of our church, have been remarkably acknowledged and rejoiced in by the subjects of this work.

"In the bounds of the other presbyteries belonging to the Synod appearances are flattering. In some congregations in these presbyteries there are pleasing revivals, and throughout them generally the preaching of the word is heard with avidity, the vacant congregations are anxious to be supplied with pastors, and there appears to be an increasing attention to the things of religion.

"Throughout our bounds generally catechetical instruction has been particularly attended to, and appears to have produced happy effects. We rejoice that the fervor felt during the revivals has been unaccompanied with any irregular sallies of enthusiasm. It is also worthy of notice and gratitude, that a far greater number of young men

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than usual are now preparing for the ministry; and among the youths who have been subjects of these revivals, many have it in view in the same way to consecrate themselves to the service of their Redeemer.

"From one of our brethren in Connecticut, sitting as a correspondent with us, the pleasing intelligence was received of revivals in many parts of that state.

"For these mercies we desire humbly to praise the great Head of the church, and unite our fervent petitions to our exalted Redeemer, that he would not take from us his Holy Spirit, but cause the influences of his grace to descend on our churches as rain upon the mown grass, and as showers that water the earth; that his kingdom may come, and the whole earth may be filled with his glory, Amen."

N. B. The Synod of New-York and New-Jersey consists of four Presbyteries, viz. Long-Island, Hudson, New-York and New-Brunswick.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

IN June last, I sent to you a brief account of the origin of a revival of religion in this town, and of its progress to that time, which was published in your Magazine for July. I now send you a further account of the revival, which you will publish if you think best, I do not make this communication because there is any thing uncommon attending the awakening in this place, either as regards the numbers wrought upon, or the manner in which they are affected; but because I think that whenever God sees fit to send his Spirit into any place, his merciful and gracious interposition should be acknowledged, and published to the world. To the friends of Zion, no information is more pleasing than that of the advancement of the Redeemer's kingdom, though but few new subjects, comparatively, be added to that kingdom. I flatter myself, therefore, that by offering the following remarks for publication, I shall not be thought to attach an undue degree of importance to the work of God now carrying on among us.

Yours respectfully,

AN INHABITANT OF HARTFORD.

Nov. 25th, 1808.

Revival of Religion in Hartford.

(Continued from p. 267.)

THE present attention to religion in this place commenced, as is mentioned in a former number of this Magazine, towards the close of last winter. It continued to increase gradually till about the first of May, when there was a suspension of the work for a few weeks; during which there were few new instances of awakening, and our meetings were attended by a less number than had been the case before. The friends of religion began to fear, that God was about to withdraw his Spirit, and that the people, who had appeared to have a hearing ear, would soon revert to their former carelessness. But the beginning of June, God remem-

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bered mercy, again revived his work, and dispelled the gloomy forebodings of his friends. For a considerable time, there were frequent displays of the power and grace of God, in the awakening, conviction, and conversion of sinners; and a number were hopefully brought to know and love the truth as it is in Jesus. During this period, our meetings were as frequent, and attended by as great numbers as they had ever been. In August and September, the work seemed again to decline; and to the animating hope, which had cheered the hearts of God's people, succeeded a fear that the day of his gracious visitation was speedily to terminate. Once more, however, a merciful God was better to us than our fears foreboded. In October, and the beginning of the present month, we were refreshed with a third shower of divine grace. Again our meetings filled up;—again we heard the anxious inquiry, what shall I do to be saved?—again the friends of the Redeemer were delighted by beholding new trophies of his victorious grace. From the best information which I can collect, I fear this third shower is nearly ended; and whether we shall be blessed with another is known only to him who knows all things. From the past experience which we have had of the loving kindness of the Lord, there is ground to hope, that he has mercy yet in store for us; while the languor, which seems to have pervaded the hearts of many professors, gives reason to fear, that God, in righteous judgment, will soon withdraw the special influences of his Spirit, and leave those who are yet secure in sin to taste the fruit of their own misdoings. May all the friends of Zion amongst us be animated to renewed zeal and fervor! May they wrestle like Jacob, and prevail like Israel! Beholding and commiserating the state of sinners, may they be fervent and importunate in their prayers, to him with whom is the residue of the spirit, that he would once more be gracious unto us, and give us to see many sinners converted from the error of their ways! And while they pray for renewed tokens of his love, it becomes them to thank God for what he has already done.

Since the beginning of May last, there have been added to the two Presbyterian churches in this city about one hundred and twenty persons, besides several who are now propounded for admission; there are likewise a number more who appear to have been brought to rejoice in the light of divine truth, and who will probably soon make a public profession of religion.—Of those who have obtained a hope much the greater number are persons in early life. God has, however, in his sovereign good pleasure, taken some in mid life, and called a few at a more advanced period, even at the eleventh hour.

Though there have been no recent instances of awakening, that have come to my knowledge, there are still the same number of meetings as formerly; and a large number of people, particularly of youth, are still disposed to assemble for religious worship, on those eve-

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nings when their necessary duties in life permit them to lay aside their ordinary business. May that God, who continues to give a hearing ear, give also an understanding heart! It deserves also to be mentioned, that the awakening has had a degree of influence upon many, who have not thought themselves particularly impressed. Religion has become a topic of conversation, and is spoken of as of great importance, in circles where, but a few months since, it would have been almost considered a breach of politeness to introduce the subject. A spirit of dissipation, so common in large places, has been evidently checked. There is reason also to believe that many have experienced divine influences, who, for various reasons, have been restrained from associating with those known to be awakened, and who have communicated their feelings only to a few particular friends. This is not a mere conjecture; several such instances have recently come to my knowledge.

In my former communication, I gave a general account of the views and exercises of the subjects of this work. The description then given will apply to those who have been since wrought upon; though, so far as my observation has extended, I think that those under conviction have not generally been so deeply distressed; nor have those who have obtained a hope experienced such lively joys as the first subjects of the work. I do not, however, consider this as any evidence, that the latter have not experienced as genuine a work of grace on their hearts as the former. Religious affections are to be judged of by their nature, not by the degree to which they arise.

As was to be expected, the work has met with opposition. Had it not been opposed, it would have wanted one evidence of being a real work of God.—But as yet nothing has taken place to give opposers any just grounds of offence. A remarkable degree of order and regularity has prevailed; and though there have been large collections of young people, almost every evening in the week, for several months, they have conducted with a degree of propriety and decorum which could hardly have been expected. Opposers have anticipated evil, and exclaimed with bitterness against evening meetings; but their expectations have been defeated, and their bitter reproaches shown to be groundless. It ought to be noticed with peculiar gratitude, to him who rules king in Zion, that he has restrained the subjects of this awakening from those improper excesses, which sometimes accompany revivals; and from those enthusiastic flights, and imaginary impulses, which have a tendency to bring a reproach upon experimental religion; and also that he has suffered so few, who professed to be awakened, to wound the cause by drawing back to careless security in sin.

The great order and regularity which have prevailed in all our meetings, and the decorum observable in those who have attended, while going to and returning from meeting, are the more remarkable from the con-

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sideration, that so great a proportion were young persons; and from youth so much stability is not to be expected as from those in riper years. To see such numbers of our youth laying aside the vain amusements, to which the young are in general so strongly attached, affords an incontestible evidence of the reality of religion; and the zeal and engagedness, which they have manifested in the cause of the Redeemer, may justly reproach many of their seniors for their luke-warmness and indifference. When I contemplate upon the manner in which these young persons, many of whom had been suffered, by those who had the care of their education, to remain in a great degree ignorant of the doctrines and duties of religion, have been awakened and guided by the Spirit of God, I am ready to say with Elihu, "who teacheth like him?" Indeed, in the commencement, and through the whole progress of this work, may be seen many marks of the wisdom and sovereignty, as well as of the mercy and grace of him, who worketh all things according to the counsel of his will. "This cometh from the Lord of hosts, who is wonderful in counsel, and excellent in working."

I am informed that the revival still continues in West-Hartford, but am not able to mention any particulars concerning the work there. In East-Hartford, also, there has been for several months an awakening; as is the case likewise in many other places. From information received from various parts of the country, I am induced to believe that there have been more instances of awakening and hopeful conversion, in this country, within the last eighteen months, than in any period of the same length for upwards of half a century. May all the glory be given to him to whom it is due; and may he ride forth upon the chariot of his word, conquering and to conquer!

FROM THE PHILADELPHIA EVANGELICAL INTELLIGENCER.

MR. EDITOR,

THE establishment of a Bible Society having long been a favorite object of many persons in this country, a gentleman of this city addressed a communication relative thereto to his friend in London. In reply the following letter, accompanied with a donation, conditioned on the establishment of such a society, has lately been received.

London, 24th June, 1808.

MY DEAR FRIEND,

'THE receipt of your esteemed favor of the 12th October last year, afforded me peculiar pleasure, and I desire to rejoice in the opening prospect of a Bible Society being established in the United States. What time is so auspicious as the present! When uncertainty and disappointment are particularly stamped on worldly undertakings, when commerce in every channel is interrupted, and when the kingdoms of this world are

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tottering to their foundation, surely Christians are loudly called upon to look around and consider the part which they have to act in such circumstances; and can there be a question that it is to promote, with increasing zeal the interests of that spiritual kingdom which is righteousness, joy and peace in the Holy Ghost.

The spread of the holy scriptures is undoubtedly the means best adapted to promote this valuable end, the means which has already been greatly blessed, and on which a divine blessing may still be confidently expected. But in such an undertaking great difficulties may be looked for; on such occasions the great adversary of souls is never inactive, being always alive to his interest amongst men, and perhaps never more so than when any good work is contemplated on an extensive scale. Yet I trust it is the Lord's work, and he will not suffer it to fail, but grant a spirit of union amongst Christians of all denominations, and crown it with an abundant blessing.

In the event of such a society being formed, I have no doubt that the sum of 100*l.* sterling would be obtained by way of assistance from the Bible Society here; and the application would be made with pleasure if it be wished; indeed such an intimation has, I understand, been given to the Rev. Mr. Codman of Boston, who left London in the spring for that place.

By captain Otto you will receive a small packet containing the last report of the Bible Society, that of the newly established Penitentiary, &c., which will I hope be acceptable to you, and particularly the Baptist Missionary report, if you have not already seen it; in many papers it appears legibly inscribed

"Go on and prosper, for the Lord is with you."

The interruption which the work is suffering of late, must be a trial of Christian fortitude and confidence; but how wonderfully are circumstances, apparently adverse, overruled for abundant good! Be it then our consolation that our God reigneth, and that he does all things well. I am, my dear sir, your affectionate friend.

Should the Bible Society be formed you will do me the favor to contribute 20 dollars as a donation on my behalf."

Note.....The fourth report of the British and Foreign Bible Society will be published next month.

INFORMATION has been received that a general revival of religion among all denominations of Christians has taken place in England. The particulars of this important news have not yet been received. We hope to obtain them speedily, and most earnestly desire that they may equal, nay, exceed the general account. The temple of the Lord is building in troublesome times.

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POETRY.

.....

A Missionary Hymn.

"*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things, whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world. Amen.*"
Matt. xxviii. 19, 20.

YE sacred Heralds of the Lord!
Go, at your Master's high command,
And bear the blessings of his word,
To every distant heathen land.

To rescue man from endless woe,
JESUS descended from above,
And, veil'd in mortal flesh below,
Paid the rich price of saving love.

While wandering through this vale of tears,
HE had not where to lay his head,
Deep sorrow mark'd his passing years,
For man he fasted, pray'd and bled.

See, a long train of Adam's race,
Deep plung'd in guilt, and stain'd with blood,
Remov'd beyond the sounds of grace,
Are strangers to a pardoning GOD.

Then, in the great REDEEMER's name,
Go forth, to nature's utmost end,
His truth to every realm proclaim,
And call the nations to attend.

Declare to earth's remotest bound,
Glad tidings from the KING OF KINGS,
Let every region catch the sound,
And angels strike their golden strings.

Teach the poor penitent to flee
For safety, where salvation lies;
Bid him lift up his eyes, and see
The SUN OF RIGHTEOUSNESS arise,

Then shall the wise, though distant far
From Zion's sacred temple gate,
O'er Bethlehem view the wond'rous STAR,
And worship at EMMANUEL's feet.

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An absent God.

For a small moment have I forsaken thee.

THE shades of death surround my soul,
While conscious of an absent God,
And slow the burden'd minutes roll,
Beneath the terrors of his rod.

Where shall I fly, thou dreadful God!
Thy cheering beams of light withdrawn;
Where find my soul his blest abode,
When will this night of death be gone?

Eager thro' this vain world I look,
To empty scenes of mirth and joy;
Or take with trembling hope thy book,
But all in vain my soul employ.

For me the promise bears no part,
Friends, profits, honors, pleasures, care,
All, all are empty as my heart,
Nor light, nor peace, nor joy are there.

And e'en where once thou deign'd'st to meet,
The meanest object of thy love,
No answers my petitions greet,
My prayers no welcome smiles approve.

Bereft of God, each star and tree,
That glow'd and bloom'd with form divine,
Birds, insects, once all fraught with thee,
No more with God in beauty shine.

Emmanuel's name, that glorious theme,
That once each sacred passion fir'd;
That rais'd the heart to love supreme,
And left unfelt no good desir'd;

Now breaks upon an ear unstrung;
Drunk up of sacred joy each stream,
The fountain seal'd, and parch'd the tongue,
And hope departed as a dream.

Lost the refreshing views of heav'n,
Of life in Jesus all the charms,
Of peace with God and sins forgiv'n,
God absent is a God in arms.

Dark are thy ways, dread King of saints;
But awful as thy chastenings are;
Tho' heart desponds, and spirit faints,
Yet mercy still delays despair.

O, ye, who prevalent in pray'r,
Enjoy his presence, plead for me,
To God thy God this spirit bear,
Blest once with faith, hope, joy, like thee.

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1808.

Nov. 16. Received of Mr. Mark Mead, being so much collected by him in new settlements,.....$6 56

29. Received of Messrs. Lincoln & Gleason, being avails of Con. Evan. Magazine,.....1977 50

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