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BIOGRAPHY.

EZRA STILES was the son of the Rev. Isaac Stiles, and was born at North-Haven, in Connecticut, on the tenth day of December, 1727. In his youth he was distinguished for his good humour, engaging manners, and retentive memory; and, though of a feeble constitution, he made such progress in learning that at the age of twelve years he was prepared to enter Yale College.

At college he enjoyed the highest honours which industry and talents could obtain, and all the respect and esteem which the most polished manners, the best informed mind, and the most unexceptionable conduct could command. At the termination of his collegiate life, he was appointed by the president to deliver the Cliosopic Oration; and at the public commencement he acquired distinguished honour by a most able defence of the following *Thesis* :

Jus regum non est jure divino hæreditarium.

Soon after he graduated, he was admitted a member of his father's church at North-Haven, and went to reside as a Batchelor of Arts at the University, where he was esteemed one of the most perfect scholars that had ever received the honours of that seminary. In 1749, he was chosen a tutor of the college, and was inducted into office on the 25th of May. At the commencement he received the degree of Master of Arts, and pronounced the Valedictory Oration. The same year he was licenced to preach the gospel, by the New-Haven association of Ministers, and went on a mission to the Housatunnuk Indians, at Stockbridge.

In November 1753, Mr. Stiles was admitted to the practice of the law in the courts of Connecticut. At this period he had carefully examined the *jus civile*, and was well vers-

ed in the principles of the common law. He had acquainted himself with the practice of the Courts of Connecticut, and with the political constitutions, and judicial procedures, of all the thirteen provinces. He had also examined minutely the great principles of the law of nature and nations, the forms of ancient governments, and the existing constitutions of the various empires of the world.

In 1755, he relinquished the practice of the law, and returned to the profession of divinity, to which he had first devoted himself. The period from Mr. Stiles' leaving the sacred desk, to his return to it, was perhaps the most instructive, and certainly the most critical, of his whole life. It was *critical*, because it was a period in which his religious principles were most severely tried, and in which he was in the most imminent danger of making shipwreck of the faith: it is *instructive*, as it furnishes an example of a fair and diligent inquiry concerning the divine authority of the sacred scriptures, and of an ultimate establishment in the truth *as it is in Jesus*, to his great comfort in life and hope in death.

Mr. Stiles had been strictly educated by his venerable and pious father, in all the articles of the christian faith. He was early taught to choose God for his best friend and everlasting portion. His prayers were daily offered up to God, the burthen of which, as he himself informs us, 'consisted of adoration of the glorious majesty of the Universe; lamentation for sinfulness; and earnest supplication to be directed, in all truth, to final happiness.' But, though thus religiously educated, and thus apparently well established in all the principles of the gospel, it pleased God to suffer the seeds of error to shoot forth in his mind, and to permit him to be involved in doubt and uncertainty as to the truths of revelation. His own account of the state of his mind during this period is most interesting, and should here appear would the limits of our Magazine permit. In that account the reader may trace his progress from the uncertainty and darkness of scepticism to the stability and light of the christian faith; he may see him, like the humble reed, tremulously bending beneath the blast, and then behold him, as the majestic oak, firmly rooted by the agitation of the winds, and able to resist the severest tempest.

In May 1775, he received an unanimous call from the second church and congregation in Newport, to settle with them in the ministry; and on the 22d of October, his ordination was celebrated. The following extract from a letter, which he wrote, a few days after, to the Rev. Mr. Hopkins, shews with what sensibility and distrust of himself he enter-

ed on the work of the ministry—‘ Last week I was ordained an instructor of mankind in the christian religion. But alas ! who knows whether he shall teach men right or wrong ? Many have labored through life, as christian ministers, in recommending and inculcating errors. And how know I, but I also, fond as others of my own imaginations, foolishly as others, apprehending them to be momentous principles, may spend also my life to little purpose ; *operose nihil agendo* [in laboriously doing nothing.] But heaven knows I mean right. I would gladly be informed of the genuine intentions of the great Creator concerning man. Heaven preserve me from mistake, and lead me to a just, rational, and thorough understanding of christian truth.’ A short time after his ordination, Mr. Stiles resigned the tutorship of Yale College having filled the place for six years and a half, with singular usefulness and dignity, and with the highest respect and affection of his pupils.

After his settlement in the ministry he improved every favourable opportunity for opening correspondences with men of eminence in foreign countries. His object in these correspondences was the advancement of science, and thereby he was, in some instances, instrumental in the discovery or developement of important facts which otherwise might have been lost to the world. His correspondence was extended to almost every country ; it embraced almost every difficulty and embarrassment while life remained.

In 1765, the University of Edinburgh conferred on him the degree of Doctor in Divinity.

In 1775, he was called to severe affliction by the death of Mrs. Stiles. A few days before her death, he thus wrote : ‘ My pious and good wife has been this day setting her house in order, and giving her children her dying counsel. God grant it may make a deep and lasting impression on their tender minds ! May they never forget her affectionate concern, especially for their spiritual and eternal welfare.’ And again, ‘ May the Lord support me, grant me his grace and divine consolation, and enable me to behave, under this sore bereavement, as becomes a christian. I desire humbly to commit myself and my children to the protection of God’s holy providence. In God is all my hope and trust.’

While thus mourning the loss of the companion of his youth, the invasion of Newport by the British army obliged his congregation to disperse ; public worship was of course discontinued, and he removed to Dighton, in Massachusetts, with his family. While there, he received two invitations to settle elsewhere in the work of the ministry ; but while any

prospect remained that his flock at Newport might be collected he admitted no thought of any other establishment. Afterwards, however, he accepted an invitation from the first church and society of Portsmouth, to minister to them until he might be restored to his own people at Newport.

In 1777, he was elected to the presidency of Yale college. The year following, he relinquished his pastoral charge at Newport, accepted of his appointment, and on the 8th of July, the care, instruction, and government of the college were committed to Dr. Stiles, and he was declared *President* and *Professor of Ecclesiastical History*, in the same. Of the arduous duties, and perplexing difficulties, of this office, no one could have been more sensible : nor could any have accepted of the appointment with more distrust of his own qualifications. Gladly would he have sought for an ‘unnoticed retirement, or, as himself said, to have ‘lived retired from the world, that he might live more to God.’ But a surprising concurrence of the public voice, the most earnest solicitations of the sons of science, and the warmest entreaties of his christian brethren, demanded a sacrifice of personal inclinations, and induced him to devote his talents to the interest of that seminary.

In the year 1780, in consequence of the death of the Professor of Divinity, the absence of the professor of Mathematics, and a temporary vacancy in the tutorship, his labor was much increased, and in effect he filled the offices of three professorships, and of the presidency at the same time. These several duties he performed with the most unremitted attention, lamenting only, that ‘the year was so filled up with labours and cares, that he had not time enough for devotion, and the calm exercises of religion and piety.’ This year President Stiles received the degree of Doctor in Divinity from the corporation of Dartmouth College ; and, in the next, he was elected a Counsellor of the American Philosophical Society, and a fellow of the American Academy of Arts and Sciences. In 1784, the corporation of Nassau Hall, in New-Jersey, conferred on him the degree of Doctor in Divinity, and the degree of Doctor in Civil and Cannon Law. How little he estimated these honors, compared with the approbation of his divine Master, will appear from the following part of a letter : ‘But dear sir, what is this elevation, what the highest academical honor, compared to that of a humble disciple, a faithful minister of Jesus Christ ? what the honor of being enrolled in the supreme order of literary merit, to that of having *our names written in the Lamb’s Book of life*.

Doctor Stiles filled the office of President of Yale College,

with the greatest honour to himself and usefulness to the institution, until the 12th day of May, 1795, when it pleased Almighty God to remove him to the world of spirits. On the 8th of that month, he was seized with a bilious fever of so putrid a tendency as to baffle every medical attempt to check its progress. He soon became sensible, that it must terminate his life and religiously composed himself for the solemn event. As he approached the valley of death his hopes of heaven brightened. His last hours were employed in taking leave of those of his family that were present, in giving messages of dying counsel for his absent children, and for the students of the University. The silver cord was now loosed, and gave to the soul that freedom to which it had long and ardently aspired.

In whatever point of light we view the life of this distinguished person, it will demand our highest veneration and love.

As a *Gentleman*, he most eminently united familiarity with dignity of manners. To the company of the most wise and learned he was an ornament, and to the lowest classes of mankind he was accessible and affable. No man was more communicative, hospitable or polite; none more entertaining or instructive. In delivering his sentiments, he was never peremptory or dogmatical, and he always listened to others with patience and candour.

As a *Scholar*, his acquirements were as profound as they were diversified and extensive. His knowledge of the Hebrew, Greek, and Latin languages was thorough. The French he read with facility. In the Samaritan, Chaldee, Syriac, and Arabic he had made considerable progress; and bestowed some attention on the Persic and Copic. He was well versed in all branches of mathematical knowledge. In natural philosophy and astronomy he eminently excelled. With the jurisprudence and civil policies both of ancient and modern nations he was familiarly acquainted. The treasures of ancient and modern history were made his own by diligent investigation; and in extensive historical research there has seldom been his equal. To perfect himself in theology was the grand object to which all his attainments were directed and devoted. With the writings of the fathers of the christian church few had so perfect and thorough acquaintance; he had carefully and extensively read the works of divines in various languages, and minutely investigated the numberless religious systems which have been successively proposed for the acceptance of mankind. In his pursuit after knowledge, no difficulties appeared too

formidable to encounter; no embarrassments could stop his progress; no allurements could entice him from his objects. He gave attention to every person of whatever quality, talent, or education; justly concluding that curious or valuable information might be gained even from the illiterate, and he always seized it wherever he could find it. A vast and venerable assemblage of learned men, in almost every portion of Europe, formed the lists of his correspondence, and proved a rich source of intelligence and improvement.

As a *christian minister*. ‘*Ezra the Priest was a perfect scribe of the law of the God of heaven, after the wisdom of God in him. Preparing his heart to do and teach the law of God, he was eloquent and mighty in the scriptures; both a burning and a shining light.*’ He never displayed the rich treasures of his knowledge with ostentation, but was a plain, practical, pungent preacher of the gospel of the grace of God. To the careless and profane he was a son of thunder; to the thoughtful and serious a son of consolation. He preached with commanding eloquence and fervour; his sermons were instructive and pathetic; to the learned they were acceptable and improving, to the ignorant they were intelligible and practically useful.

His love of letters, his uncommon acquirements in the circle of science, joined with his didactic talents, happily qualified him for the office of the Presidency. To the students he was as a father, earnestly and unremittingly seeking to promote the best interests of his children. On their minds he carefully and successfully impressed a high sense of the value and importance of academical privileges, and called forth every ingenuous passion to the aid of learning. But to engage them to a religious life was the object of his most assiduous endeavours, and of his constant prayers. When any one of his pupils was taken sick, he was with the first to visit him, and supplied the place of a parent by his tender sympathy, seasonable counsel, and assiduous attention. A part of his income was constantly appropriated to assist such of his pupils as found it difficult to defray the expence of their education; and toward all he exercised such parental care and attention, as obtained from them the greatest affection and veneration.

In the domestic relations of life, Doctor Stiles was not less estimable, than he was eminent in his public character. As a husband, the most tender and unremitting attentions strongly endeared him to the partner of his bosom. As a parent, fondly affectionate he carefully and assiduously laboured for the intellectual and religious improvement of his children.

But our veneration for the character of this distinguished man is most irresistably demanded, when we view him as the humble follower of the meek and lowly Jesus. The most sincere piety, like a golden chain, has served, at once, to give connection and ornament to the work, which genius, learning, and the most refined morality could never have furnished. Was any one of his christian graces to be discriminated, it would, perhaps, be his humility. His deep contempt of human pride, is discernable in the following passage in his own writings. ‘How absolutely contemptible is man glorying in some little eminence among his fellow worms; while, in comparison with the immensity of the Universe, in the view of superior spirits, and, above all, in the contemplation of God, he must appear nothing, less than nothing, and vanity.’ As a christian believer he gloried in nothing so much as in the Cross of Christ, and next to his own immortal interest, his zeal and talents were unitedly employed to bring others to the saving knowledge of divine truth. Living daily under the influence of the precepts of his divine Master, supported through life by his promises, and having that hope in death which they inspire, he nobly finished his course, and, with triumph, received the summons to his heavenly mansion. E.

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CONVERSATION AT MR. JERVAS'S—*Continued.*

No. IV.

THE hospitable board of Mr. Jervas was well furnished, but there was no parade, no ostentation, no luxury, no strong drinks to whet the exhausted appetite, nor high seasoned dishes to promote drinking. The food was prepared for health and sustenance, not for pleasure only, and the whole company seemed to be more desirous of improvement from the conversation of the clergymen, than of any thing else.

As there will necessarily be some interruptions to discourse, said Mr. Jervas, we will wave the subject on which we have been just now conversing, and talk of something else during dinner.

Agreed, said Philander, and I propose that our friend Paulinus, inform us, what is the best evidence for the determination of the question, *Am I a Christian or not?*

Mr. Jervas. The very question I meant to propose! I have frequently remarked, that preachers lay down a great

variety of evidences on this subject; the one most frequently insisted upon, is a particular experience, as it is termed, this is conducted in a manner evidently artificial: the preacher very frequently states what he believes ought to be experienced; and conducting the soul along, step by step, brings it, at last, to joy and peace and transport. Now, as there are differences in the character, disposition, and structure of mind, in different persons, it is not to be imagined, that any one man's experience is just like another's. This method, it appears to me, will have bad effects in various ways. The honest, humble soul will often be discouraged, because his experience does not come up to the standard established by his minister: while the weak enthusiast will, in an artificial way, work up his feelings to the standard of the minister's experience, and conclude at once that he is converted.

Paulinus. The mode of preaching, which you mention, has not been too strongly reprobated. It has, in many respects, a very unhappy tendency. I have hardly been able sometimes, to repress my indignation upon hearing the vagaries of a wild imagination, and of a mind disordered by enthusiasm, set up as the standard of Scripture, declared to be the word of God, and their reception urged on the people at the peril of eternal damnation. Thus the minds of the multitude are led off from the truths of the scripture, are kept ignorant of religious doctrines, and are turned from the cultivation of pious, holy affections, and from the works of faith, of charity, and patience, to the business of working up the passions, and by various artifices—exciting those feelings, which the preacher declares to be necessary. Preaching of this kind has been too common throughout our country, and even in our own church; so that now, the majority of christians do not go to church, to be instructed in the duties which they owe to God and their fellow-creatures, to be taught the high and holy doctrines of our religion, to learn how to overcome temptation, and stand firm amidst the assaults of the Devil, and the allurements of the world: *but they go with the intention of having their feelings excited.* In short, they do not go to church to *learn* their duty, but to *do* it. And this done, they are satisfied until next sabbath; When they go to church to do their duty again.—And thus the whole of a life of piety, is *to go to church and weep, and cry out, and shake hands, and go home again.*

Merton. Do you mean to affirm that this is universally the case with professors of religion in this country?

Paulinus. By no means. But what I affirm is, that this

kind of preaching has a tendency to produce these effects; and that in many cases it has produced them. But in answer to the question asked by Mr. Jervas, my reply will be brief and simple. He who habitually has a love of universal holiness is a Christian.

Merton. That this rule is a just one, is indisputable.— But a question may arise in the minds of many respecting its application. How shall I know that I have this love of universal holiness.

Mr. Jervas. Do sir let us hear what you will say on this subject; for it is a point on which I have often had difficulties.

Paulinus. In judging of our religion, I would recommend it to every person not to take into consideration *his present frame* of mind, for thus he may perpetually be deceived, but to examine the *general tenor of his conduct*. If we have a love of holiness, it will show itself in our lives and conversation; a uniform desire to obey the laws of God, will, in the general, produce obedience; if, then, we are about to engage in the work of self-examination, let us take a particular period of time, the week past, for instance, and examine whether a regard to God and to his authority, has influenced our conduct, and guided our actions; whether we have aimed at his glory, and have endeavoured to “do justice, love mercy, and walk humbly with our God.” It may universally be laid down as a rule, *that religious affections, as far as they are genuine, will produce good works*. As far as they do not produce good works, they are mere enthusiastic movements of the soul, which are neither profitable to man, nor well-pleasing in the sight of God. In this way, by comparing the course of our conduct with the motives which influence it; and comparing both actions and motives with the law of God, we may ascertain the point in question.

Mrs. Jervas. I do not observe sir, that in determining the question, you take into view an experience of grace, as it is called.

Paulinus. Why madam, the course which I recommend will lead us to a constant observance of the work of grace on our hearts, and of those effects of it which we experience. But I think it a very bad plan indeed, to resort only to the exercises which we had, at the time when we suppose that we were converted, and depend only upon them. This is injurious to a holy life: it has a tendency to prevent our regarding that precept of the apostle, which requires us to be careful to maintain good works.

Miss Lucia. Do you think sir, that in order to our having good evidence that we are Christians, it is necessary for us to know when we were converted.

Paulinus. No madam, I do not. There is nothing in scripture, or in the nature of the case, to warrant such an opinion. And I have been surprised at the confidence with which it has been maintained. I do not indeed deny the possibility of our knowing the time when we are renewed by the grace of God; but am very apt to believe, that many, who speak so confidently on this subject, are mistaken: because the circumstances, which they relate as evidences of this change, are, in fact, no good evidence of it. Those high flights of affection which are spoken of, may take place, and yet there may be a total want of true piety.— While, therefore, I fully believe that the christian may feel such an admiration of the divine character, such a high and holy reverence for the name of God, so cordial an approbation of the character of Christ, and of the scheme of salvation offered in the gospel, and so fixed a determination to live to the glory of God, as to be enabled to say with the apostle Paul, “ I know in whom I have believed, and am persuaded that he is able to keep, that which I have committed to him until that day;” While I fully believe this, I am just as certain that a great many pious people are unable to point out the precise time when they were converted, and it is fully sufficient for any of us to be able to say, “ One thing I know whereas I once was blind, now I see.”

By this time dinner was over; and after some desultory conversation, Mr. Jervas proposed that the former subject should be resumed.

To this proposal Philander remarked that he had no sort of objection; but he wished to have this subject discussed only by Paulinus. All therefore agreed in the request that Paulinus should propose the remedies, which he thought most likely to be efficacious in putting a stop to those evils, which threaten the church.

Paulinus. You have imposed upon me a task much above my powers. It is beyond my abilities to propose remedies for the evils which afflict us. Some indeed are so connected with the physical state of our country, that, for the present, no remedy can be applied to them. But, at the request of my friends, I will communicate such things as have occurred to me on this subject: at least I will propose what I think practicable. In the first place, then, I think that it would be a very important step if the num-

ber of clergymen of liberal minds and enlarged understandings could be increased. If, throughout our country, the people could, every sabbath, be instructed by men of piety and learning, who would explain the true doctrines of the gospel, lay open the principles and enforce the duties of morality, and inculcate that justice, that sobriety, that charity, that patience and meekness and quietness of spirit, which our religion requires, it would certainly have a powerful effect in repressing those evils which prevail to an extent so alarming in our young nation. I do therefore fully believe, that this is an affair which belongs to every man in the state, and that all are interested to promote such a design.

Philander. But how is this scheme to be effected, when there are no inducements to any man of learning and genius to engage in the ministry?

Paulinus. In the present state of affairs, I can think of no plan to bring about an object so desirable, but the establishment of a charity school, where young men of piety and genius, who are too poor to educate themselves, shall be trained up to the gospel ministry. In this way I think that many who now languish in obscurity and poverty might have their own situation in life ameliorated, and might be made useful members of society.

Philander. But how shall such an institution be established? Whence will you derive funds?

Paulinus. From the liberality of those few generous men, who have supported those institutions, which the piety and benevolence of their forefathers have erected. Upon these we can calculate with certainty. Already has an effort been made in a certain portion of our country, which has been crowned, thus far, with considerable success. Twenty-four hundred dollars, I am informed, have already been subscribed; and had not this been a year of unexampled difficulty in this country, I have no doubt but that subscriptions to a considerable additional amount might have been raised. For my own part, I am persuaded that if the scheme be pursued with vigor and industry, it will ultimately be crowned with success. And if by the exertions of the present day, the institution can be established, I think we may expect that the funds will increase in various ways. Pious and benevolent persons, will be fond, on their death beds, to leave little legacies to a school, which will be beneficial to the latest generations. Some of those who have now contributed their mites, may perhaps, hereafter add to the stock of the charity school. And it is not altogether chimerical to hope, that when once the good effects of the scheme are vi-

sible, many, who now are disposed to withhold their contributions, will come in and increase the funds of the institution.

Mr. Fervas. Well sir, and how will you dispose of the money which may be collected for this purpose?

Paulinus. Why sir, it shall be vested in some productive stock, and the interest of it shall forever be applied to the purpose specified.

Mr. Fervas. You propose then that it shall be a permanent school do you?

Paulinus. Certainly sir. It would be a matter of very little importance, if the whole sum thus collected should be at once expended. We look farther forward sir, and hope that it will be beneficial to generations yet unborn. He who contributes, then, to such an institution, will be a benefactor to his country for centuries yet to come.

Philander. Well, sir, I wish you to propose the plan of education for young men, who may be admitted into such a school.

Paulinus. In the first place, as piety is essential in the qualifications of a minister of the gospel, none should, by any means, be admitted into the institution, who could not, on this point, give satisfactory evidence of their being properly qualified. In the next place, I would propose, that it be laid down as a fundamental maxim, that none be hurried through a course of study, for the sake of supplying the present scarcity. *We will make learned ministers, instead of making them rapidly.* A young man therefore should receive the elements of an education, such as are commonly taught in the public schools in this country. I would wish him to lay a broad foundation, that his mind might be enlarged and liberal. Let the languages of Greece and Rome be familiar to him; let his mind be invigorated by mathematical studies; and let him extend his researches to the latest discoveries in philosophy; and, though I would not have him an adept in chemistry, in botany, in natural history, and the various other branches of natural philosophy, yet I would have him understand the general principles of these sciences. After conducting him through this wide range, to give expansion to his mind, I would limit his pursuits. Let him then turn his attention to the original languages of the scriptures, and study them with fixed attention. After having acquired such a knowledge of the Greek and Hebrew, as would enable him to read the Old and New Testament critically, he should undertake the study of scripture history, beginning with Genesis, and in passing let him

make himself acquainted with all the objections which have been made to it, and the answers which have been given.— In connection with this, he ought to study the antiquities, laws, customs, rites, and ceremonies of the Jews, and of other nations, mentioned by the sacred historians. When this work is ended, let the student of divinity then study with care, the evidences upon which our holy religion rests, so that he will be able to maintain the truth, and divine authority of scripture against the attacks of its enemies. I place this study in this order, because it is connected in a considerable degree, with that last proposed. When this labour is completed, I would recommend the study of ecclesiastical history, embracing the events which have befallen the church, and its doctrines, rites and ceremonies, controversies, heresies, and schisms in various ages. I would enjoin a very particular attention to the doctrines of the church in primitive times. Here then would be a proper time to read the works of the primitive fathers, such as Clemens Romanus, Tertullian, Chrysostom, Origen, &c. When this study is completed, and the civil history of the world well understood, as far as it is connected with the state of the church; and not till then, would I have the student seriously set to the study of the doctrines of the scriptures, and these I would have him learn from the scriptures themselves. Let the professor of divinity, only point out the order in which he should prosecute his researches, and the books he should consult, and let him learn scripture doctrine by consulting scripture. While this is doing, and by way of relaxation, I would have my student, for the refinement of his taste, and for the storing of his mind with imagery, read the best of the Latin and Greek classics, and the best writers in poetry and belle-lettres, among the moderns. With a mind then enlarged by history and philosophy, with a taste refined by familiar acquaintance with fine writers, and with a judgment matured by deep study, and diligent research, I would send him forth to instruct men in the knowledge of the truth, to teach the sublime doctrines of our holy religion, and guide them in the way to heaven.

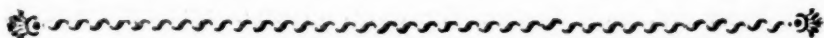
Why sir, said I, after the completion of an education, it would require at least four or five years to finish this course of study.

Paulinus. Yes sir, it certainly would. But this length of time is by no means unreasonable, if we consider the extent and variety of knowledge necessary to a preacher of the gospel. And after all this study, this diligent research, my young clergyman, if he has just views of the importance

of the sacred office, will exclaim in the language of St. Paul, "Who is sufficient for these things?" Nay, he would find, that he had just then laid a proper foundation for his future studies. And it would be one part of his daily business, to extend his views still farther, and dive deeper into the depths of knowledge and the mysteries of redemption.

How contrary, remarked I, is this to the opinion of many! It is most confidently believed by multitudes in our country, that nothing more is necessary to a preacher of the gospel, than that he should be a man of piety; let him *if he is called*, go forward and *preach*, and the Holy Spirit will give him utterance.

Paulinus. These opinions sir, are most unreasonable, and highly injurious to the interests of religion. What shall a mere novice, an illiterate man, whose mind is unstored with knowledge, whose soul is covered with the dark clouds of ignorance, who knows nothing, and has nothing to communicate, be set up as a public teacher, as an instructor of the people? Shall I commit myself to the guidance of such a man, in affairs where my soul is concerned? I would not intrust an illiterate *quack* with the care of my body when sick. I would not suffer a *pettyfogger* to plead my cause in a court of justice, and shall I receive, for religious truth, the absurd and incoherent ravings of an ignorant enthusiast? The opinion is absurd; the question is an insult; and as for the opinion that he who *is called to preach* is inspired by the Holy Spirit, it is both foolish and impious. I conceive it to be highly injurious to the honour of the Blessed Spirit, to charge upon him all the nonsense, which babblers utter in the pulpit. But let those who pretend that they are inspired, give us the evidence which Paul and the other apostles gave of their inspiration, then we will believe them.— Let them raise the dead, heal the sick, restore the lame— but if they can do no such thing as this, let them forego their pretensions, learn the humility which becomes them, and sit at the feet of those who are able to instruct them.* I have given you my plan for the increase of learned and



* On this subject see a very excellent pamphlet, entitled *Christ's warning to the churches, to beware of false prophets*, by Dr. Lathrop a divine of New England, whose writings are doing service to the cause of truth and piety. It would be well worth while to have this book distributed through this country.

pious clergymen, I have delivered my opinions with warmth and earnestness, because I am persuaded, that the interests of religion are deeply concerned in these matters, and that the prosperity of our country is involved in them. Vice and ignorance, hand in hand, are advancing upon us with rapid strides: and it becomes every man, whatever his religious sentiments are, to step forward, and exert himself to throw a barrier in the way of that wide-wasting torrent, which threatens to overwhelm us. In an affair of this kind, I would lay aside the little differences which separate various denominations in this country. I would have all men, of all creeds, to unite in one general effort to support the church of Christ. It would matter but little with me, to what particular church my young clergyman might unite himself, only let him be a man of real piety, a man of liberality, a man of profound knowledge and deep research, a man capable of instructing the people, of enlightening the public mind, and giving a turn to public sentiments. I propose therefore that all of us, in our several places, use the most vigorous exertions, to bring about the establishment of charity schools, for this important purpose.

Philander. But what would you do sir with your clergymen, when thus educated? There is no support for them in our country. They must, then, toil through their days in poverty, and to a man thus enlightened, to a taste thus delicate, to a soul of sensibility, such as your young clergyman would certainly have, the gripe of poverty, the frowns of fortune, "the insolence of office, the rich man's contumely, and all the wrongs which modest merit of the unworthy takes," would be severe indeed. Where, then will you station your ministers?

Paulinus. It is a difficult question: but not entirely unanswerable. Our clergy must give up all and follow Christ. *It is to the honour of the true ministers of Jesus Christ, that they are the men to make sacrifices.* But I beg leave to remark, that men endowed with such qualifications, would, in many parts of our country, meet with some encouragement; and, as for the rest, they would have to make a support for themselves, by their own ingenuity; they must do, as you and I do, sir. It is better for ministers to be teachers of schools, than that there should be no ministers at all, as unsuitable as I think the two professions are. It ought to be remembered too, that these men would actually be placed in a better situation, than if they had never been thus brought forward in our theological school.

Philander. You may rely upon it sir, that the bigotted,

narrow-hearted, ignorant sectarians throughout our country, will, in every shape, oppose your institution.

Paulinus. Sir we expect it, and they are welcome to all the comfort which such opposition can afford them. We have counted the cost, and are determined at all hazards to proceed. It is a matter of such primary importance that nothing ought to induce us to lay it aside. Why sir, unless the friends of learning and true piety exert themselves to the utmost extent of their powers, in a few years our country will become a mere hot-bed of enthusiasm. Outrageous fanatism will be universally prevalent. Our wives and daughters will become elect ladies; and posterity will see acted over again the scenes of desperate madness and frenzy which disgraced the madmen of Munster. Shakerism has already been the precious fruit of camp-meetings in one part of our country. We see every year, long pompous catalogues of these meetings published in our Gazettes, and every effort made to recommend them. The friends of religion then must come forward, and make those exertions on behalf of true piety, which are made to increase fanaticism, and extend the reign of ignorance.

Philander. Well sir, what plan do you in the next place propose. I am satisfied as to this, and am resolved to use all the little influence which I have in its support.

Paulinus. My next proposal concerns the ministers who already possess the proper qualifications. Let them, as far as they possibly can, make a sacrifice of their worldly interests; and more earnestly than ever engage in the work of the ministry. Much could be done by them, I have no doubt by proper exertions. Let them not be satisfied with preaching on the sabbath: but let them catechise children, deliver lectures, hold evening meetings, where it is suitable, write letters of instruction to their people, let them frequently and earnestly press home upon the consciences of parents, the necessity of training up their children in the nurture and admonition of the Lord. Notwithstanding the many changes which are made in our country, I think that great good would result from this course of conduct in the ministry. Some few families are stationary; they would, in their successive generations, derive great benefit from such ministerial labours, while those who might remove, would carry with them the advances which they had received.—But in order to promote religious knowledge still farther, I propose that every congregation should unite, and procure a library of the best practical and doctrinal books in the English language, which should be held as

joint property by the congregation. this would go far to supply that scarcity of books, under which almost every family in our country labours. The preacher then in his lectures might mention, in each head of doctrine, the author who has written best on that subject, and earnestly recommend the perusal of the book to his people. Thus would a taste for reading be acquired, a spirit of enquiry would be excited, and the congregation would make progress in religious knowledge. The advantages to be derived from this course of instruction, the having a minister who would exert himself thus, would be a motive with some pious people to continue where they are, rather than remove to a place where it would be uncertain whether they would find a preacher who could instruct them; where their children might perhaps grow up in ignorance.

Merton. It appears to me highly probable that this plan would produce good effects. But who could support the labour of it? For a man constantly to give the necessary attendance on domestic and plantation affairs, to give the necessary attention to a school, to study two sermons, and compose a lecture every week, and at the same time prosecute those general studies, which are necessary for the preacher, for a man to do all this, he must have *ribs of brass and an iron heart.*

Paulinus. Sir, we know not how much we can endure before the experiment is made. I know that the labour will be great, and great will also be the reward; not indeed in this world, but in a better; and great let me add to this, is the object to be obtained, even here: the banishment of ignorance, the destruction of error, the increase of divine knowledge and piety, the training up of the young in the nurture and admonition of the Lord, these are the important objects to be attained: He who sees the value of them, and is animated by the hopes of an eternal reward, can make great sacrifices, and endure much for the attainment of them.

Merton. Well sir, I am satisfied as to this point; will you be good enough to propose any farther remedies for the evils of our church.

Paulinus. The next thing sir which I shall mention belongs chiefly to the people, as the last did to the ministers. In some congregations in this country there are funds established, by which the minister is supported; his salary is regularly paid, and whatever changes may take place, the fund remains certain. This undoubtedly is a great advantage, because that congregation which has a fund is always

certain of a good minister. But where the preacher is supported by subscription, a few deaths and removals in the congregation, break the whole scheme, and the minister is removed. I propose therefore that, in every congregation, those men who are zealous for the support of the gospel, and are anxious that their children after them may enjoy the means of grace, should unite, and pay as much into a fund as would, by vesting the money in some publick stock, produce what they pay annually. This would at least be a good beginning. The fund would probably increase, and in no long period, our congregations would have in their hands, good livings to bestow on faithful, learned, and worthy men who would discharge the duties of their station. Here, as was remarked before, by Philander, *the living would be in the hands of the people*, who could when they please withdraw their support from unworthy men, should such obtrude themselves upon the sacred office.

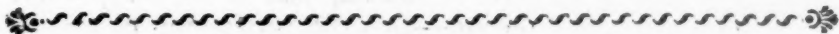
Philander. There is one capital difficulty in the way of this plan. Our congregations are not corporate bodies. Whatever property they might hold then, would be forever insecure. Some avaricious villain might mark it out as an object of prey, and you would soon be stripped of your funds.

Paulinus. This difficulty has been foreseen. I have often wondered at the extreme jealousy, which has uniformly induced our Legislature, to refuse charters for the holding of property of this kind. Though I have never been able to discover the danger, which our quick-sighted politicians see in this measure. The benefits of the law might be extended to every denomination; and I would wish it to be so. The funds of the congregation might be limited by the law, so as to prevent the accumulation of church property to too great an amount. And, I repeat it, *the gift of the living would forever remain with the people*; so that I am utterly at a loss to know upon what reasonable ground such a measure could be opposed.—In the state of New-York, I am informed, that much more liberal sentiments prevail. In that portion of our country every congregation, of whatever denomination, as soon as formed, according to the rules of the church to which it belongs is, *ipso facto*, a corporate body, with the right of holding property, of suing and of being sued. Now, I have never heard that any mischief has befallen the state on account of this law. Every thing seems to go on at least as well *there* as it does *here*. We may hope then, that the time will come, when this unreasonable jealousy will be removed; and I think

we may with sufficient confidence, use our endeavours to establish funds, in the various congregations in our state. These are the only plans, which have occurred to me, as in any shape practicable, in the present state of affairs. To the accomplishment of these, I think we ought to direct our best efforts, and look to the great Head of the church for a blessing upon our labours.

Here the conversation for the evening closed, and we retired to rest. Never, said I to Merton, was a Christmas evening spent so pleasantly.

“ Oh ! evenings worthy of the God ! Exclaim'd
The Sabine bard. Oh ! evenings, I reply
More to be prized and courted than yours,
As more illumin'd, and with nobler truths,
That I, and mine, and those we love enjoy.”



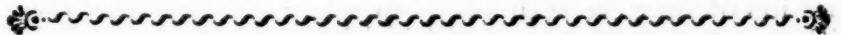
ON SELF-DECEPTION, FROM THE CASE OF JOHN THE BAPTIST'S HEARERS.

WHEN John the Baptist preached repentance, we are informed in Scripture, that “ Jerusalem and all Judea, and also all the region around about Jordan, were baptized of him, confessing their sins.” Each individual of this vast multitude, made, in words at least, the due confession of his iniquity. How came it to pass that repentance and confession of sin were at this time so general among the Jewish people? The doctrine of repentance, it seems natural to suppose, must at all times be unpopular; for to repent, even in the lowest sense of the word, implies an acknowledgement of having done wrong: and is the bulk of mankind disposed to this admission? Surely men may be converted to any sentiment more easily than to this. Let us then enquire how it probably came to pass that so great a multitude made profession of repentance. There is a certain fashion in religion. Men follow the stream. Does an extraordinary preacher appear? How many fly to hear him, and (what is more remarkable) how unanimous are they in his praise! They will hear perhaps the most obnoxious truths from his lips, and will become professors of those doctrines by which they themselves are condemned. For they feel complacency at the thought of agreeing with the preacher, and do but imperfectly consider what he says: they do not at least perceive all the bearings of his doctrines; they do not follow it out into all the practical con-

sequences to which it leads. This unquestionably is a common case in our days ; and probably this also was the case at the time of the preaching of the Baptist.

But did John compliment with the name of true penitents the multitude of persons, who came to be baptized by him, and to confess to him their sins? Was he satisfied with having a large audience? Did he judge, that because they heard him gladly, they were therefore pardoned and accepted by God, and were true disciples of the Saviour? Far from it. He sharply rebuked many of these professed penitents ; for, " when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who has warned you to flee from the wrath to come? bring forth fruits meet for repentance."

We may deduce from this passage a most important lesson. We may learn from it that baptism is nothing—that confession of sin is nothing—that the profession of repentance is nothing, unless there be added fruits meet for repentance. Though a man should have eyes which stream all the day with tears ; though he should talk much of his baseness and unworthiness ; though he should profess the same faith with the sincerest saint ; though he should at the same time talk most earnestly of forsaking his sins ; nevertheless if he does not in truth and in fact forsake them, he is nothing. It is not the *profession of repentance* which is required of us ; but *fruits meet for repentance*.



For the Virginia Religious Magazine.

ON PREACHING THE GOSPEL FOR MONEY.

AMONG the charges industriously propagated against the Presbyterian clergy, the one most frequently and emphatically urged is that they preach the gospel for money ; or to use the *elegant* phraseology of the accusers, that they are a *set of money-preachers*. To stigmatize a large body of men notoriously respectable for their talents and knowledge, laborious in the duties of their office, and of morals confessedly unimpeachable in other respects, is certainly a very serious thing ; a thing which ought not to be done, and which no truly wise and conscientious man will permit himself to do, without decisive evidence that the charge is well founded. Whether it be so or not, let us endeavour candidly to examine.

I can think of but two interpretations which can be affixed to this accusation. The first is that the Presbyterian clergy claim a competent temporal support from the people to whose spiritual edification they devote their time and their faculties. Now if this be the idea intended, the accused readily avow the thing charged, but utterly deny its criminality. They are prepared to join issue with their accusers as to the righteousness of their claim on the clear principles of common justice, as well as the repeated declarations of the Holy scriptures. *If we have sown unto you spiritual things, says the Apostle Paul, is it a great thing if we shall reap your carnal things?* The heart must be blinded by prejudice, or hardened by some bad passion against the evident dictates of justice, before it can resist the force of this appeal. Again; alluding to the service of the Jewish temple he says, *do you not know that they who minister about holy things live of the things of the temple? and they who wait at the altar are partakers with the altar? Even so HATH THE LORD ORDAINED that they who preach the gospel should live of the gospel.* After this solemn ordination of God Almighty, no more evidence shall be cited here on the subject. What is a competent ministerial support can only be ascertained in each case by the circumstances of the case. To settle that point will occasion no great difficulty, provided the minister and the people are sincerely disposed to do their duty in the fear of God.—It is easy to exclaim with vehemence, as is often done, “what shall we think of men who sell the gospel for money?” which, by the way, is in no sense true, as applied to Presbyterians; for they never undertake the profane absurdity of estimating the value of the gospel by pecuniary computations. It is easy to give infidels a seeming pretence for their malignant opposition to the gospel and its ablest ministers. It is easy to promote the objects of sectarian bigotry and proselytism, by enlisting in their service the avarice of many, who, either with or without pretences to religion, evidently love money more than the laws of God and the advancement of christian knowledge. But it is a difficult task to prove that men who devote their time, their talents and their strength to the spiritual service of the people, ought to be involved with their families through life in the most degrading dependance and pinching poverty; while the people whom they serve in the holy ministry are enlarging their own fortunes, educating and providing for their children, and living in ease and affluence. Especially is it a difficult thing—I tremble at the thought—a difficult thing indeed to re-

sist the express injunction of the Almighty, that *they who preach the gospel should live of the gospel*. They who engage in these hazardous attempts should look carefully to their conduct and its final consequences.

But the charge is susceptible of another interpretation, namely that Presbyterian ministers make money the principal object of their engagement and labours in the sacred office. And probably the accusation is most commonly intended to be understood in this very reproachful sense: though it has often occurred to me that those who advance it most frequently and most successfully seem to find their interest in avoiding any definite explanation of it whatever. I ask then upon what evidence are the body of the Presbyterian clergy thus boldly pronounced to be the vilest of hypocrites and hirelings? Are they in fact rolling in wealth and splendour? Let the publick observe and judge. None of these clergy are enriched by their ministry; and most of them are so scantily supported by the people that hard necessity compels them to engage in the labours of education or of agriculture, in order to maintain their families in a very plain stile of living. Are they indolent men, who receive enormous salaries, while they lie at their ease and neglect the arduous duties of the ministry? Here again let a candid publick judge. To provide for their own households is a primary duty of these ministers as well as of other men. But in proportion as the people enable them to devote themselves to the sacred work, I venture to say they are as indefatigable in labours for the glory of God and the good of mankind as any body of clergy in our country. It is true, a part of these labours consists of private study, which some people denominate *doing nothing*. The Presbyterian clergy do not pretend to that intuitive infallibility of judgment, or that extraordinary inspiration, which supercedes the necessity of studying the holy scriptures, and which many of their accusers pretend to possess. To throw out volleys of unmeaning vociferation, or to excite enthusiastic tumults among the ignorant, does not require any great extent of knowledge, nor indeed any thing else except misapplied zeal and powerful lungs. But to preach the gospel as *a workman that needeth not to be ashamed, rightly dividing the word of truth; to instruct the ignorant, and stop the mouths of gainsayers*; these duties require much careful study, as well as much earnest prayer. If any reader is not convinced of this by what he sees and hears, I confess I know no argument by which he can be convinced.— But to proceed. Do the Presbyterian clergy *preach for*

money because they are unqualified to obtain more money, or even as much, in any other way? Every body knows or may know, that no man can be a Presbyterian minister unless he possesses, along with a good religious character, the advantages of a sound understanding, a liberal education, and some respectable degree of eloquence. The justness of the rule needs not at present be discussed; it is enough for my purpose that *such is the rule*. And it is never allowed to be even partially relaxed but on the ground of *extraordinary talents*. If then money be the grand object of these men, why do they not enter into those lucrative professions for which they are so well qualified, and by which other men of similar talents and improvements rise to wealth and high stations? Why do they not betake themselves to the bar, the practice of medicine, or the paths of political advancement? Are not all these avenues to wealth and distinction as open to them as to their fellow citizens? I do not see how these questions can be answered consistently with the heavy charge I have been considering; unless the accuser chooses to tell the world that, with a supreme rage for money, the Presbyterian ministers are such ideots as not to perceive the evident methods which other men every day take to obtain it, but sell their time, their talents, their literary acquirements, their conscience, and their salvation, for the small sum of about one hundred pounds a year.— Will the world believe this? If they do, they may believe any thing that ignorance and impudence, under the garb of religious zeal, chooses to impose upon them. For my part, I shall endeavour always to believe according to evidence.

It is time that this matter should be proposed to serious and candid attention; not in the tone of timid complaint, but with the boldness of truth, and the earnestness which the importance of the subject requires. Conscious of no sinister motives nor intemperate feelings, I have endeavoured to excite that attention by this brief investigation. On its correctness let those who fear God, and love pure and enlightened religion, consider and pronounce judgment.

AN OBSERVER.

For the Virginia Religious Magazine.

REMARKS ON THESSALONIANS V. 6.

“*Let us not sleep as do others.*”

The Apostle here compares a state of sin to sleep. Their similitude will appear in the following particulars.

1. *They who sleep are inactive.* Sleep locks up the senses, and lays the active powers at rest. So it is with sinners. Men are indeed busy about the affairs of this life.— A state of absolute and entire inaction, is scarcely compatible with human nature. We inquire eagerly *what we shall eat, what we shall drink, and wherewithal we shall be clothed*; how we may speedily amass great fortunes, how we may enjoy much worldly pleasure, how we may outdo our neighbours in splendour and magnificence, or how we may attain the summit of honour and of power. But consider man as an accountable, an immortal being; a being in a state of moral probation, who must shortly answer to his Maker for all his actions; a being destined to eternal happiness or misery, according to the deeds done in the body; consider him as a being capable of an endless progression in knowledge and holiness, of an inconceivable felicity in the enjoyment of God, and required to prepare for these glorious events by the vigorous exertion of his faculties in the duties of religion; consider man in these awful points of view, and how lamentably inactive do the great majority of mankind appear to be! They live in the world as if they were to live here forever, as if there were no future state about to receive them, or as if their welfare in that future state had not the least dependence on their conduct in the present. In short the greater number live *without God*, practical if not speculative atheists, *in the world*; and slumber on, immersed in temporal pursuits and regardless of futurity, until they awake in anguish on the brink of the grave, or in the regions of eternal misery and despair.— This leads me to observe

2. *They who sleep are insensible of danger.* Poisonous serpents, devouring floods, consuming fire, or the dagger of the assassin may approach their pillow to destroy them; but they know it not, they sleep soundly as though they were in the most perfect security. So it is with deluded sinners. They walk *on slippery places*, and are in danger every moment of being *cast down to destruction*; yet they fear no evil. Their life is uncertain; the lake of fire below waits to receive them; and they are continually provoking a holy God to cast them into it; yet they are at ease; they eat, drink, and are merry, as though all were peace and safety around them. The wrath of God is gathering in a dreadful storm over their guilty heads; his word is gone forth in righteousness that *he will turn the wicked into hell*, except they repent and seek the pardon of their sins in this day of his merciful visitation; but they suf-

fer Satan and their own lusts to blind them, so that they feel no apprehension of the dreadful doom denounced against them and shortly to be inflicted upon them. What an amazing infatuation is this, and yet how common!

3. *They who sleep are apt to dream.* The regular operations of the mind are disordered by sleep; fancy takes the lead, and alarms with imaginary terrors, or transports us with fictitious joys. Similar to these are the waking dreams of sinners respecting religious truth and eternal realities. Let it be remembered, however, that none are compelled to dream away their immortal souls; the delusion is a voluntary thing, the sinner's infatuation is his crime. In this way some dream that the bible is an imposture, the gospel of Christ a fable of human invention. Would they exercise their reason free from bias, and give themselves up to *the love of the truth*, they could not be thus deceived. But they are unbelievers because they desire to be so, and because their opinions are the fruit of ignorance, pride, and sensual passions, rather than of candid and careful examination. Some dream that all shall be well with them, however they live, merely because God is merciful. Would they open their eyes, and bid fancy give place to reason, they would find that merciful as God is, those only can partake of his mercy and be saved by it who cordially obey the gospel preached to them, repenting of their sins, believing in the Lord Jesus Christ, *the Lamb of God who taketh away the sin of the world*, and leading lives of new and holy obedience. Some dream absurdly that God has given them active powers and opportunities for no real end; and that they shall go to heaven, or at least escape from hell, because they live, as they imagine, without doing any harm in the world. Were their reason awake, they would readily be convinced by its light as well as by the express declaration of our impartial judge that the *slothful* is a *wicked servant*, and that he who fails to improve his talent actively for the glory of God and the good of mankind *shall be cast into utter darkness, where shall be weeping and gnashing of teeth.* Others dream that they are sure of heaven, because they are good neighbours, charitable to the poor, and free from gross and disreputable vices; though they leave God out of their moral system, as to any supreme devotion; though they are confessedly strangers to the faith of a crucified Saviour, and to that new and spiritual birth which comes from above, and without which Christ assures us that *no man can see the kingdom of heaven.* Others again dream that they are in the way to hea-

ven, because they profess to believe the blessed doctrines of sovereign grace, and to pay the highest honour to the divine Redeemer; though they do not renounce every sin, nor *hunger and thirst after righteousness*, nor watchfully and soberly pursue that universal *holiness, without which no man can see the Lord*.—Such is a specimen of the dreams—too numerous to be all recounted, were a volume written—by which unhappy mortals delude themselves to their everlasting ruin. Thus do they reject, overlook, or pervert the sacred book of revelation, which was given us to be our infallible guide to heaven. And multitudes, whose minds are too much enlightened to rest satisfied with such gross delusions as have been mentioned, do nevertheless dream away their lives and waste the golden season of grace in calculations of future repentance of faith in Christ; tho' they know the uncertainty of life, and daily see their companions sinking down apparently to remediless perdition in the midst of the same most senseless and fatal calculations!

Reader, be intreated seriously to consider these brief remarks, and examine thyself by them. Does conscience tell thee that thou art among those who sleep in sin, exposed to the just vengeance of a provoked and Almighty God? *Awake then, O awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* Thy soul is in danger. Fly from the wrath to come, and lay hold on eternal life now while it is called to-day. The throne of divine mercy is set before thee; and the word of God will teach thee how to pray. *Kiss the Son of God, be reconciled to him and to his precious gospel, lest he be angry, and thou perish from the way when his wrath be kindled but a little.*—And let the people of God beware of spiritual sleep. *Christians, ye are all the children of light and the children of the day: we are not of the night nor of darkness Therefore let us not sleep as do others; but let us watch and be sober.* If we feel any reverence for God, any love and gratitude to Jesus Christ, any regard to his honour and kingdom in the world, any desire for the salvation of our perishing fellow-creatures, any hunger and thirst after growth in grace, any dread of the awful chastisements with which God severely visits his own children when they backslide from him and become remiss in his service; then let us beware of a worldly spirit, of sloth and indifference in the duties of our holy calling. Let us through almighty grace, *be stedfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord.*

PHILANDER.

ACTS ix, 7. RECONCILED WITH ACTS xxii, 9.

IN the former of these places the historian informs us that *the men who journeyed with Paul* at the time of his miraculous vision on the way to Damascus *stood speechless, hearing a voice, but seeing no man*. In the latter place Paul himself, giving a narrative of the same awful transaction, says, *they that were with me saw indeed the light and were afraid; but they heard not the voice of him that spake to me*. These passages seem to contradict each other. But there are two solutions of the difficulty, either of which is deemed sufficient to satisfy a candid mind. The first is that Paul's companions heard the very words which he heard; but did not understand their meaning. We know from Acts xxvi, 14, that the words were spoken in the Hebrew language, of which Paul's companions may have been ignorant. And the verb (*akouein,*) *to hear*, often signifies also *to understand*. For instance, 1 Cor. xiv, 2. *He that speaketh in an unknown tongue, speaketh not unto men, but unto God: for (oudeis akouei,) no man understandeth him*. But the second solution appears to me still better; namely, that Paul's companions heard no articulate words, but only a loud indistinct sound, as of thunder. This might well take place in a case avowedly miraculous; and I think there is something in the very language used on the subject which naturally leads to this distinction. The historian says merely, *they heard a voice*: Paul does not say they did not hear a voice, or that they heard no sound at all; but *they heard not the voice of him that spake to me*. In John xii. 28, 29, we find that in answer to Christ's prayer, *Father, glorify thy name, there came a voice from heaven saying, I have both glorified it, and will glorify it again. The people therefore that stood by and heard it said that it thundered, others said that an angel spake to him*. Either here was thunder connected with the articulate voice; or the sound which Jesus heard articulately was heard by the by-standers so confusedly that though some supposed *an angel spake*, others took it to be nothing more than thunder. One or other of these may apply to the case of Paul and his companions.

PHILANDER.

LETTER OF THE CELEBRATED DR. JOHNSTON, ON HIS
WIFE'S DEATH.*March 17, 1752, O. S.*

DEAR SIR,

NOTWITHSTANDING the warnings of philosophers, and the daily examples of losses and misfortunes which life forces upon us, such is the absorption of our thoughts in the business of the present day, such the resignation of our reason to empty hopes of future felicity, or such our unwillingness to foresee what we dread, that every calamity comes suddenly upon us, and not only presses as a burden, but crushes as a blow.

There are evils, which happen out of the common course of nature, against which it is no reproach not to be provided. A flash of lightning intercepts the traveller in his way; the concussion of an earthquake heaps the ruins of cities upon their inhabitants; but other miseries time brings, tho' silently, yet visibly, forward, by its own lapse, which yet approach unseen, because we turn our eyes away; and they seize us unresisted, because we would not arm ourselves against them, by setting them before us.

That it is vain to shrink from what cannot be avoided, and to hide that from ourselves, which must some time be found, is a truth, which we all know, but which all neglect, and perhaps none more than the speculative reasoner, whose thoughts are always from home, whose eye wanders over life, whose fancy dances after motions of happiness kindled by itself, and who examines every thing rather than his own state.

Nothing is more evident than that the decays of age must terminate in death. Yet there is no man (says Tully) who does not believe that he may yet live another year; and there is none who does not, upon the same principle, hope another year for his parent, or his friend: but the fallacy will be in time detected; the last year, the last day, will come; it has come, and is past—The life, which made my own life pleasant, is at an end, and the gates of death are shut upon my prospects!

The loss of a friend on whom the heart was fixed, to whom every wish and endeavour tended, is a state of desolation in which the mind looks abroad, impatient of itself, and finds nothing but emptiness and horror. The blameless life, the artless tenderness, the native simplicity, the modest resignation, the patient sickness, and the quiet death, are remembered only to add value to the loss; to

aggravate regret for what cannot be amended ; to deepen sorrow for what cannot be recalled.

These are the calamities by which Providence gradually disengages us from the love of life. Other evils fortitude may repel, or hope mitigate ; but irreparable privation leaves nothing to exercise resolution, or flatter expectation. The dead cannot return, and nothing is left us here but languishment and grief.

Yet, such is the course of nature, that whoever lives long must outlive those whom he loves and honours. Such is the condition of our present existence, that life must one time lose its association, and every inhabitant of the earth must walk downward to the grave alone and unregarded, without any partner of his joy or grief, without any interested witness of his misfortunes, or success. Misfortunes, indeed, he may yet feel, for where is the bottom of the misery of man ! But what is success to him, who has none to enjoy it ? Happiness is not found in self-contemplation ; it is perceived only when it is reflected from another.

We know little of the state of departed souls, because such knowledge is not necessary to a good life. Reason deserts us at the brink of the grave, and gives no farther intelligence. Revelation is not wholly silent ; “ there is joy among the angels in heaven over a sinner that repenteth ;” and surely the joy is communicable to souls disentangled from the body, and made like angels.

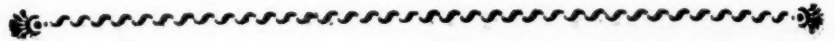
Let hope, therefore, dictate, what revelation does not confute, that the union of souls may still remain ; and that we who are struggling with sin, sorrow and infirmities, may have one part in the attention of those who have finished their course, and are now receiving their reward.

These are the great occasions which force the mind to take refuge in religion. When we have no help in ourselves, what can remain, but that we look up to a higher and greater power ? And to what hope may we not raise our eyes and hearts, when we consider that the *greatest Power is the best ?*

Surely there is no man, who, thus afflicted, does not seek succour in the gospel, which has brought life and immortality to light ! The precepts of Epicurus, which teach us to endure what the laws of the universe make necessary, may silence, but not content us. The dictates of Zeno, who commands us to look with indifference on abstract things, may dispose us to conceal our sorrow, but cannot assuage it. Real alleviations of the loss of friends, and rational tranquility in the prospect of our own dissolution, can be

received only from the promise of him in whose hands are life and death; and of the assurance of another and better state, in which all tears will be wiped from our eyes and the whole soul shall be filled with joy. Philosophy may create stubbornness, but religion only can give patience.

SAM. JOHNSTON.



From the Assembly's Missionary Magazine.

SUCCESS NOT THE SUBJECT OF REWARD.

MR. EDITOR,

THE public were advertised in the prospectus to the Assembly's Magazine, that nothing would be admitted into it that should be found decidedly hostile to the doctrines contained in the public standards of the presbyterian church; and I think we have since been informed, that it would not be open to much controversy. All this appears to me perfectly right. But I presume, notwithstanding, that you will admit without reluctance a portion of temperate debate, on such subjects of theology and morals, as are not explicitly settled by our received creeds. I therefore send you the following discussion, on a point on which you have, indeed, already admitted controversy: I mean the point which a writer in the magazine for July controverts with Dr. Nott, and which the doctor had thus stated: "In the estimation of heaven our services are appreciated, not by the good we accomplish, but the sincerity, the strength, and constancy of our exertions."

Believing, as I assuredly do, that Dr. Nott's opinion is correctly true, and accurately expressed, and of course that your correspondent is entirely erroneous, I will offer my sentiments with as much precision, candour, and brevity, as I can. 1st. By stating the point in debate. 2. By trying it on the principles of natural reason and equity, sanctioned by the general scope of revelation. 3. By consulting the direct testimony of scripture on the subject. 4. By answering some particular arguments and objections of my opponent.

1. Let us endeavour clearly to state the point, or subject in debate, which, in every controversy, is of the first importance. It is not, as I understand it—whether a man who performs good actions with bad motives, is entitled to any reward? Neither side supposes this. In the sight of the

heart-searching God nothing is done rightly, the motive to which is not right; and therefore, no reward, either great or small, will be conferred on him whose actions are good, if so they be called, while his motives or intentions are vile. Again: It is not held by either side, that pure motives, accompanied with zeal and diligence in duty, will in any case fail of a suitable reward. My opponent seems desirous to inculcate the idea that the faithful service of God will, in all cases, be rewarded graciously, adequately, and fully; and I advert to the fact to show that I understand and recollect that he has made this statement. But the point in controversy is distinctly this: That, other things being equal, something more will be awarded to him who is successful than to him who is not. So that take two persons whose purity of views and whose vigorous and persevering exertions to promote the gospel, are supposed to be exactly the same, but the one successful, and the other not; then, he who is successful will have a higher reward than he who is not. This is what my opponent affirms, and what I deny. I deny that in the case supposed the reward will be unequal, but maintain, that it must be perfectly the same; and consequently that it will not depend more or less upon success, but entirely on other considerations and causes, and will be meted out according to "the sincerity, the strength, and the constancy of our exertions."

2. The principles of natural reason and equity, confirmed by the general scope of revelation, are in my apprehension decisively in favour of the opinion which I advocate.— That mortals cannot command success, is a maxim confirmed explicitly by scripture. "I returned," says Solomon, "and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all." "I have planted," says Paul, "Apollos watered, but God gave the increase. So then neither is he that planteth any thing, neither he that watereth but God that giveth the increase." If then the best dispositions, and most judicious, able, and persevering efforts, will not ensure success, and yet reward is in any measure made to depend upon it, in that very measure, it will depend on something with which our personal qualities, character and exertions have nothing to do. Now I think that reward thus conferred is, to the apprehension of our natural reason and sense of equity, bestowed capriciously, wantonly, arbitrarily and unjustly. Or rather, indeed, what is so conferred cannot properly be called reward at all.

It is something bestowed for nothing. The success was nothing that was properly produced by him to whom it fell to be successful. Before success crowned his labours, and when it crowned them, he was, by the supposition, in possession of no one internal, inherent or personal excellence, to which his brother could not make as fair and full a claim as himself. And yet for the event of success, with which the personal agency of the one had no more to do than that of the other; which depended on a power exterior, and equally and perfectly beyond them both, the one is to receive a reward, and the other not. He who was not successful, might as properly have been so as he who was; and he who was, had no more to do with it, than he who was not; yet the one receives as a reward what is denied to the other. If our natural reason and sense of equity do not pronounce this procedure to be unjust, I can scarcely conceive a case, in which they would give such a sentence.

It is readily admitted, that among men it is usually success rather than desert, which receives a reward. But it is believed, that this always proceeds from ignorance or injustice, or from both united. To show that such is the fact, let us suppose the following case. A father has two sons, to whom he assigns a service to be done for himself, with the expectation on their part of a just remuneration for what they shall do. The service is performed, and the father admits, that the one son has been just as capable, faithful, and persevering, as the other; but the one has been more successful than the other; I put it to my opponent whether the father, in these circumstances, ought to remunerate the successful child more than his brother: whether, if he did, the child who received the less reward would not think, and every equitable person think with him, that a hard, unjust, and cruel award has been made. On the contrary, suppose the father to say to the unsuccessful son, "You have not been as much favoured in the event of your exertions as your brother; but this was no fault of your's; you did in all respects as well as he, and therefore I reward you equally with him." Would not all impartial persons, would not the successful child himself, if he possessed a proper temper, approve and commend this as an equitable decision?

In reply to all this, however, it is probable that my opponent will be ready to remark, that the apostle Paul declares, that he "obtained mercy of the Lord to be faithful," and that the scope of scripture manifestly shows, that fidelity in the gospel ministry is as much the gift of God as

success itself; and that if he reward his own gift of fidelity, he may also reward his own gift of success: this is certainly specious; and yet, if I mistake not, it is no more than specious; it is not solid and conclusive. To demonstrate this, let it be carefully observed, that in whatever way fidelity is obtained, it is, when obtained, a personal possession, a personal quality, a personal excellence, and as such precisely it is viewed and treated, when it becomes the subject of reward. But success is never a personal possession, a personal quality, a personal excellence, and therefore differs essentially from the other; and cannot be the subject of reward. Fidelity, howsoever obtained, is a christian grace. But success is no christian grace. It always remains simply a gift or act of God. In a word, fidelity is man's, success is God's. This distinction is most pointedly and clearly kept up by the apostle Paul in the passage already quoted: "I have planted, Apollos watered, but God gave the increase." Here planting and watering are recognised as the acts of man, the increase or success is stated, and in the way of contradistinction, to be simply the act or gift of God. And the same idea is repeated and fortified in what follows: "So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." That is, in the matter of success man has no immediate agency, no personal propriety, he is, and always remains, absolutely nothing. God is here to be considered as acting by himself; he and he only has to do with success. To say, therefore, that success will be rewarded, is to say, that man will receive a reward from God for one of his own acts. No one can more sincerely believe than I do that the entire reward of every believer will be of grace. It will be in virtue of his union with the Saviour as the meritorious cause; a union produced by the sovereign grace of God conferred upon him; and every grace that shall be rewarded is entirely the divine gift. Still, however, it is a gift that has had an effect in making the believer possess a personal character and excellence, and in making him active in his Saviour's cause. This, I apprehend, is to decide *the measure* of his reward. Such is the determination of God, and such the dictate of equity. For to apportion reward in any measure or degree, without regard to personal character and excellence, is, as far as I can see, an act that must always appear to us arbitrary, capricious and unjust; and since success is, in no measure or degree, a man's personal character or excellence, it can, in no measure or degree, be the subject of reward.

TO A FATHER OF A FAMILY, ON HIS NEGLECT OF THE RELIGIOUS INSTRUCTION OF HIS CHILDREN.

DEAR SIR,

I HAVE long beheld with pleasure your numerous family, so healthy, so playful, and good-humoured, and have often thought that you have peculiar reason for gratitude to that kind Providence which has blessed you, in this respect, above most of your neighbours. But love to your soul constrains me to say, that, of late, I have begun to alter my opinion. Suspensions that you are inattentive to their religious instruction arose in my mind, from having incidentally found them without doors at play on the evening of a Lord's day; and certain circumstances, which it is unnecessary for me, at present, to mention, have confirmed them, and suffer me no longer to doubt that you are extremely negligent of this most important branch of parental duty.— Under this impression, I am unable to congratulate you, as I otherwise would, on the flourishing condition of your family. My heart is touched with compassion when I reflect, that such a number of beautiful promising young creatures, are committed to the charge of a parent who cares not for their souls; and who, while he labours with exemplary diligence to have them comfortably settled in the world, seems to have forgotten that it is a higher duty which he owes them, to labour for their spiritual and eternal welfare. Nor can I be insensible to the awful guilt which you are contracting by your infidelity to God, and to them; for while your negligence may prove fatal to your young charge, you are preparing for yourself the bitterest regret and the deepest misery; and if, through the divine mercy, you alter not your course, may, in the issue, find reason to conclude, that it would have been a kindness to you had God either refused you the blessing of children, or taken them from you in infancy.

You will do me great injustice, if you should suppose that I mean to charge you with that dreadful crime, want of natural affection to your children. I know that you love them. I have seen the most unquestionable proofs of the warmth of your affection for them; and am persuaded that there is no toil to which you would not submit, no suffering which you would not endure, to extricate them from any imminent danger, or to procure for them any necessary comfort. What I accuse you of, is indifference to their best in-

terests. Your affection flows in much too narrow a channel. It pours its full stream upon their temporal concerns; it wastes itself upon their health, their maintenance, their education, their future establishment in the world; it never spreads itself abroad to pour any of its copious treasures on their spiritual estate. This it suffers to lie uncultivated and waste; and while you are delighted with the prospects which are daily opening, through your affectionate care, of their future respectability in society, you seem to be unconscious of the unpromising appearances, through your negligence, of their ever attaining respectability in the church, or a happy settlement at last in the land of immortality. While you act thus can I call you kind? Can I say that you love your children? Ah, no, Sir, you are really unkind; you are cruel; with all your affection for them, you treat them as if you hated them. You suffer them to grow up in ignorance of God; you make no attempt to impress their consciences with the guilt and misery of their natural condition; you never recommend Christ to them as their only Saviour from everlasting ruin. Your rising family starve, and though you can, you will not tell them where to find the bread of life; they rush, unconscious of it, on everlasting destruction, and though you cannot be ignorant of their danger, you will not put yourself to the trouble of warning them; and what more decisive proof could you give of want of feeling, what greater injury could you do them, were you to waste in riot what ought to feed and clothe them, and in your fits of intoxication to beat and abuse them?

Had you been a person ignorant of the principles of religion, or had you ever given me reason to conclude that you had embraced those principles of infidelity which are now so prevalent, your inattention to the religious instruction of your family would have excited in me no surprise. But when I consider that you are capable to instruct them, and make the customary professions of religion your conduct, I confess fills me with astonishment. To what shall I ascribe it? To mere indolence of temper? Your well known activity in the line of your profession forbids me to make such an apology for you. Or to the extreme hurry of worldly business, which requires all your time, and engrosses all your thoughts and attention? Although I fear that there is more truth in this than is consistent with your own personal safety, yet I am unwilling to suppose that you have suffered yourself to become so much the slave of the world as not to have leisure, at least on the first day of every week, for at-

tending to your own spiritual concerns, and those of your children. Even the slave has the Sabbath allowed him as a holy-day. When most distracted by the concerns of time, we have, in the divine mercy, one entire day in seven given us as a respite from its drudgery and carking cares, in which we are permitted to breathe a freer air, and to occupy ourselves in nobler affairs, of which it is both our crime and our misery if we should suffer the impertinent intrusions of the world to rob us, and which we never devote to the purposes for which it was given us, when it is not employed in the most serious attention to matters of spiritual concern.— What can prevent your diligence, on this day, in the instruction of your rising family? Nothing, I am sure, which your own conscience can justify; nothing but want of inclination. Forgive me when I say that you tempt me to suspect that you are yet a stranger to the power of divine grace on your own heart; for I confess that I am unable to explain, how it is possible for a person to know the infinite value of his own soul, and to make no account of the souls of his beloved offspring; to experience the grace of our Lord Jesus Christ himself, and not to interest himself that those whom he dearly loves may become partakers of the same felicity.

I trust you are not deliberately indifferent whether your children be saved or perish. You, doubtless, as often as you think on the subject, wish them to be happy in the next world as well as in this. But how do you imagine that they shall be so, if you neglect all the means which are appointed for securing their welfare? Your children cannot attain eternal life without walking in the way which leads to it; and how can they walk in it, if the way is not shown them, The knowledge of the true God and of Jesus Christ, whom he has sent, is not innate. We must learn it from the scriptures, for in them alone God reveals the method of his grace for the salvation of lost mankind. Your children may, indeed, obtain acquaintance with Christ in their maturer years, though you should totally neglect them in youth; for God often shows his compassion to the souls of those on whom their parents had no pity. But who, think you, are, humanly speaking, most likely to attain the knowledge of Christ in future? Those who were instructed in the great doctrines of revelation, and had them impressed on their consciences, in youth? or those who never had the scriptures put into their hands, nor the truths contained in them communicated to them in their earlier days; Common sense and common observation furnish an answer. Teach chil-

dren the principles of religion with ever so much care, and it is possible they may, when grown up, neglect and despise all that they were taught; for there is no absolute certainty that those who have been trained up in the way in which they should go, will not, when old, depart from it. But suffer them to grow up to maturity without the knowledge of them, and whatever natural capacities they may possess, they will, in all probability, continue as ignorant of every thing peculiar to christianity, as the Arab of the desert, or the untutored Ethiopian. What else, indeed, can be expected? The natural inclinations of the heart are not to seek after God.— Besides, those who have been neglected in youth cannot be supposed to see the importance of religion, or to make the knowledge of it any object of their serious pursuit. In whatever they engage, the great concern is commonly neglected. The avocations of the world occupy their time; its amusements dissipate their minds; its sinful pursuits harden their hearts. They are left without good principles as the means of guarding them against the seductions of sin. The ground, for want of cultivation, gets over-run with briars and thorns, and those who might by early care have become eminently useful in the world and the church, not unfrequently gratify their passions without controul, disturb society by their vices, and at last perish miserably without hope. Mark, Sir, the probable consequences of your inattention, and tremble. You expose them to the awful danger of perishing through lack of knowledge, and bring their blood on your own head.

From what I can learn, the religious instruction of your children is the only part of their education which you neglect. You know of what importance it is to youth to be early instructed in those branches of learning which may be subservient to their future advancement in the world, and especially in those which are necessary for the stations in society which they are destined to fill; and you act on this persuasion in giving your children the best education which your circumstances permit. I commend your prudence. You do more for their future benefit by laying out your money in this manner, than by hoarding a much greater sum to be enjoyed by them after your decease. But is this prudent and kind, and is it not an object of much higher importance to have them taught the fear of the Lord? Is it of so much consequence in your eyes, that they have such an education as will, if improved, enable them to act their part in society with propriety and credit, and of so little to have them trained up in the nurture and admonition of the Lord? To yourself I appeal, if religion be not the one thing needful

for young and old ; the great business of life, to which every other concern ought to give place as infinitely inferior, and which, if neglected, must ensure everlasting and irretrievable loss. What then can be more preposterous, than to teach your children with care, and at great expense, what may be useful or ornamental to them as members of civil society, while you suffer them to grow up in ignorance of all that interests them as the subjects of the divine law, and as creatures who must appear at the divine tribunal ? Every argument which justifies your conduct in sending them to school to acquire any of the ordinary branches of education, operates with peculiar force to condemn your inattention to their immortal interests. You are self-condemned, while you pay such attention to the less, and neglect the greater and more important. Where, let me repeat it, for I wish you to be impressed with it, where is your love to them, when you treat them so cruelly ? I would account you, you would account yourself a monster, devoid of every amiable feeling of human nature, if, having it in your power, you should neither feed your children nor clothe them ; if you should not even fly at the first alarm to their deliverance, when you saw them in any imminent danger of their lives. But what is the body to the soul, or what time to eternity ? And are you not, in fact, more unnatural when you care not for their nobler part ; when you are indifferent how it shall fare with them through eternity ; when you will neither instruct them yourself in the great principles of religion, nor put them under the tuition of those who would endeavour to supply your lack of service ?

Your children are not, indeed, far advanced in life ; and you, perhaps, apologise for your inattention hitherto, by alledging that there is not much time lost, and that it will be soon enough to talk to them on the subject of religion when their judgment is more matured by years. But let it not be said, that religious instruction is unsuitable to the years and capacities of children who are found capable of acquiring any other part of knowledge. There is nothing in the first principles of religion which they are not capable to form some idea ; they may, at least, retain them in their memory ; and if we should postpone our instructions either on this or other subjects till the judgment is capable of discerning all their importance and utility, we should delay instruction till it is more than time to act, and till the mind, occupied by other subjects, is less capable of making much proficiency. Religion should be the first and the last of our studies. Are your children so young as to disco-

ver no propensities to evil; and are they then too young to be told their danger, and to be informed of the means of their safety? You are not ignorant that human nature is depraved; that the seeds of all those vices which spring up in the life, are sown in our hearts in the womb; and that example, instruction, advice, and correction, are all often found insufficient to curb our propensities to evil, and persuade us to follow what is good. What, then, is to be done? Shall we suffer those propensities of the young to evil to acquire strength by habitual indulgence, before we judge it time to begin to employ any means to correct them? Must the disease be suffered to become inveterate, before we think it proper to apply an antidote? Must a soil so much disposed to run wild, be neglected till the weeds have struck their roots deeper, and sprung up into luxuriance? No, certainly; the noxious weeds of sin, which are sown in the human heart, must, if possible, be rooted up as soon as they begin to appear, and means must be employed to prevent the growth of those which have not yet raised their heads, and cause them to perish in the soil. And what means more proper or promising than the early instructions and wholesome counsels of a parent who fears God? Be this, I entreat you, your study. Remember that folly is bound up in the hearts of your children; that they went astray as soon as they were born; and that every day temptations are presenting themselves to them to lead them farther astray, and to fortify their hearts more against all impressions of religion. Endeavour to anticipate Satan and the world. Give them not, by your dilatoriness, greater advantage than they already possess, to effect their everlasting ruin.

I assure you that the longer you delay commencing their religious instruction, the more difficult you will find the task when you attempt it, and the less hope will you have of success. The period of youth is the spring of life, and when the proper season for casting in the good seed is suffered to pass, there is little reason to expect an abundant harvest.—Who knows not that, when the earlier years of life are neglected, it is more difficult to make youth proficient in any branch of education? Accustomed to idleness, they consider the labour of learning, which, if begun earlier, would have been a pleasure, as an intolerable burden. Habits of idleness are contracted—a thousand vanities take possession of the imagination and the heart, and a distaste, an aversion, is conceived against education, as intruding on the time, which, to the vain mind of the inexperienced youth, would

have been otherwise more agreeably employed. Even when persons, arrived at riper age, see their folly in having neglected their education in youth, they are either prevented by the apprehension of its difficulty, or by the occupations of the world, from redeeming what was lost; or they proceed with much greater labour, and after all never, unless when endowed with superior talents, make any remarkable proficiency. For your own sake, therefore, if you ever mean to attempt the religious instruction of your children, begin soon. You will have an easier task; you will have greater prospect of success. You will bend the young twigs in the direction you wish with ease; but if you suffer them to retain their present position for a few years longer, they will defy your strength, and rather break than bend.

But this is not the only consideration which I wish you to keep in view. You flatter yourself that your children have yet many years to live, and prudence requires that you should look forward to the period of their manhood, and endeavour in youth to sow a seed which may spring up after many days to reward your toil. Of this, however, you have no certainty. You know not, whether they shall ever arrive at the stature of perfect men. The seeds of mortality are in their constitution; disease or accident may cut them down long before they are fully ripe, and an early death blast your fairest hopes. What is to become of the young sinner who dies in his sin? how is it to fare with him in the world of spirits, into which death introduces him? If he die a stranger to the grace of God, he must die without hope, and can never enjoy a portion among the just. Is this nothing to you? Are your children exposed to such danger, and will their unfeeling parent not take pity on them? will he who begat them sit still and see them perish? Oh, be not so hard hearted. Tell them of the evil of sin which is able to damn their souls; tell them of that blessed person who can save their souls from death. They may die young, and not perish, however negligent you should be; for God may graciously visit their young souls, though you should never introduce them to him. But will this diminish your guilt? will this exculpate you from the grievous charge of infidelity to their souls; and how dreadful must your account be, should it appear against you in the day of judgment, that God gave you children whom you chose not to give back to him, and that, though you professed to devote them to him in infancy, you never attempted to recommend him to them, who only could be

the guide of their youth, nor to lead them to him as the rock of their salvation !

The subject is painful to me, and must be so to you ; yet, before I conclude, permit me once more to remind you, that the God who gave you children, committed to you the important charge of rearing and educating them. He gave it you in charge, to watch over their eternal interests. He said to you, as Pharaoh's daughter said to the mother of Moses, take these children and nurse them for me. Let me intreat you to be faithful to the trust committed to you : give them your best advice, your most serious counsels : labour to instruct them in the first principles of the oracles of God : say to them by precept and example, *This is the way walk ye in it.* Give them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little, as they are able to bear it. Give not over, though you should observe little present fruit. In the morning sow thy seed, and in the evening withhold not thy hand ; for thou knowest not whether shall prosper, this or that, or whether both shall be alike good.

But if still you are determined to neglect this great duty, look forward to the consequences. You anticipate in imagination a time when your children will be an honour and a comfort to your old age. But your fond hopes may be disappointed ; and what will be the feelings of your mind, when you reflect that their misconduct is occasioned by your sloth, if you should live to see them rushing on ruin, and cannot wash your hands of their blood ? God forbid that you should ever suffer the misery of those parents, whose negligence of the religious instruction of their children is punished by their ingratitude, their disobedience, their contempt ; who are tormented by their passions and extravagance, and are constrained to say, All this might have been prevented had I done my duty. And still more, may you never suffer the inexpressible horrors of being upbraided, not only by your own conscience, but by the fruit of your body, in the world of spirits, as the murderer of their souls !

I have only farther to express my unfeigned desire, that what in the spirit of love I have written you, may produce the effect for which it is designed, and that you may be excited by it to imitate Abraham, whom God commended for his pious care in the instruction of his family ; and to subscribe myself,

Your faithful friend,

MONITOR.

From the Assembly's Missionary Magazine.

RECENT COMMUNICATIONS FROM INDIA.

To the Christian congregations in the United States, who have contributed their aid towards the translation of the Sacred Scriptures into the languages of the East.

DEARLY BELOVED BRETHREN,

AMONG those principles implanted in the heart by the Holy Spirit, none is more amiable, more fully demonstrative of our being made partakers of the divine nature, or productive of more happy effects, than that of christian love. This removes all distance of place, overlooks all peculiarities of name and denomination; and unites in the firmest bonds all those who serve the same Lord, causing them to bear each other's burdens, and to participate with delight in those labours of each other which have for their object the glory of the redeemer, and the welfare of mankind.

These ideas have seldom been more fully impressed on our minds than when we heard of that instance of christian liberality and attachment to the cause of the Redeemer, which you have exhibited in aid of the translation of the sacred scriptures into the languages of the East. Employed in a part of the globe so remote from you, and personally unknown to most of you, judge what were our feelings when we heard that you had, without the least solicitation on our part, interested yourselves in so effectual a manner, in that arduous yet delightful work, in which the Lord has bidden us engage for the sake of his people yet to be gathered from among the heathen.

For this display of christian philanthropy we entreat you to accept our warmest thanks, not merely on our own behalf, but in behalf of those heathens, who, though at present unconscious of your compassion towards them, shall, nevertheless, bless you to all eternity, for having thus contributed to unfold to them the pages of everlasting truth.

It will give you pleasure to hear that the Lord has so smiled upon this work, as to enable us to put to press versions of the sacred Scriptures in five of the eastern languages, the Shanscrit, the Hindoostanee, the Bengalee, the Mahratta, and the Orissa; and to go forward in preparing versions in five more of these languages, the Chinese, the Persian, the Telinga, the Guguratee, and the languages of the Seiks.

In this laborious and extensive work, we derive very great encouragement from the countenance and support of our

dear christian brethren in America, as well as in Europe; and we beg leave to assure you, that every degree of support afforded shall be applied to the furtherance of the work in the most faithful and economical manner.

We remain, dearly beloved brethren, most affectionately yours in our common Lord.

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| <i>W. Carey,</i> | <i>J. Chater,</i> |
| <i>J. Marshman,</i> | <i>Joshua Rowe,</i> |
| <i>W. Ward,</i> | <i>Wm. Robinson,</i> |
| <i>R. Mardon,</i> | <i>Felix Carey.</i> |
| <i>J. Biss,</i> | |

Mission-house, Serampore, Oct. 14th, 1806.

TO CAPTAIN BENJAMIN WICKES, SEN.

VERY DEAR BROTHER,

WE cannot bid you farewell again (perhaps for the last time, as it respects some one, or more, or all of us) without feeling anew all those sensations which have bound you to our hearts by no common ties. We know what a large interest we have in your heart, in your prayers, and in your efforts; and oh! dear brother, we are sure you are in our hearts to live and to die with you. Whatever changes the dispensations of an all-wise Providence may make among us, and to whatever parts of the world you may be carried in any future voyages, we cannot forget you at a throne of grace, and we will cherish the hope of seeing you again and again with fresh cargoes of missionaries.

Think, dear brother, what the king of Zion has done for India, since you first, in 1799, brought out missionaries; not merely by our means, but in a variety of ways: what a progress in the translation and distribution of the word of God into so many languages spoken by so many millions of men; how many thousands of missionary tracts have gone all over Hindoostan, how many natives have been baptized, and some landed safe in glory; what a broad foundation laid for the future extension of the gospel; what an increase of missionary strength, Episcopal, Independent, and Baptist, beside the number of native itinerants. How emphatically true respecting India, "Behold the fields are already white for the harvest." Let this be acknowledged as a constant and infallible proof that you have not run in vain, neither laboured in vain.

We are not insensible of the many painful exercises through which your unerring Saviour permits you to pass. We

sympathize with you very sensibly: yet we know how much these exercises have strengthened you, and produced in you a rich experience of the deep things of God. We pray that your strength may be always equal to the day of trial. May the God of all consolation be with you continually; support you under every trial; guide you with his unerring counsel, and finally bring you and us, and many Hindoos to his eternal kingdom. What a meeting! What a sight will that be!

Finally, dearest brother, we engage again with you to be the Lord's, and to give ourselves, our all to his service.— We give you this as a token of our sense of the many, very many obligations we owe you; of the entire oneness of heart which subsists, and which will forever subsist, betwixt us, and of the tender concern which we feel at parting from you.

We are, dear brother Wickes;

Your very affectionate brethren and sisters,

| | |
|----------------------|----------------------|
| <i>W. Carey,</i> | <i>M. Carey,</i> |
| <i>J. Marshman,</i> | <i>H. Marshman,</i> |
| <i>W. Ward,</i> | <i>M. Ward,</i> |
| <i>R. Mardon,</i> | <i>Rhoda Mardon,</i> |
| <i>J. Biss,</i> | <i>H. Biss,</i> |
| <i>W. Moore,</i> | |
| <i>J. Chater,</i> | <i>Ann Chater,</i> |
| <i>Joshua Rowe,</i> | |
| <i>Wm. Robinson,</i> | <i>E. Robinson,</i> |
| <i>Felix Carey.</i> | |



[Several references will be found in the following communications, to some obstructions which the British governmental agents in India have given to the missionary exertions which are making there. The preceding letter will serve to explain the nature and cause of these obstructions. Some of our readers may need to be informed that Serampore, fifteen miles only from Calcutta, is a Danish settlement, where the missionaries are both protected and encouraged in their work, and where the 'mission house' is erected. Captain Wickes being informed that the missionaries whom he last took out might meet with something unpleasant if he landed them at Calcutta, to which he was bound, carried them immediately to Serampore. The British superindant wrote to the Danish governor of Serampore, inquiring about the missionaries, and whether he considered them as under the protection of the Danish government. The Danish governor returned the following answer.]—*Assembly's Mag.*

TO C. T. MARTIN, ESQ. MAGISTRATE.

Sir,

I HAVE been favoured with your letter of the 12th inst. informing me that Messrs. Chater and Robinson, two missionaries recently arrived at Serampore in the American ship Benjamin Franklin, had, among other papers, produced a certificate with my signature, stating that they reside at Serampore under the protection of the Danish flag, and in consequence thereof you wish to be informed at whose suggestion, and under whose patronage, these gentlemen left England, or whether they have come out under the promise of protection from any person on the part of his Danish majesty.

With regard thereto I beg leave to inform you, that some years back, and at a time when several members of the Baptist society took up their residence at this place, the former chief, now deceased, colonel Bie, reported to his superiors in Europe their arrival, and that an additional number of them might be expected hereafter, requesting, at the same time, permission for them to stay, as they appeared not only to be good, moral, but also well informed men, who in many respects, might be useful to this settlement; upon which an order was issued to the chief and council, dated Copenhagen the 5th of September, 1801, not only granting full permission for them to establish themselves here, but also to protect them, not doubting but they, as good citizens, would pay due obedience to our laws and regulations.

The certificate granted by me is founded upon this high order, and as Messrs. Chater and Robinson were represented as belonging to the mission society (which is really the case), I have acknowledged them as such, and extended the protection to them. The persons alluded to, can, therefore, not be considered as refugees or poor debtors, merely under a temporary protection, but must be looked upon as countenanced and protected by his Danish majesty himself, as long as they continue to live in a settlement subject to his crown, and are found to pursue only their respective professions, without attempting innovations, which I, from their uniform good conduct, have reason to expect will never be the case.

I have the honour to be, &c.

TO MR. JOSEPH EASTBURN, PHILADELPHIA.

Dear Brother,

CAPTAIN WICKES tells me that I am a letter in your debt. Excuse this omission, of which, indeed, I was not conscious. Our dear captain can tell you how full our hands are. I have been reading a proof now, till my eyes smarted so that I was induced to throw myself on the couch to rest them. I now begin to write to you.

By this voyage of our dear captain, we have received in comfort two brethren and their wives; and we are now eleven missionaries. Except brother Chamberlain, we are, also, all at Serampore. You know the English company don't like the Hindoos to be converted, and it is a part of their charter that they will not do any thing to change their religion. They, also, allow none (except by sufferance) but their own servants to settle in the country. We have been, also, lately prohibited by the governor from interfering with the prejudices of the natives, either by preaching, distributing tracts, sending out native itinerants, &c. In short, the governor said, as he did not attempt to disturb the prejudices of the natives, he hoped we should not. Thus, if we were to obey this request, in its literal meaning, we must give up our work altogether, and instead of wanting fresh missionaries we might reship those we already have. But it is impossible to do this. We avoid provoking the government, but we dare not give up our work at the command of man. We have written home on the subject, and sought relief from these painful restrictions, but what will be the result we know not. In the mean time our junior brethren are getting the languages, and as soon as we can place them in separate stations, we shall. At present the gospel sound has spread so extensively that we have now more inquirers than we have in general. Our native brethren, too, are not idle.

The school, translations, printing, college, &c. &c. are concerns so weighty that there is no appearance of the governor's restriction at the Mission-house. All is bustle here, morning, noon, and night.

This is the time for you, American christians, to pray for the Serampore mission, for God only can open to us an effectual door. "He openeth and no man shutteth."

"For when his servants have his cause to plead,
Nor seas, nor mountains, can their course impede,
Infernal powers are silent at his nod,
Heaven, earth, and hell exclaim, this is the Son of God."

Brother Wickes will give you all the news about us. He has had his times of dejection and refreshment among us.— He seems dearer and dearer to us every time we see his face.

I am, my dear brother,
Your's very cordially,

W. WARD.

Serampore, October 15th, 1806.

TO ROBERT RALSTON, ESQ.

Serampore, October 16, 1806.

Very dear Sir,

By the Benjamin Franklin we have had the happiness of receiving our brethren Chater and Robinson, and our three sisters in safety. The kindness shewn them by our long-tried, and most invaluable brother, captain Wickes, made their passage truly comfortable.

By a letter received by captain Wickes since his arrival here, we perceive it is your wish not to derive any advantage whatever, from our brethren and sisters coming out passengers.

We have also received the first dollars by the ship Bainbridge, and your letter containing an account of that and the second quantity of dollars. We have heard with gratitude of the generosity of several individuals respecting the procuring and forwarding these benevolent aids to the translations of the word of God. We have also heard of your many personal exertions to promote the subscriptions throughout the United States.

Very dear sir, we feel ourselves incapable of expressing our sense of these many marks of christian love. We doubt not but the great Head of the church looks down with peculiar pleasure on these disinterested proofs of love to him and his cause on earth: and we hear him saying (of you and a great many) of the distinguished friends of this his cause, "Verily I say unto you, they shall in no wise lose their reward." We know, sir, you do not work *for* reward; but the approbation and smile of Jesus is better than life itself; and this is our joy, that those who express their love to us, for the sake of the cause in which we are engaged, so far as it is under the influence of the divine Spirit, shall be rewarded, though we are not able to do it.

Accept then, very dear sir, these our united and hearty acknowledgements, in the name of our great Master, and be

kind enough to make them acceptable to the owners of the Benjamin Franklin, and other friends who have stepped forward respecting the translations.

Captain Wickes, who when here, is always one of us, will communicate to you all our state, internal and external.— The cause is making progress, though we are constantly taught that it is not by might, nor by power, but by the Spirit of Jehovah.

We are, dear sir,

Your very affectionate and obliged servants.

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|---------------------|----------------------|
| <i>W. Carey,</i> | <i>J. Chater,</i> |
| <i>J. Marshman,</i> | <i>Joshua Rowe,</i> |
| <i>W. Ward,</i> | <i>Wm. Robinson,</i> |
| <i>R. Mardon,</i> | <i>Felix Carey.</i> |
| <i>J. Biss,</i> | |

TO THE SAME.

Very dear Sir,

YOUR kind favour I received by Mr. Bayley of the Bainbridge, and your second by the —, giving an account of a further sum of two thousand dollars generously collected in America for the purpose of assisting us in the translation of the word of God into the Eastern languages. I need not say that this and what we received per the Bainbridge, shall be faithfully applied to the purposes for which it was sent. A public letter from our whole body will inform you what we have already done, and what we are now doing.

What a mercy it is that we may be permitted to do any thing for Christ, and that he does not reject us and our offerings too.

I have no need to say much about our affairs, because our dear friend, captain Wickes, will inform you of all things, much better than I can do by writing. Suffice it to say that the work of God is gradually going on, few ordinance days occur without some addition from among the heathen, and inquirers frequently come from different parts, some of whom not only seek, but find. We have met with some obstructions from government, which are to us highly afflictive; but, I trust, a gracious God will cause all these things to work together eventually for the furtherance of the gospel.

There are some very encouraging stirrings in Calcutta. Till our public preaching was stopped there was a large bo

dy of the natives daily attending on the gospel; and since the prohibition, some Armenians and Portuguese have taken so decided a part on the side of the gospel, that one of them is fitting up a part of his house for the express purpose of having preaching in it to the Hindoos, and another house has been, also, opened by another man through their suggestion. These are circumstances which give us great encouragement, and will, I hope, be the occasion of great good.

I am greatly obliged to you for your readiness to serve our friends Maylin and Fernandez. This we all regard as a kindness shown to ourselves.

Our dear brother Biss has been long afflicted with an induration of the liver, a disease very common, and often terminating in death, in this country: This excepted, we have all a good state of health.

How it rejoices my heart to hear such good tidings from America. I find that there are still very glorious displays of divine grace in many parts, and that the greatest part of those awakened in the late remarkable revival, turn out well: nothing will so effectually silence all objections to the work, as the suitable conduct and conversation of those who were the subjects thereof.

I am greatly pleased with the many attempts to spread the gospel through America, by itinerancies, and missionary excursions. The journals published in the Magazine were to me a treat indeed. I hope that the spirit of missions will increase a hundred fold throughout the United States.

Pray, has a mission to St. Domingo ever been thought of? It is a very desirable thing that the inhabitants of that extensive island should hear of and know Him who can make them *free indeed*.

Pray remember me very affectionately to all those who inquire after me, or any connected with me and cease not to remember, at a throne of grace, the cause of the Redeemer in India, and one who is your's very affectionately.

W. CAREY.

Calcutta, 28th October, 1806.

EXTRACT OF A LETTER TO THE REV. DR. GREEN.

Reverend and dear sir,

You will be pleased to hear that the Lord has not forsaken us; but still continues to own our humble and weak efforts to promote his cause in this land. Within about twen-

ty months past we have baptized nearly fifty of those who once bowed down to dumb idols, the greater part of whom, by their walk and conversation, afford us a degree of pleasure peculiar, perhaps, to persons in our circumstances.

We have, also, the happiness of seeing not a few of them our helpers in the work of the Lord. Had you been present this evening you would have felt pleasure of no common kind, while joining with us in giving the parting benediction to *six native brethren*, going to carry the news of life to their perishing fellow countrymen.

It will be acceptable to the friends of God and man, with you, to hear that their generous exertions to forward the translations of the sacred scriptures into the Indian languages, are not in vain. The Lord is greatly enlarging us in his work, and that in such a manner as leaves no doubt whether it be his hand or not. The New Testament in *five* languages, is now in the press; the Bengalee, the Hindoostanee, the Mahratta, the Orissa, and the Sangskrit languages; and translations in *five others* are going forward successfully. Among these the goodness of God respecting the Chinese, demands particular acknowledgments (when we consider the number of souls interested) in giving us so able and judicious a translator in the person of Mr. Lossar, and in enabling some of the younger branches of the family to make so rapid a progress in the Chinese language and characters, as well as in the originals of the scriptures, that the most pleasing prospect is afforded of the sacred oracle's being one day, not only wholly translated into that extraordinary language, but of this translation being so fully revised, and compared with other writings, in the language, as shall remove every doubt of its fidelity and accuracy. With the most cordial regards to our honoured christian brethren with you,

Reverend and dear Sir,
Very sincerely your's,

J. MARSHMAN.

Serampore, November 4th, 1806.

P. S. It can be scarcely necessary to add, that an occasional line from you, describing the state of the Redeemer's cause, will be a source of pleasure, and esteemed a peculiar favour.

Letter from Captain Wickes to Mr. Joseph Eastburn, Philadelphia, received a few days before the Captain's arrival.

Calcutta, October 16th, 1806.

MY FRIENDS,

I WROTE you some few days past, informing you of such of my proceedings as were worth your notice up to that time. I shall now mention some things that have taken place since, and conclude for this voyage. I went to the mission-house last week, and was present at two very interesting scenes. On Thursday night I sat down to a supper where there were ranged on one side of the table fifty-one converted natives, men and women, among them seven Bramins and three Faquers; on the other side there were three evangelical church ministers, and all the church of white people at Serampore. The supper consisted chiefly of rice and fruit, dressed in various ways; some eating with spoons and some with the fingers. When all were filled, the natives sang a hymn in their own language, and the white people sang another in their's; then the natives sang another, arose from the table and departed. Behold, my friends in this scene, the power of the gospel; it has effected what all the powers on earth could not have done, even in the outward appearance; much less could any human force, or policy, influence the heart to that union and fellowship which was manifested among us, for there were four or five different denominations of christians among the white people, all united, as one man, in promoting the interests of the dear Redeemer in this part of the world, and bearing their testimony to his truth. On Friday night I went with the missionaries at Serampore, and one from the London mission, to a large pagoda, where we met four church ministers, who all united in prayer and praise for the spread of the precious gospel until a late hour. O that the time may soon come when all their idol temples shall be turned into houses of delightful prayer and praise to the true and living God, and all their idols given to the moles and to the bats. May we not hope that this is taking place; do not these things indicate strongly that God is about to fulfil his promises of mercy and grace to his church? Surely they do; and our hearts ought and must rejoice in them. *Hallelujah!*

Your friend,

BENJAMIN WICKES Sen.

TO REV. DR. RODGERS, PHILADELPHIA.

MY VERY DEAR BROTHER,

YOUR welcome letters by captain Josiah and Doctor Norcut, I received in due time.

I will try to send you all the Indian news I can recollect, but as my memory is bad, and I never keep memoranda, I fear it will be very defective.

1st. The mission family. We have reason to bless our gracious God forever, for the attention which he has paid to us as a family; we live in love; each one, it is true, has his foibles, and faults, but we see so much in each other to love, and so much in ourselves to hate, that we are enabled to live in the practice of mutual affection towards each other. Brother Biss has had a long affliction, but is now pronounced by the physicians to be out of danger. Two new missionaries and their wives have lately joined us, who came out with our much esteemed friend, captain Wickes.

2d. The success of the gospel. Here we must lament the little that has been done; some of our schemes have been frustrated by the cruel interposition of government; God's plan however will never be disconcerted by the malice or cunning of men. HE MUST INCREASE, and notwithstanding all the opposition of men, or evil spirits, there shall be no end of the increase of his government and peace. We have now in our connexion twelve Europeans who can publish, and are employed in publishing the gospel. There are eight natives of respectable gifts, who are employed in disseminating the truths of the gospel, and several others who accompany them as helps in their itineracies, though of inferior abilities. I cannot say how many natives have been baptized, not having a list by me, but I believe it is about a hundred; some of these are dead, and some worse than dead, and excluded from our communion; yet a goodly number still remains.

Besides those already mentioned, we reckon our brother Fernandez, now ordained pastor of the church at Dinajepore. Our brethren Forsyth and Edmonds, (Presbyterians) and five pious clergymen of the church of England.—Three of these have lately arrived; they are all on the best terms of friendship with us, and those whose appointments are in the country, labour hard for the conversion of the heathen. We also have great assistance from pious Europeans who dwell in different parts of the country, and who are glad to afford shelter to our native brethren, when they go to those parts to publish the gospel.

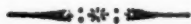
From all these circumstances I conclude that the Lord is on his way, and that the cause of truth will prevail, and is now prevailing. I know that no saving effects will ever be wrought without the influences of the Holy Spirit. I also know that thousands are praying for his influences to attend our labours.

3d. The translation of the scriptures. Since we first mentioned the plan of translating into different languages, a great change has taken place; the plan has been greatly enlarged a good subscription has been procured in this country to aid it, and more is expected. The liberality of the American and British churches has greatly encouraged us, and in proportion to our encouragement has the object appeared important to us. The printing of the Bengalee is far advanced; that of the Mahratta, Hindoostanee, Oorissa, and Sangskrit is begun; and the translation into Persian, Gujerattee, Telinga, Chinese, and the language of the Seiks is going on apace. We have several other languages in contemplation, but are unable to begin them yet.

I send a copy of my Sangskrit grammar, which I beg you will present to the college at Philadelphia in my name. I am glad this heavy work is finished: I expect that a second edition may be soon required, as very few copies remain.—The first volume of the Romayuna is printed but the publication is postponed for a few weeks.

I have thus endeavoured to give you a hasty sketch of our affairs: I am greatly obliged to you for the pamphlets sent by you, particularly for the sets of circular letters.—They are a most acceptable present. I feel much interest in the affairs of America. Pray write to me all the religious intelligence you can.

Give my christian love to all to whom you think it will be acceptable, and be assured that I am very affectionately,
your's. W. CAREY.



GREAT BRITAIN.

London Missionary Society.

ONE of the missions of this society in South Africa (viz. that stationed at *Klaar Water*) appears by the last account from that quarter to be in a flourishing state. The number composing the settlement is stated to be 784, of whom 80 can read. There is among them, it is said, "a great desire to hear the word of life; and numbers are brought to a saving knowledge of divine things." The mission at Zak river,

under the Rev. Mr. Kicherer, does not seem to enjoy the same degree of prosperity. A long drought had occasioned a dispersion of the settlers, and the depredations of the neighbouring Boschemen placed both the lives and the property of those who remained in imminent danger. The school, however still contained 31 children and 11 adults, and the whole number in the settlement was 103.

A free school is about to be opened by this society for the instruction of children of Jewish descent, both male and female. Grown up females of the same race, who wish for instruction, may have it at the same place from ladies, who attend daily to superintend the girls' school. *Ch. Ob.*

IRELAND.

WE formerly mentioned, that a society had been formed under the title of "The Hibernian Society," for the purpose of diffusing religious knowledge in Ireland. The committee appointed to conduct its concerns, have lately published a report, which is highly important, and ought to call forth the warmest exertions of the friends of religion and humanity, in order to rescue our fellow subjects in Ireland from their present state of barbarism and moral degradation. In the south, the proportion of Papists and Protestants is said to be 20 to one; scarcely any of the former, and few even of the latter, possess a copy of the holy scriptures. Schoolmasters are much wanted in every part of Ireland; and such is the solicitude manifested by the Roman Catholic poor for the instruction of their children, that it is believed they would be willing to send them even to Protestant schools, and to permit them to read the bible as a school book. The committee state that they have been forming a plan for instituting schools in every parish in Ireland, in which no religious tract or catechism is to be introduced, but the scriptures only. This is a great and good work; but we trust it will be superseded by the provident care of the government, which, we understand is now directing its attention, too long withheld, to this momentous object. *Ch. Ob.*

AMERICA.

Extract of a letter from a respectable gentleman, dated New-London, July, 1807.—Panoplist.

"We had a delightful day yesterday. Seven were added to our church; all of them, I trust, ordained to eternal

life. The complexion of all our late converts has been very uniform and satisfactory. Two were propounded yesterday. About ten are in a hopeful way; besides which, four children, of about twelve years of age, have all together appeared on the side of religion, with the features of a new creation on their souls. This event has given a new animation to the friends of religion. On the whole, I am inclined to think, that our awakening is on the increase."

A fine instance of impressive brevity, in a letter from an aged minister to a young lady.

DEAR BETSY,

MIND your reading, your work, your temper, your thoughts, your manners,; and how much you improve in knowledge, in humility, in patience, in resignation, and in every Christian virtue. You have much work before you, if you resolve to put into practice the above direction. And if you are disposed entirely to neglect it, why need I write any more?

Your very sincere friend,

OBITUARY.

DIED, at Brunswick (Me.) July 1807, Rev. JOSEPH M'KEAN, D. D. President of the Bowdoin College in that place.

At Newark, N. J. Rev ALEXANDER M'WHORTER, D. D. Æt. seventy-three years, senior Pastor of the Presbyterian church in that place. He lived a life of eminent usefulness, and has died greatly and justly lamented.

Verses written for a pious lady, apparently near to death, and under great despondency of mind.

1. AWAY my anxious worldly cares
Which keep me from the skies;
Fain would I break from earth away
And up to glory rise.
2. The friends whom I must leave behind
My God will safely keep;
No more, dear partner of my heart,
No more, my children, weep.

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Fain would I break from earth away
And up to glory rise.
2. The friends whom I must leave behind
My God will safely keep;
No more, dear partner of my heart,
No more, my children, weep.

3. Away ye gloomy fears of death,
For Jesus is my friend ;
That precious Saviour whom I trust
Will love me to the end.
4. The aspect and the grasp of death
Are terrible, I know ;
But through the grace of Christ my Lord
Death is a vanquish'd foe.
5. 'Tis true, alas, I've often sinn'd
Against my gracious God ;
But Jesus died to save my soul
From guilt's oppressive load.
6. Rich was his love that brought him down
To bleed and die for me :
I go with joy on wings of faith
My dearest Lord to see.

PHILANDER.

our only support in death.

1. Where is the source beneath the skies
Whence are the untaunted pleasures rise
That never will decay ?
Though in wealth and honours shine,
Destroying time will undermine
And sweep them all away.
2. To us the world and all its joys
Its vain delights and glitt'ring toys,
Will end at last in death :
Can riches make the body whole ?
Can pleasures charm the parting soul
When fate demands the breath ?
3. Ah no, there's nothing lasting here,
Our friends and all we hold most dear
Ere long will please no more :
Whate'er can give the heart delight,
Or please the taste or charm the sight,
Will all be quickly o'er.
4. Yet, through the gloom sweet comfort shines,
Lo, in the gospel's sacred lines
The cheering words appear ;
" Forsake those vain pursuits, and come
To heav'n, thy Father calls thee home,
Where solid pleasures are."