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AND  
**MISSIONARY MAGAZINE UNITED.**

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**FRIENDS TO EVANGELICAL TRUTH;**

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*Samuel T. Armstrong, Printer, Charlestown.  
1809.*

## PREFACE.

**T**HE first volume of the **PANOPLIST AND MISSIONARY MAGAZINE** is now completed. The design of this publication, and the principles on which it was to be conducted, are fairly before the public, and cannot have failed to commend themselves to the approbation of all, who delight in the honor of God and the best interests of men. These it has been our endeavor to hold constantly and sacredly in view; and, whatever judgment may be passed upon our labors in other respects, we have a testimony, we trust, in the public mind, that we have not violated the professions, with which they were commenced.

Illy prepared indeed should we have been for an undertaking of this kind, had we calculated on giving universal satisfaction, and answering fully all the wishes of all our readers. Among six or seven thousand readers, living in all parts of these States, an immense variety of particular humors, tastes, and views must exist; and an attempt to accommodate ourselves to them all would be as chimerical, as the issue of it would be mortifying. Our utmost *hope in this regard*, has been, to meet with some advantage, those feelings, desires, and objects, in which the greatest number of christians can unite, which are intrinsically the most important, and to which the circumstances of the times require the most general and vigilant attention. This hope we have the satisfaction to believe has not been altogether a vain one. If an increasing discrimination of the essential principles of the gospel and interests of the church—an increasing *union* and *harmony* among the friends of evangelical truth—and an increasing public patronage, even beyond our most sanguine expectations, may be regarded as any evidence of success in our undertaking; we pleasingly assure ourselves, that we have no occasion for despondency; but abundant reason, on the contrary, to thank God and take courage.

Happy indeed should we have been, had no necessity existed for the animadversions and censures, which, by a sacred sense of duty, we have been constrained to introduce, particularly into the department of Reviews. But,

when uncommon zeal is displayed, and unusual means are employed, to sap the foundations of the faith once delivered to the saints, and to rob the Son of God of his glory; we deem it incumbent on those, who stand for the defence of the gospel, as effectually as possible to counteract that zeal, and expose and frustrate those means. As from this part of our duty, though certainly the most painful, we hope never to shrink; so our devout prayer is, that we may ever perform it with such a spirit and in such a manner, as shall entitle us to the continued liberal countenance and support of the christian public. Fully aware, however, that this department of our work, highly important as we deem it, cannot be equally interesting to all our readers; our care will be that it shall not engross too large a share of our attention. The edification, entertainment, and profit of many is the desire of our hearts; and to render the Panoplist and Missionary Magazine as extensively agreeable and useful as we can, shall be our unceasing study.

To our numerous Patrons we tender our grateful acknowledgments; together with our fervent wishes for their best improvement and happiness.

Our obliging Correspondents, who have contributed to enrich our pages, are entitled to our particular thanks. Still in this way to do good and to communicate, we trust they will not forget.

To the Public at large we pledge our most sacred assurances, that pains on our part shall not be wanting to deserve a continued and even increased patronage. We have no private or party interests to subserve; unless the great interests of the Redeemer's kingdom come under this denomination: but a leading and principal object with us is to promote union among christians, under the influence of that wisdom, which is first pure, and then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. If successful in our designs, our reward will be abundant, and our everlasting gratitude will be due to Him, whose divine honors we would vindicate, and to whose glory our labors are most devoutly consecrated.

#### ERRATA.

The reader is requested to correct the following errors in the Review of Rees' Cyclopædia, viz. P. 132, and 133, *for succession read succussion*. P. 216, *for ingenuous read ingenious*. P. 370, *for Dr. Boyle read Dr. Boyce*. P. 371, *for Sarbourne read Sorbonne*. *For Cyclopædia read Cyclopædia passim*.

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THE  
**PANOPLIST,**  
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No. 10.

MARCH, 1809.

VOL. I.

*BIOGRAPHY.*

MEMOIRS OF THE LIFE AND DEATH OF MR. PHILIP HENRY, MINISTER OF THE GOSPEL, AT BROAD-OAK, NEAR WHITCHURCH, SHROPSHIRE, ENGLAND.

*From the Protestant Dissenters' Magazine.*

Continued from page 391.

IN October 1663, Mr. Steele and Mr. Henry, and some other of their friends, were taken up, and brought prisoners to Hanmer, under pretence of some plot, said to be on foot against the government. After some days confinement, and undergoing an examination by the deputy-lieutenants, they were dismissed: finding verbal security to be forthcoming upon twenty-four hours notice.

As a mean pitiful insult, in the beginning of 1665, when the act for a *royal aid* came out, the commissioners for Flintshire nominated Mr. Henry sub-collector of the said tax for the township of Iscoyd, and Mr. Steele for the township of Hanmer. Mr. H. got some others to gather it for him, only took an account of it, and saw it properly done, deserving (as he said he hoped he should,) that inscription mentioned in *Suetonius*, *To the memory of an honest publican.*

In September 1665, he was

again, with Mr. Steele and others, carried prisoner to Hanmer. He was examined about *private meetings*: some such (but private indeed,) he owned he had been present at of late in Shropshire, but the occasion was extraordinary; the plague was at that time raging in London, and he, and several of his friends, having near relations there, thought it was time to seek the LORD for them, and this was imputed to him as his *crime*. After some days confinement, being unable to prove any thing against him, he was discharged upon recognizance of twenty pounds, with two sureties to be forthcoming upon notice, and to live peaceably.

Though his house at Broad-Oak was above *five statute miles* from the utmost limits of Worthenbury, yet because it was only *four reputed ones*, his enemies drove him, for a time, from home, under the operation of the *five-mile act*; by which all non-conformist ministers were for-



## REVIEW.

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*A Sermon preached at the opening of the Theological Institution in Andover; and at the Ordination of Rev. ELIPHALET PEARSON, LL.D. Sept. 28th, 1808. By TIMOTHY DWIGHT, D. D. President of Yale College. To which are added the Charge, by the Rev. JONATHAN FRENCH; and the Right Hand of Fellowship, by the Rev. JEDIDIAH MORSE, D. D.—8vo. pp. 39. Boston: Farrand, Mallory, and Co. 1808.*

SELDOM has it fallen to the lot of a preacher to address an audience on an occasion of more solemn importance, or deep interest, than that on which the respectable author of this Sermon was called to speak. Occasions, indeed, have often occurred in which public curiosity was more excited, the fervor of natural feeling more strongly roused, and general expectation more on tip-toe for a splendid result. But if the grandeur of an occasion is to be estimated by its real importance, and by its fitness to engage the attention, and fill the hearts of the most sober, enlightened, and pious, the opening of the ANDOVER SEMINARY will yield to few that do or can occur. The value of the gospel ministry; its incalculable effects on the temporal and eternal interests of men; the probable influence of a Theological School, established on a broad foundation, conducted by able hands, supported by munificence altogether new and extraordinary, destined, as it is hoped, to continue and flourish.

VOL. I. *New Series.*

ish as long as the gospel shall be preached on earth, and to send forth many thousands of able and pious ministers into the church; together with all the vast and eternal consequences likely to flow from the system then organized and set in motion; these were the mighty objects presented to the minds of the preacher and his hearers, at the time and place in which this Discourse was delivered.

The reverend President did not forget either the grandeur or the solemnity of these considerations; and, in discharging the duty assigned him, he has acquitted himself in a manner honorable to his own character, and gratifying to the friends of the new Institution. We find in this Sermon the same dignity, force, and eloquence, which its author has so often displayed on other occasions, and which have long ago placed him in the first rank of American Divines. And we recognize, with still greater pleasure, a seriousness, an attachment to evangelical truth, and a deep sense of the importance of piety, orthodoxy, and faithfulness in ministers of the gospel, which cannot fail to arrest the attention of every reader.

This discourse is founded on *Matthew xiii. 52. Then said he unto them, Therefore every scribe who is instructed unto the kingdom of heaven, is like unto a man who is an householder, who bringeth forth out of his treasure things new and old.* The first ten pages are taken up in shewing the importance and ne-

cessity, of a learned ministry. It is truly humiliating that formal argument should be required, at the present day, to satisfy any reflecting mind on this point. But it is required. There are many persons wrong-headed enough to suppose and maintain, that even a moderate portion of learning is, not only not necessary, but scarcely even desirable in a gospel minister. Nay, if a man be "book taught," it is, with some, sufficient ground for denouncing him, as a "graceless intruder" into the sacred office. To those who are tempted to embrace opinions of this kind, we recommend the perusal of the following forcible paragraphs.

"There are, however, many persons in this and other Christian countries, who declare, both in their language and conduct, that the desk ought to be yielded up to the occupancy of Ignorance. While they demand a seven-years-apprenticeship, for the purpose of learning to make a shoe, or an axe; they suppose the system of Providence, together with the numerous, and frequently abstruse, doctrines and precepts, contained in the Scriptures, may be all comprehended without learning, labor, or time. While they insist, equally with others, that their property shall be managed by skilful agents, their judicial causes directed by learned advocates, and their children, when sick, attended by able physicians; they are satisfied to place their Religion, their souls, and their salvation, under the guidance of quackery. Among these people, men become preachers in a moment; and put on the qualifications for the Ministry, as they put on a coat. Multitudes of them can neither speak, nor write, nor even read, English with propriety. They can neither explain, nor understand, the great body of Scriptural passages. They profess themselves to be set for the defence of the truth; and yet know not what the truth is, nor what are the means of defending it. Should the Gospel be attacked by an Infidel; they are unable either to answer his objections, or to tell what are the proofs, on which its authority rests as a Revelation from God. Should the translation of a text be called in question; they could neither explain, nor defend it. Should a geographical, or historical fact be mentioned; or a local

custom alluded to; it might, so far as they are concerned, as well have been written in *Arabic*, as in *English*.

"At the same time, men of this character are incapable of the decorum, and dignity, which are indispensable in the desk. By mankind, at large, Religion is primarily seen in its Ministers; and, in the common apprehension, almost necessarily takes the degree of reputation and importance, which it actually sustains, from the manner, in which it is exhibited by them. If Ministers are respectable; Religion will by mankind in general be respected. If they are grave; it will be regarded with seriousness. If they are intelligent; it will be believed to be a commend of wisdom. If they are refined; it will be supposed actually to refine and purify man. If they are dignified; it will be believed to be noble. If they are pious; it will be acknowledged to be real.

"But if, on the contrary, Ministers are contemptible; Religion will be despised. If they exhibit levity in their manners; it will be considered as a mere collection of trifles. If they are ignorant; it will be supposed to be a mass of folly. If they are vulgar; it will be regarded, not by superior minds only, but ultimately by the people at large, as a system of grovelling doctrines, and debasing precepts, lowering the character of man to a degree, beneath even his natural degradation. If their deportment exhibits, on the whole, meanness and littleness of character; Religion itself will sink down to their level; and become the subject of disgrace, and the object of scorn and ridicule.

"I will not occupy the time of this assembly in refuting, any farther, the miserable shifts, and impious pretensions, by which these men endeavor to support themselves in this wretched cause. Without a shadow of argument in its favor, it can be embraced only by imposture, ignorance, or enthusiasm; and must always shrink from the touch of sober investigation. That it will continue to engross the attachment, and the labors, of many persons in this and other Christian countries, is certainly to be expected; for it must needs be, that offences come; but woe to that man, by whom the offence cometh. All that can be done by the friends of Christianity, towards an effectual resistance against this evil, is to lessen, as far as may be, the influence of those causes, from which it springs; and thus to prevent the existence of their effects. The Institution, whose birth we are this day assembled to celebrate, is designed, peculiarly, to accomplish this invaluable end. Its efficacy may in some measure be understood from the following considerations."

From page 10, to page 15, the author employs himself in pointing out the design, the importance, and the advantages of the *Andover Institution*. These are stated briefly, but with perspicuity and strength. The peculiar advantages of this Seminary are represented as consisting, in the gratuitous instruction, and other accommodations, which it offers to students; in a library sufficiently various and ample for the purposes intended; in a system of theological instruction more extended and complete than has been heretofore presented in any American Seminary; in the opportunity which will be afforded for rendering ministers useful to each other, by mutual aid in study, by the formation of early friendships, and by all those habits which tend to promote harmony and union in after life; in the purity of the doctrines which will be taught; and finally, in the enlightened and faithful inspection under which the whole Institution will be placed. Each of these points is so well illustrated, that we should be glad to transcribe the whole did our limits admit.

Dr. D. next proceeds to enumerate some of the qualifications of a good minister, describes very forcibly an ignorant, heterodox, and unfaithful one, and shews the immense importance of the Pastoral office. From his excellent remarks on the last particular, the following eloquent passage is selected.

“Trace, my beloved Brethren, now to be solemnly inducted into these Christian professorships, (one of you for a length of time already employed in the Ministry; the other still longer devoted to it, and on this occasion to be solemnly consecrated to its official duties;) trace,

with me, the high import, and immense utility, of the pastoral function. Take the simplest object, by which it can be illustrated: a single Sinner, making his escape from the bondage of corruption into the glorious liberty, and final privileges, of the Sons of God. See him humbled in the dust under an overwhelming sense of his guilt, and voluntarily prostrated at the foot of the cross. Emptied of all reliance on his own righteousness, and casting an eye of trembling faith towards that of the Redeemer, he becomes a suppliant for mere mercy; and commits his all into the hands of Sovereign love. From this period, *light arises* to him in the midst of the *darkness*, by which he was surrounded. Hope, serene, mild, and cheerful, as a morning of Paradise, dawns upon his anxious mind; and a beam of mercy plays around his broken heart. The rebel has now become a penitent, and a disciple. The prodigal has fled from the wilderness of famine and despair; and in all his rags and wretchedness is tracing his weary way to the house of his father, the mansion of everlasting peace, abundance, and delight. Instinctively he cries out, at the distant sight of this Glorious Being, “*Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son. Make me as one of thy hired servants.*” Angels have renewed their joy, to see an immortal mind, once lost to the divine kingdom, found again. The assembly of the first born have beheld with transport an Intelligent creature, once hopelessly dead, again alive, to live for ever. Trace this renewed child of Adam through the remainder of his life; struggling, feebly indeed, but faithfully, in the honorable conflict against lust, and sin, and Satan, and through the grace of God struggling with success. Behold him a child of the Highest; a follower of the Lamb; a blessing to himself; and a blessing to mankind throughout his earthly pilgrimage. Accompany him to his dying bed; a place, to the wicked, curtained with terror, remorse, and agony, and opening to that melancholy region, which is overspread with the blackness of darkness for ever. Here, sustained by an unseen, Almighty hand, self approved, approved of God, his soul stands on the awful verge of eternity, serene, collected, superior to alarm, and smiling in conscious safety. At the call of its Maker, awful but delightful, it bids a cheerful adieu to these regions of sin and sorrow; and, stretching its pinions for its final home, wings its flight through the immeasurable vast, directed by an unerring and invisible Guide, to the place of its happy destination. Burst the veil, which hides the unseen world from mor-

tal eyes; and follow this renovated man to the bar of God. Listen, while the awful Judge pronounces, "*Well done, good and faithful servant. Thou hast been faithful over a few things: I will make thee Ruler over many things; enter thou into the joy of thy LORD.*" Pursue his entrance into that happy world. See the gates of life open to receive him. Hear the songs of transport and triumph, and survey with humble adoration the smiles of infinite complacency, which welcome his arrival. Behold him begin the immortal career of wisdom, virtue, glory, and felicity; and unceasingly advance from this happy goal in the ascending progress towards perfection. See him day by day brighter, and better, and happier; more lovely in the sight of God; a richer blessing to the universe; a more glorious ornament to the divine kingdom; through ages, which cannot end. Of all these wonderful blessings, and of preventing the evils of endless sin and endless woe; the wretched character, and dreadful reward, of the impenitent; Ministers are the chief instruments in the hand of God. How immense is the evil prevented, on the one hand, and the good achieved on the other? Extend both considerations to hundreds, to thousands, to millions, of immortal beings; and you cannot fail to feel the nature, the importance, the glory, of the pastoral office."

Dr. D. thus speaks, in page 23, of that christian liberality, as extraordinary as it is honorable, which has founded this Seminary.

"Who have given birth to this school of Christ? A small, a very small number of Individuals; who have thus evangelically testified, that God has not showered wealth upon them in vain. This honorable disposal of property I know not how sufficiently to commend: while delicacy, perhaps, would on this occasion, forbid me to commend it at all. In justice to my own feelings, I cannot avoid saying, that it is property nobly consecrated to God, to Christianity, to the salvation of mankind. Nor can I hesitate to believe, that the *praise* of the Donors is already in a great part of the Churches in this land; or that the *Children* of many generations will rise up, and call them blessed. Can this bright example of love to the souls of men be, for a moment, out of sight to you, or any of your coadjutors in this benevolent design."

From page 23, to the end, the President successively calls the

attention of his hearers to the present "wonderful era" in the affairs of men, as an excitement to christian and ministerial exertion, to the loud and pressing call for ministers, which is heard on every side; to the approaching Millennium, which will be brought on by the instrumentality of Ministers; and to the duty of all, but especially of those connected with this Institution, to consecrate every power to the cause of truth and righteousness. On each of these objects his glance is rapid, but strong, clear, and interesting. We cannot forbear to add one more quotation from pages 26 and 27.

"For Zion's sake, my Brethren, let us now, not hold our peace; for Jerusalem's sake let us give ourselves no rest; until her righteousness go forth as brightness, and her salvation as a lamp that burneth. On the efforts of the present generation, and on ours, if we are faithful, as truly as on those of others, depend the knowledge, the piety, the salvation, of the generations yet to come. The inheritance of those who are unborn is by the Father of the universe put into the hands of the Christians of this age, to be preserved, and managed. As faithful stewards, let us transmit the divine patrimony, not impaired, but improved. Let them see, that the trust has been faithfully discharged; and enter upon the possession, unimpooverished by the negligence, or fraud, and enriched by the diligence, care, and integrity, of those who have gone before them.

"The period, my Brethren, is hastening; the morning star will soon arise, which will usher in that illustrious day, destined to scatter the darkness of this melancholy world, and cover the earth with light and glory; the second birthday of truth, righteousness, and salvation. Soon shall the Church awake, and put on strength. Soon shall she be clothed with beautiful garments. Soon shall she behold God coming with vengeance, even our God with a recompense, to save her from all her enemies. Soon shall peace be extended to her as a river; and the glory of the Gentiles as a flowing stream. The Jews, provoked to jealousy, and roused from the torpor of eighteen centuries, shall behold a standard lifted up among the nations, and an ensign

among the people, summoning them again to the land of their fathers, and to the kingdom of God. Obedient to the divine call, *Judah* and *Ephraim*, no more twain, but one, shall hasten from the remotest regions of their dispersion; and the receiving of them be to the world as life from the dead. The heathen, with one immense and united suffrage, shall cast their idols to the moles, and to the bats. Holiness to the LORD shall be written, alike, on all the enjoyments, and all the pursuits, of man. The earth shall become one vast temple of JEHOVAH; and its morning and evening incense shall be wafted to heaven by the whole family of Adam."

From the foregoing analysis and quotations, our readers will perceive that this Discourse is worthy of its Occasion and its Author. The style is such as the public have long been accustomed to receive with approbation from his pen. Had we room, indeed, or the disposition to descend to verbal remarks, we might point out a few passages, in which the severe critic would find some ground for strictures of the minor class. And were President DWIGHT one of those writers, who, by their scarcity of solid matter, or by their literary foppery, invite particular attention to their dress and manner, we might be tempted to indulge a little in this fastidious work. But amidst so much substantial excellence as this Discourse possesses, both with regard to sentiment and language; and amidst so much evidence as it affords, that the author was more intent on the solemnity of the occasion, and the grandeur of his subject, than on pondering over words, adjusting figures, and rounding periods; our feelings concur with our judgment in applying only the language of respect and eulogium.

To the Sermon are subjoined, the *Charge* to Dr. PEARSON, by

Mr. FRENCH, and the *Right Hand of Fellowship*, by Dr. MORSE. Though addresses of this kind, provided they are appropriate, can scarcely be expected, at the present day, to contain any thing really new; yet these evidently partake of that spirit which the solemnity and importance of the occasion dictated; and, as compositions, are judicious, comprehensive, neat, and respectable in their character.

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*The Christian Monitor, No. IX, Containing an Earnest Exhortation to a Holy Life; and a Letter to a Young Lady on Preparation for Death. By WILLIAM WAKE, A. M.*

MANY great and laudable efforts have been made, within a few years past, to disseminate the principles of the christian religion, by the publication of small and cheap books. The present period, when compared with past ages, in this respect, may be denominated a new, and distinguished era. The accounts, which we receive from the Tract Societies, in Great Britain, and other parts of christendom, of the dissemination of religious Tracts, are truly wonderful. Our country has, also, caught a portion of this spirit, and is, in many places, making laudable exertions to extend the influence of the gospel, by books, as well as by preaching.

The importance of such efforts, to the christian cause, is obvious at first view. It is obvious, also, that in order to subserve the true interests of religion, such publications must be truly evangelical. Doctrines, when inculcated by books, at the fire-side,