

THE

MONTHLY VISITANT;

OR

Something Old.

NEW JERSEY
COLLEGE LIBRARY

“NO MAN HAVING DRUNK OLD WINE, STRAIGHTWAY
DESIRETH NEW; FOR HE SAITH, THE OLD IS
BETTER.”

Vol. I.....No. I.

FOR JULY, EIGHTEEN HUNDRED AND SIXTEEN.

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Introduction.

THE present period is strongly marked by the exertion of christians, of different nations, and in different ranks of life, to rouse attention to religious subjects, and to make men acquainted with the truth as it is in Jesus. Such exertion has never ceased in any age, nor among any nation. They, who have felt the religious principle in their own minds, have been anxious that the same principle should be felt by others, and should operate for the benefit of the individual, and of society: but the spirit now alive is peculiarly distinguished; it is not satisfied with common exertions; it is luminous and ardent, it aspires after great things, it enlightens and warms, not one community, and one nation only, but the world to its utmost extent. The present publication has in view to cherish and direct that spirit. Each number proposes to illustrate and enforce some essential doctrine or precept. Original matter may here be expected. Let each believe, let each be obedient, then his attempt to reduce others to faith and obedience will be uniform and hearty.

To give the world the BIBLE, was a noble idea, it was desirable, but how can it be effected? I may supply my neighbour, or those who speak the same tongue, but what prospect of getting translations in the endless variety of tongues spoken on earth? and of removing obstacles from the enmities which separate nations, and from the prejudice of education, which thicken the darkness in a degree that the light cannot penetrate? The attempt appeared hopeless, it cannot succeed; it was hopeless, it could not have succeeded had it been of men; but it has succeeded, what we could scarce believe, or have dared to expect is realized; more has been done in a few years, than had been done during centuries; the day indeed dawns, the time for favor Zion is come, GOD WORKS!.....Expect every thing, your expectation cannot rise too high.

W. J. Beattie - Esq

INTRODUCTION.

I am willing to honor the instruments, and laud their exertions; but still they are only instruments, and their exertions before now had languished, had not God been pleased to work by such instruments, and to stimulate their exertions. Animating thought! Be assured of a new era, of the MESSIAH'S reign:.....of blessings descending to refresh the earth.

The design of the present publication will be gained, if it fix the attention of any to the doings of the Lord, and excite a desire to submit, much more a submissive spirit, that of the divine blessing he may not only hear, but also participate.

It is not intended to give a full detail of what societies constituted for this or that religious purpose, have done or intend to do: this other publications have already explained, but a short statement may be expected, and a marked observation of what is peculiarly striking.

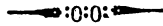
The experience of christians is very similar, yet beautifully varied, retaining in every instance impressions of an invisible hand, and of a power peculiar to God, it will be a delightful part of this work to place such experience in a light the most clear and impressive.

In the character of the best there are shades, the perfection of the painter is discovered in the shading. This requires a delicate hand. It shall be attempted, but with what success, it is left with others to decide.

I have given the outlines, examine the picture, if it please or instruct, give the praise to him from whom cometh every good and perfect gift.

Men are apt to exceed on the right hand or on the left; to be carried down with the current; to be liberal or restrained; active or inactive; zealous or indifferent as public opinion encourages a liberal or restrained, an active or inactive, a zealous or indifferent spirit. When a holy fire burns, it sets all around on fire. Whilst this publication pours oil on the flame, it directs the flame to the heart; let the individual participate of the benefit which he communicates, let not the gospel which he is an instrument of sending to others as a savour of life, be to him a savour of death. To be cast out of that kingdom, to which others through his instrumentality were admitted! Let it not be. Let the conduct of the children of the kingdom enlighten the world, as well as their words and fiery zeal, then let them expect to maintain their standing, and shine forever as the brightness of the firmament.

The Visitant, &c.



THE RESURRECTION OF CHRIST.

THE death of Christ overwhelmed his friends with terror and dismay: the hope that it was he who should redeem Israel began to fail them: they were scattered like timorous sheep without a shepherd to protect, or bring them back to the fold. Forsaken, destitute, and exposed, for the moment they were of all creatures the most miserable. The enemy was in full triumph. That boaster, who treated our character with contempt, who made light of our authority, and alienated from us the minds of the multitude, acting as if heaven, earth and hell were at his command, can give us no further disturbance. His presumptuous career has hurried him to the brink of a precipice from which he could not retreat. He is fallen! He is dashed in pieces! He is sunk to rise no more! The *third day* changed the scene. He revived to the confusion of his enemies, but to the exultation of his friends.

I shall examine,

- I. The fact as recorded in the gospels,—and
- II. The proof of that fact as presented to the apostles.

I shall examine,

- I. The fact as recorded in the gospels.

Let it be remembered that Christ was crucified on the sixth day of the week, or on our Friday; that he expired about three in the afternoon of that day; and that soon afterwards he was buried. The Jewish sabbath approached, which, on that occasion, being the *passover*, was observed with uncommon solemnity. The priests, after the services of that holy day, applied to Pilate the Roman governor, for a guard to

watch the sepulchre, that the disciples might be prevented from removing the body; and they succeeded in their application. The only entrance to the sepulchre was secured by a stone which many hands could not move, this they sealed, and set a guard, with a strict charge to be watchful, for at the peril of their lives, they must answer for the performance of their duty. Our Lord had given repeated assurances both in public and private, that he must die; but that most certainly he would rise again on the third day. The precautions now taken, were to expose the fallacy of this prediction, which, producing the body after that period, would, to the conviction of all, have been apparent.

Some women, who had attended him from Galilee, with others, inhabitants of Jerusalem, had agreed on the day of his death, having ascertained where the body was laid, to meet at an early hour after the sabbath, with what was necessary to embalm the body, for of his rising again from the dead they had not the least expectation: accordingly, at the end of the sabbath as it began to dawn, towards the "first day" of the week came Mary Magdalene, and the other Mary, "to see the sepulchre." The object of this visit was to be assured that the body was still in the sepulchre, for it appears to have been intended by Joseph of Arimathea, after the sabbath, to have it removed to some more convenient place, his own sepulchre being yet unfinished. This visit is supposed to have been in the morning according to the idea affixed by us to the term, or sometime after midnight; this is a general opinion, but it is questionable: the Jewish sabbath ended when the sun set, then began the first day of the week; about this period the Marys set out, but it is not said that they reached the sepulchre, and the fact appears to be that a tremendous storm arising drove them back for refuge to the city, where meeting the other women, they procured more spices, and completed what was wanting for the pious purpose in contemplation.

An awful occurrence arrests attention;

"And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men."

The original word *earth-quake*, applies to any violent motion in the air, in the earth, or in the sea, a whirlwind, an earthquake, or a tempest. At the descent of the angel the air and earth were convulsed: nature felt these convulsions some time before Christ arose from the dead, for the precise moment is not fixed, it was the pang preceding *that birth*, which eternity shall celebrate. The guards were panic-struck, and became insensible; it is not said that they saw Christ rise; but something supernatural, which, they could neither bear nor resist, shook their souls, and laid them prostrate on the ground.

The weather, toward day, becoming more moderate, the women having finished their preparations went to the sepulchre. All the evangelists agree in fixing the precise time, "very early in the morning" says Luke; "at the rising of the sun," says Mark; "early" says John, "when it was yet dark." Of the women who went to the sepulchre, John mentions *Mary Magdalene*; Mark joins with her *Mary the mother of James*, and *Salome*; besides these Luke adds *Joanna* and *others* that were with them. The time fixed for going to the sepulchre being the same; and the women the same, it is likely that they set out together, and arrived in a body at the sepulchre. It was natural to enquire who shall roll away the stone "from the door of the sepulchre?" To their surprise, they saw on their approach, that the stone which was very great was rolled away, "and they entered in, and found not the body of the Lord Jesus." It was a perplexing circumstance, what steps shall they take? Let *Mary Magdalene* go to the apostles, and enquire whether the body had been removed by their knowledge, whilst the rest continued their search after it in the garden.

Mary Magdalene came in haste to "Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

"Peter therefore, went forth, and that other disciple, and came to the sepulchre. So they both ran together: and the other disciple did outrun Peter, and came first to the sepulchre. And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his

head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home." John was struck with the order in which every thing was found, the removal of the body must have been a deliberate act, he recollected the prediction that Jesus should rise again, of which being mindful, and weighing what he now saw, he *believed*: but Peter was by no means satisfied.

During Mary Magdalene's absence, her companions, entering into the sepulchre, "saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted." This was the angel who rolled the stone from the sepulchre and was so terrible to the Roman guard, but with a mild aspect and cheering address he said to them, "Fear not ye: for I know that ye seek Jesus, who was crucified. He is not here: for he is risen, as he said, *come see the place where the Lord lay.*" This angel is mentioned both by Matthew and Mark, at his invitation they went down by the steps to the bottom of the sepulchre when, "behold two angels stood by them in shining garments." "And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?"

"He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. Saying, The son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not."

The eleven were not all present when the women made their report; Peter and John had gone to the sepulchre; Mary Magdalene had already reported what she knew, but her report is included by Luke in the report of the rest. It is remarkable that one angel only is mentioned as rolling the stone from the door of the sepulchre and sitting thereon. He

was not seen by the women on their first arrival, but afterwards appeared, now alone, and then in company with another angel. They were seen neither by Peter nor John, but appeared to Mary Magdalene, and to *some*, sent a second time on a deputation from the apostles, as is concluded from the language of the brethren going to Emmaus "certain of them who were with us went to the sepulchre, and found it even "so as the women had said: but them they saw not." Peter had been twice at the sepulchre but did not see the angels. They were visible and invisible at pleasure: seen some times alone and sometimes in company. The approach to the sepulchre might be through different streets, and different avenues of the garden, which accounts for the passage of so many to and from the sepulchre without meeting.

Mary Magdalene who had returned, "Stood without at the sepulchre weeping: and, as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

Mary had her mind so taken up with the thought of her departed Lord that a vision of angels could not rouse her. The vision excited no emotion, if particular notice. Some noise led her to look back, when one appeared to her whom she imagined to be the gardener: but pronouncing her name in well known accents, she recognized her dear master. To see him alive, and to hear his voice was enough, it set her mind at ease.

The other women having reported to the disciples whom they found at Jerusalem the vision of angels; were in search of John and Peter to whom they had a particular message; and as they went, behold "Jesus met them, saying All hail. And they came and held him by the feet, and worshipped him.

"Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers. Saying, Say ye, His disciples came by night, and stole him *away* while we slept. And if it come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." Could any Roman have been asleep on guard? It was at the peril of his life; could all be asleep? Impossible. Suppose that all were asleep, and in such a sleep, that no noise disturbed them, could they venture to testify what took place when they were asleep? It was a mere artifice, to deceive the prejudiced, but so little weight had it, even with themselves that it was never in their presence, urged against the testimony of the apostles. The Lord appeared first to the women. They had shown him kindness during his personal ministry, and had attended him from Galilee to Judea; they were affected at the indignities which were offered him; and retained their affection even when they beheld him expiring on the cross, and laid in the tomb. He was not unmindful of their attention and kindness, nor did he allow their sympathy and good offices to pass without reward. Let nothing prevent his friends in succeeding ages from works of piety, they may be subjected to scorn, and for a time depressed, but they shall be remembered of God, they shall be comforted, and their joy shall abound in proportion to the sorrow which embittered the day of trial.

Mary Magdalene was distinguished for her zeal: the Saviour had snatched her from ruin: she could not forget the obligation, nor do enough for him who had done so much for her; he had her heart, no object so dear to her, his departure left a blank which the world could not fill, so entranced was she in affliction that even a vision of angels could not rouse

her, nor turn one thought to a different subject. To this Mary our Lord first appeared. To see him alive! To hear him speak! To find him as affectionate as ever! was a healing balm to her soul.

What was peculiar in the circumstances of the other women we know not. Their hearts were uncommonly tender and impressible, they shrunk at the appearance of the angels; but the Lord appeared to them, and by the kindest treatment dissipated their fears and restored vigor to their souls. All who love the Lord Jesus, and seek to honor him, may expect repeated marks of his favour. He will not break the bruised reed, nor quench the smouldering flax. He speaks a word in season to the weary: he reveals himself to them at such a time, in such a way, and in such a degree, as best suits his wise designs, whether to reward their zeal, to confirm their faith, or assuage their sorrow.

Such the fact of the resurrection as recorded in the gospels.

I proceed,

II. To examine the proof of that fact as presented to the apostles.

The character of the apostles, and their present disposition, when known and kept in mind, enable us with advantage to enter on this discussion. The greatest part, if not all of Christ's immediate attendants when on earth were of low birth and mean occupation, little conversant either with men or books, under the full influence of the prejudices prevalent at that time, and in favour of the religious system advocated by the scribes and pharisees. They had neither leisure nor ability to examine for themselves; nor to free the truth from the fetters in which by a vain imagination it was bound. The doctrines which Christ taught, the miracles which he wrought, and the life which he led, forced on the mind a conviction that he was the Messiah promised to the fathers. The characteristics of the Messiah according to their teachers were *temporal dominion and immortal existence on earth*. Both our Lord repeatedly and in the most express terms disclaimed: but they could not be convinced; they were in constant expectation of his raising a standard to which the nation should repair. His death was fatal to these views; he had lived more destitute than the foxes which have holes, or the birds which have nests; and had died an ignominious death, circumstances

which shook and overthrew *their faith*: they must have been mistaken: their master dear to them as their own souls, had none of the characteristics which were ascribed to the Messiah. Mistaken where they thought themselves most certain, they never once dreamt of his resurrection, and could not, until compelled by the clearest evidence, admit the fact. Beside, the enemies of their master were their enemies, they were in danger of being seized, condemned and punished, as abettors of blasphemy and rebellion, the crimes imputed to their Lord, on account of which he was nailed to the cross. Their exposure, and the prejudices of early years, which still remained in full force, involved them in inextricable perplexities, and fell despair.

Stupified with grief, disappointment and personal danger, they were roused by Mary Magdalene, who had just come from the sepulchre, and reported that the body was missing: Peter and John hastened to the sepulchre, but did not find the body, but found to their surprise the linen in which it had been wrapped, and the napkin which had bound the head, folded carefully and lying apart, circumstances well suited to awake attention and excite inquiry. The body was missing—by whom was it taken away? and for what purpose? not by friends, for of this they must have known. Not by enemies, for their object was already gained. Pilate, at whose disposal it was, had the other day given it to Joseph of Arimathea, and why should he now revoke his grant? It could not have been removed for burial, for the winding-sheet, the napkin and the spices were left behind; nor by a few, for the stone required many hands to remove; nor in a hurry, every appearance bore marks of a deliberate act. The life of Christ had been a life of miracles: the miracles attending his death were fresh in their remembrance: one suggestion after another must have rushed into the mind to convince them that there was here something supernatural.

The women who arrived after Mary Magdalene's departure brought unexpected tidings of a surprising event; they had seen a vision of angels, who told them, that Christ, as he had often assured his disciples, according to the repeated predictions of the Old Testament, was risen from the dead; they well remembered his own words, which he supported by the scripture, which he understood much better than their rulers, by whose false glosses they had been misled. But what was meant by his rising from the dead? Was he again to live

with them on earth?—If so where was he? No one had seen him, neither the women nor the brethren who had been at the sepulchre. Like Enoch and Elijah was he gone to heaven, and were they to expect his return on earth to restore the kingdom to Israel? To remove these doubts, Mary Magdalene again appeared. She had not only seen a vision of angels, but had seen Christ himself, she mistook him for the gardener, but had the evidence of her eyes and ears that it was the Lord. She, indeed, was not permitted to touch him, but had it in charge to tell his disciples, “I ascend to my Father and your Father, to my God and your God.” This was a stronger proof of the resurrection than any yet afforded, Mary had seen him. His language to Mary corresponded to his language at the last supper, and removed the obscurity in which his language was then involved; “a little while and ye shall not see me; and again a little while and ye shall see me, because I go to my Father.” His absence from them for a little had tortured their hearts: seeing him before he went to the father although for a short time, might be expected; in no instance had he ever deceived them, nor would he in this.

Doubts still darkened the subject, Mary at first mistook him for another, and might not the whole be an illusion?—why was she forbidden to touch him? Has she not seen an apparition and not her Lord himself? They were ready to pronounce her report an idle tale, when the other women returned, saying that to them also the Lord had appeared; he spake kindly to them, and received their embrace. He was as condescending as ever, commanding them to tell his disciples that he still considered them as his brethren, and should meet them at Galilee.

The report of Christ's being risen, by so many witnesses, following one another in quick succession and relating such a variety of surprising incidents, was enough to overwhelm a common understanding. Time was therefore given the disciples, to weigh these different reports—to recollect the predictions of Christ himself—and to examine the scriptures referred to, in the conversations which the women had both with the angels and with their Lord. For enquiries which might remove early and rooted prejudices they were very inadequate. To assist them in these enquiries, he met two of them on the way to Emmaus: “And they talked together of all these things which had happened. And it came to pass, that, while they communed *together*, and reasoned, Jesus

himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them what manner of communications *are* these that ye have one with another, as ye walk, and are sad? And one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre: And when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, did not our hearts burn within us, while he talked with us by the way, and while he opened unto us the scriptures?

Not knowing their master at first is expressly ascribed to a supernatural restraint. His design was to convince them from the scripture, that humility was the way to honor; suffering to triumph; the cross, to the crown. Their Judgment was first convinced, that the testimony of sense might make the deeper impression. The same steps were taken with the brethren at Jerusalem: none of them except Peter had yet seen him, let them reflect on his own prediction,

whilst yet among them, founded on the scripture. In another course, their astonishment at his immediate appearance might have overborne all sober thought, and left them, when the first strong impression was weakened, still in doubt; being convinced from scripture that Christ must die, and rise again from the dead; and that conviction being confirmed by the testimony of their senses, the fact rested on a foundation which nothing afterwards could shake.

At Emmaus, in the breaking of bread, the restraint was taken off, their Lord was known to them, they knew his countenance, his voice, his action, a shadow of doubt did not remain, joyfully they acknowledged their dearest, their best, their risen Saviour. Their brethren at Jerusalem were together in a retired chamber, talking over the various transactions of that eventful day, to whom they immediately hastened fraught with joyful news. At the moment of their appearance, they were told before they could relate the occurrence which had occasioned their return, as a circumstance which had more weight with the apostle than any other, "the Lord hath risen indeed, and hath appeared unto Simon:" this they could readily admit, they had seen him themselves, and now added their narrative to the others, which were forcing conviction upon the most incredulous.

The women had seen Christ, Peter had seen him, he had been seen by two disciples at Emmaus: yet, as one of the evangelists declares, the report was not believed by the rest, but how does this agree with their own words "he is risen indeed?" The evangelist explains himself, "Jesus stood in the midst of them, and saith unto them, peace be unto you. And they were affrighted, and supposed that they had seen a spirit." They did not believe that he had appeared bodily to those who pretended to have seen him in the body, nay, when he appeared to themselves, they did not credit their own eyes, but supposed that what was now before them was an apparition. In his appearance to the other brethren, and in his appearance to themselves, there were circumstances which tended to unsettle their faith.

He appeared to their brethren *in another form*, and vanished the moment that he was known: now although the doors were shut and well secured, he appeared suddenly among them, without perceiving how he could have entered; circumstances more applicable to the idea of a spirit than of a living body. The mistake, in both cases, arose from not attending

to the miraculous power belonging to Christ, which had exerted itself more than once in his life time, at Nazareth and at Jerusalem, escaping from his enemies, they knew not how, to the operation of which power his being in the body was no impediment: inattention to this subjected them to just reproof, "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me, and see: for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy and wondered, he said unto them, Have ye here any meat? And they gave him a piece of honey-comb. And he took *it*, and did eat before them."

The apostles had now every evidence which could be given them, or which they could reasonably desire, that Christ was risen from the dead. That they might have time to revolve in their minds with cool deliberation, what they had seen, what they had heard, and what was written, Christ did not visit them for some days, when he again submitted himself to a further trial to remove the unreasonable suspicions of Thomas, who being absent would not believe his brethren that they had seen the Lord, nothing would satisfy him but the evidence of his own senses, "except" was the language of this positive man, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust *it* into my side: and be not faithless but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed."

Such the measures which were taken to prepare the minds of the disciples to admit the truth of Christ's resurrection: and such the evidence thereof which was offered them, none of them for the future could question a fact of such importance to be well ascertained; yet for forty days, Christ continued to visit them, not to confirm a fact already placed beyond any doubt, but to instruct them concerning the spiritual kingdom

of which they were appointed to be the chief ministers. A great part of the forty days which Christ spent on earth after his resurrection, was spent in Galilee; in Judea attempts might, however fruitless, have been made to bring him again to the grave: but in Galilee he could assemble his friends without interruption; to them also it was matter of accommodation, being at home, engaged in those employments which procured sustenance for themselves and families.

In proof of the resurrection of Christ, we have examined witnesses who had no prejudices for or against that event. The Roman soldiers, who tell us that the sepulchre was opened by a supernatural power before which they found it impossible to stand; and witnesses, who were deeply interested in the event, but who had no idea that he would rise again; but they saw him after his resurrection, they handled him, they ate with him, they had many conversations with him, and that too for forty days together, sometimes when alone, and sometimes when in company, to the number, on one occasion, of five hundred: surely never could a fact better bear the test, and never was a fact more fully proved.

When Christ arose from the dead, his murderers although greatly confounded, did not repent. Their first attempt was to silence and pervert the testimony of the soldiers; but the apostles were neither molested nor sought after; a secret influence withheld their enemies for a time from violent measures, but there was no change either in their hearts or lives. Their obstinacy was astonishing. Determined in their resistance, God left them to themselves. They grew worse and worse, and were gone beyond recovery. Similar instances have occurred in every age. Pharaoh of Egypt, under the terror of divine judgments often relented, and often also when these judgments were suspended rebelled anew, until pursuing with blended fury, the expected prey, in the red sea, he and all his host were utterly destroyed. The Israelites in the wilderness, under the guidance and protection of the Most High, were submissive and rebellious in turn; but the period of forbearance having expired, the whole multitude, with few exceptions, who being twenty years old when they left Egypt, perished almost in sight of the promised land. None had greater advantages than the Jews under the ministry of Jesus and his apostles; but proving stiff necked and rebellious, one calamity followed another: never was a nation so severely punished. Wrath came upon them

to the uttermost. With these instances before them, let not christians be surprised, should some, in our day, be seen in the chair of the scornful, setting Christ and his authority at defiance. To such the resurrection of Christ is an object of terror; they shall never be able to withstand. Like the Roman guards they shall flee, but find no place of safety; they shall be ruled with a rod of iron, and dashed in pieces as a potter's vessel. If his wrath be kindled but a little, they shall be consumed.

“Christ is risen indeed!” Rejoice christian, when he arose your sins were blotted out. death was divested of his sting. immortality was brought to light. By his resurrection you are begotten again to a lively hope. Former prophecies led man to expect his appearance on earth, to die and to rise again; the testimony of the most unexceptionable witnesses, who had the best means of ascertaining those facts, assures us, that to the full conviction of their eyes and ears and touch, in his death and resurrection, these prophecies were completely verified. If men hear not Moses and the Prophets, Christ and his apostles, whom will they hear? or by whom can they be persuaded? The defect is not in the evidence afforded, but in their own disposition. They refuse the subject that calm, that devout, that patient investigation which it deserves. They listen to any teaching rather than to the teaching of God's word. No wonder the mind is undiscerning, no wonder the darkness is impenetrable to the light. Christian be more conversant with yourselves, with your bibles, and with your God. You will then see with new eyes, hear with new ears, and feel with new hearts. Acknowledge your interest in what Christ has done, and is doing; glory in his cross, triumph in his resurrection. They who believe in him, though they were dead yet they shall live again; and they who live and believe in him shall never die.

AN ACCOUNT OF AN AFRICAN.

AN African, brought from his native country when about thirty five years old, and afterwards a slave to Mrs. Harding of Virginia, possessed a discriminating mind. He gave, in a conversation with a stranger, an interesting account of his feelings, when torn from his friends, and in a variety of situations which afterwards diversified his life. The account might be entertaining ; but his experience of the power of religion, expressed in a narrative, taken from his own lips, is more immediately appropriate to the object of the present publication. His fidelity to his master, his affection to his fellow servants, and his piety to his God stamped his profession of religion as sincere. The authenticity of the narrative is unquestionable. The conversation was as follows ;

Stranger. Are you not sorry that you came from your native country and people ?

African. "No, massa, me no sorry, me glad me in this country ; me did not know when in my country that there is a God ; here me found him, and me heart glad, and me love him a little, and me want to love him more, he is so good to poor old man."

Stran. Did you not believe when in your native country, that after this life was ended you should be happy or miserable, according to your own behaviour ?

Af. "No, massa ; when child die in my country, when friend die, we believe he is gone like a beast. If somebody go in my country, and tell them that they will see their friends again, they will not let them walk, they will carry them in their arms."

Stran. Pray tell me how you come to know at last that there is a *Great One* above, and that he will bless you and make you happy ?

Af. "One of my fellow servants named Bess, went over the mountain to see her children—she met somebody who told her she must be good. When Bess came home she look sorry. One day we go to the cornfield to hoe corn ; all day long me sing me country song ; Bess say, old man, why you sing so, or what good is it ? Me say, what now me jam no sick, for me no sorry ; why me no sing ? Bess say, you are better try to pray to your blessed Lord to have mercy on your poor soul. O my poor soul ! What is my poor soul ? Bess say, there is something in you cannot die ;—when your body is

put in the grave, your soul will go into another world, if you are good it will be happy; if you are bad, it will go into a dark place, there to be in pain forever. Me say, where is me blessed Lord? She say in Heaven, above the sky; but he sees you, and hears you every day. We should pray to him now, when we die he wont hear us pray. Me say, how me pray; me don't know how to talk this country talk. She say, two words in your own country talk, your blessed Father hear it, he help you. Then Bess go home. Me think about pray: me look up; me cant see any body to pray to; me say to myself, nobody there; me get some bread to eat; me cant eat, me cant drink, me cant sleep, me pray; two words come in my ear, (day come) me go to work, me cant work; me look up again, me heart pain, me dont know what to do: bird sing sorry, sun look sorry, sorry, corn look sorry, and poor Camba more sorry than all. But no water come in my eye, me want to cry, me cant cry; me arms pain me, me legs pain me, me cant work, me cant walk, me cant talk, me stand still; me think somebody speak in my ear, pray to your blessed Master above to have mercy on you, and forgive you your sins. Me say me cant pray, me heart felt like a stone. By and by me fall down on the ground, me heart went, went—beat, beat; me say in me country talk, me blessed Father have mercy, mercy, on poor Camba! water come in my eye, run down to the ground, glad come in me heart, love, love to me blessed Father! Me feel glad all over, me get up, every thing look glad for poor Camba; me say what is this? Me take hoe, work went well, me feel like me young; me fellow servants come into the field, me go away to pray, prayer come more and more. Me dream one night me was in town like war town, me want to go peace town, me must go through clear water; me tell me fellow servant me want to hear preaching, me go, me see, me hear, me want to be a christian. Minister tell me Jesus Christ die for me, and that he pray for me; me love Jesus, for he help poor negro—sometime me dont love him, then me sorry; me try to pray, me cant pray; soon love come again, then water come in my eye, and me cant help it. Me glad me in this country—me glad to live—me glad to die, any thing to please my blessed Jesus.”

We see by this narration, by what simple means God effects the conversion of a sinner.—“O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.”

THE BIBLE SOCIETY OF THE DISTRICT OF COLUMBIA.

GOD has been pleased to instruct mankind in different ways, suited to the state of the world, and of society in a progressive advancement from infancy to maturity. From the creation until the flood, considering the great age of men, when Methuselah conversed for a long series of years both with Adam and with Noah, tradition was sufficient to preserve what in human transactions was most remarkable. In the days of Moses, writing was brought to some perfection; the detail of facts became more full, and in detail were handed down to succeeding periods: but both before and after the days of Moses, instruction was communicated and preserved by allegories, which, when books were scarce and could be procured but by few, had great advantages. The emblem being an object of sense, made deep impression, and was easily remembered; a verbal explanation was given; which neither required many words, nor were these words of uncertain meaning; both the allegories and the interpretation passed down with much accuracy to posterity.

The art of printing affords the present age advantages unknown to former ages. Thus the will of God is perpetuated, and may extensively be communicated. The scriptures have faithfully been preserved; but it was the policy of a corrupted church to shut them up in a foreign tongue, or to forbid a general perusal. They have now escaped from confinement, and far from forbidding the perusal, the church puts them into every hand, and repeats and urges the express command; *Search the Scriptures.*

BIBLE SOCIETIES have for their object, the diffusion of the scriptures among all nations.

What has been done for this purpose in other countries may frequently come in view, but what is now doing among christians in the United States is an object to which your attention is first and strongly urged. I present you in this number with extracts from the first report of "the Bible Society of the District of Columbia," a report calculated to cherish renewed endeavours to promote so good a cause.

The first meeting of "The Bible Society of the District of Columbia" was held in the city of Washington, on the 17th

day of January 1813. Its members, belonging to different religious denominations, appeared to be influenced by one spirit—the spirit of love : and to engage with becoming zeal in the important object for which they had assembled. But that ardour which was manifested by the Society at its formation, was damped, and its exertions suspended, for a season, on account of the peculiar circumstances in which the District was involved, and in which many of the members individually were placed. Its ardour, however, though damped, was not permitted to expire : and its exertions have been renewed. May that Spirit who dictated “the word of life” inflame our hearts with a zeal still more ardent, and rouse us to still greater activity, in the holy, and charitable, and momentous cause !

“The Bible Society of the District of Columbia” has purchased since its commencement fifteen hundred Bibles, and two hundred New Testaments of the Philadelphia Stereotype edition, in superior binding,

Of these there were

Sold at cost to the Bible Society of Prince George’s County,	150
Granted as a donation to do.	25
Do. do. to the Charles County do.	25
Sold at cost to the Faquier do.	100
Distributed by the managers, gratuitously, and at reduced prices,	<u>850</u>
Total circulated	1150

The constitution of the Society is the same with the constitution of the other Bible Societies in the United States.

The present managers are,

Rev. James Muir, D. D. PRESIDENT.

James Laurie, D. D. } VICE-PRESIDENTS.
Walter D. Addison, }

Stephen B. Balch, } Corresponding Secretaries,
William H. Wilmer, }

Thomas Vowell, esq. Treasurer,

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Oliver Norris,	Hon. Bushrod Washington,
John M. Gowan, esq.	Jacob Hoffman, esq.
John Coyle, esq.	Dr. George A. Thornton,

A LETTER,

From Viscountess Glenorchy to Mrs. Graham, who, under her ladyship's patronage, taught a female academy at Edinburgh.

Barnton, Dec. 29, 1781.

DEAR MADAM,

I received your letter last week, and also one some time ago from Mrs. Walker, in which she desired me to send you my sentiments upon the alteration you had made, and still thought of making, upon your plan.

I have since endeavoured to consider, with all the attention of which I am at present capable, the arguments that may be brought on both sides of the question; and with regard to the first point, viz. the practising, I will frankly own, that, could you send your young ladies to one where girls only are admitted, I should more readily yield my opinion of the matter to those christians who have advised you to it. But as I learn that it is a promiscuous dance of boys and girls, I must in conscience say, that I look upon such a meeting, as equally pernicious in its effects upon the minds of young people, as balls and public assemblies on persons of riper years. When you mentioned the subject to me first, I thought it had been a practising of girls only, else I should have given you my sentiments fully upon the head.

As to the reading of plays, or any part of them to young people, I must own, it does not appear to me to be expedient: it may be productive of bad consequences, and the good arising from it, is, (at most,) uncertain. It is, no doubt very desirable to enlarge young people's minds, and improve their taste, as well as their persons: but such is the state of things in this world, that to attain this to the degree wished for by every person of refined taste, some things must be sacrificed of much greater value—for example, a girl cannot acquire the smart, polished air of a person of fashion, without imbibing too much of the spirit of the world. Vanity and emulation must be awakened and cultivated in the heart, before she will apply with diligence to outward accomplishments; neither can her mind and taste be much improved in polite literature without losing its relish for simple truth. I grant there are a few christians in the world who have acquired the outward

accomplishments of it; and have, by grace been enabled to turn these to good account; who, like the Israelites, having spoiled the Egyptians, have made use of their jewels in adorning the tabernacle: but this can never serve as an argument on your side of the question. If the Lord sees fit to pluck a brand from the burning; this is no reason why children should be initiated into the ways of sin and folly, in hopes that some time or other, he will bring them out. We are never to do evil that good may come: and this brings the question to a short issue.

Do you think it lawful for christians to attend public places; or to spend their time in reading plays? Do you think these things tend, either immediately or remotely to the glory of God? If you do not, I cannot see how you as a christian, can have any hand in introducing young ladies to the one, or in giving them a taste for the other.

This, dear madam, is my view of the matter; but I do not wish you to walk by my light. I believe all the children of God are taught by him, and ought to follow the dictates of their own consciences; I therefore pretend not to advise you, but I shall endeavour to pray that the great unerring counsellor may give you divine wisdom to be your teacher, to lead you into all truth, and keep you from every thing inconsistent with his holy will.

I have met with so many interruptions since I began this letter, that I fear it is hardly intelligible. I shall be sorry if I have said any thing that gives you uneasiness; your spirits seem low, and your business not going so well as could be wished; perhaps, I ought rather to have employed my pen in the way of consolation and encouragement, than by throwing in fresh matter of perplexity. Sure I am, I do not mean to add affliction to the afflicted; but, rather have been impelled, from a regard to truth, to write my real sentiments, as you desired.

Your friend and humble servant,
W. GLENORCHY.

This letter is extracted from a book, which the friends of piety will read with much interest, the life of Mrs. Graham, lately published at New York. The following extract is on a similar subject, it is written in a different style, but has the same object in view; there are various tastes, for *this*, one may have a greater relish; another for *that*.

EXTRACT.

TRUE KNOWLEDGE OF THE WORLD,

FROM "*RURAL PHILOSOPHY*"—AN EXCELLENT
LITTLE WORK, BY ELI BATES, ESQ. A WRITER
OF REPUTATION.

THE true knowledge of the world does not consist chiefly in the knowledge of its manners, its occupations, or its amusements; or of the interior views and principles by which it is governed; for the former of these is merely superficial, and the latter is no more than philosophical; but it consists in that knowledge, which may be called moral and religious, or that teaches us to set a due rate on every thing around us; by which, is not meant, its price in the market, but its real use to the possessor.

Now as the everlasting perfection and happiness of our nature, is, next to the glory of God, our chief end, every thing here below is to be estimated in reference to it; so far as it is conducive to this end, it is useful, and to be chosen; and so far as it is contrary, it is injurious, and to be rejected; if indifferent, (supposing any thing in this respect can be so) it should be treated accordingly, and either chosen or rejected at pleasure.

When this principle is applied to the objects of time and sense, their true rate will be found very different from that at which they are held, in vulgar estimation. Of the amusements and pleasures which the world pursues, with such avidity, many will be condemned for their inherent criminality; and all, even the most innocent, will be deemed of little worth, as well on account of their transitory nature, as of

their dangerous tendency to divert the mind from its greatest concerns. In like manner, the honours and riches of the world will suffer a repulse, upon a fair encounter with this principle, and be found unworthy either to be sought or entertained, except as they may be converted into instruments of usefulness.

If then the knowledge, of which we have been speaking, be such as we have stated, if it consist chiefly in a just view of the relation which this world has to others, how few are there, whose pretensions to it, are solidly founded! Does he thus know the world, who thinks he has no other business in it than to *eat and drink and rise up to play*? Or he, whose entire occupation is, to *join house to house, field to field, till he is placed alone in the midst of the earth!** Does that politician thus know the world, who imagines that nothing is wanting to complete its felicity but *liberty and equality, peace and plenty*? Or that philosopher, who knows every thing under the sun as well as Solomon himself, except that, *the whole is vanity*? No: these are merely novices, in the science in which they fancy themselves proficient, and may go for lessons to the simplest hermit, who is piously studious of the bible and of his own heart.

And though we were to consider the world in a manner less serious or theological, and should view it even in the most flourishing light in which it can be placed by its fondest admirers, what is it but a great fair, in which a prodigious diversity of articles is exposed to sale, some for *amusement*, some for *ostentation*, and some for *use*? Now suppose a wise man to go round the fair, and to note carefully its various commodities; what would be the result of his survey? Among the first class of objects above specified should he pick up a rattle, it will be one cheap and innocent, and such as may recreate his spirits when exhausted with more serious affairs. The second class he would leave to the vain and prodigal. From the third he would collect such articles as might suit his wants or his reasonable convenience, at the same time taking heed that he paid down for them no more than their just value. This is the man who knows the world, and how to draw from it all the real advantages it is capable of yielding.

* Isaiah, v. 3.

ON ASSOCIATIONS FOR THE PROMOTION OF PEACE.

SOCIETIES are formed almost for every purpose. The Reverend Doctor Thomas Chalmers, one of the ministers of Glasgow, in his sermon, on the restoration of peace, from these words, "*Nation shall not lift up the sword against nation, neither shall they learn war any more;*" suggests the propriety of associations to direct the public opinion on the subject of war and peace, and anticipates much advantage from such associations; he is a judicious writer, and in his writings knows how to reach the heart.

"It is only" says he "by the extension of christian principles among the people of the earth, that the atrocities of war will at length be swept away from it; and that each of us is hastening the commencement of that blissful period, who, in his own sphere, is doing all that in him lies to bring his own heart, and the hearts of others, under the supreme influence of this principle. It is public opinion, which, in the long run, governs the world; and while I look with confidence to a gradual revolution in the state of public opinion from the omnipotence of gospel truth working its silent, but effectual way, through the families of mankind—yet I will not deny, that much may be done to accelerate the advent of perpetual and universal peace, by a distinct body of men embarking their every talent, and their every acquirement in the prosecution of this, as a distinct object. This was the way in which, a few years ago, the British public were gained over to the cause of Africa. This is the way in which, some of the other prophecies of the Bible are at this moment hastening to their accomplishment; and I apprehend, that the prophecy of my text may be indebted for its speedier fulfilment to the agency of men, selecting this as the assigned field on which their philanthropy shall expatiate. Were each individual member of such a society to prosecute his own walk, and come forward with his own peculiar contribution, the fruit of the united labour of all would be one of the finest collections of christian eloquence, and of enlightened morals, and of sound political philosophy, that ever was presented to the world. I could not fasten on another cause more fitted to call forth such a variety of talent, and to rally around it so many of

“the generous and accomplished sons of humanity, and to give each of them a devotedness and a power far beyond what could be sent into the hearts of enthusiasts, by the mere impulse of literary ambition.”

“Let one take up the question of war in its principle, and make the fell weight of his moral severity rest upon it, and all its abominations. Let another take up the question of war in its consequences, and bring his power of graphical description to the task of presenting an awakened public with an impressive detail of its cruelties, and its horrors. Let another neutralize the poetry of war, and dismantle it of all those bewitching splendours, which the hand of misguided genius has thrown over it. Let another teach the world a truer, and more magnanimous path to national glory, than any country of the world has yet walked in. Let another tell with irresistible argument, how the christian ethics of a nation is at one with the christian ethics of its humblest individual. Let another bring all the resources of his political science to unfold the vast energies of defensive war, and shew, that instead of that ceaseless jealousy and disquietude which are ever keeping alive the flame of hostility among the nations. each may wait in prepared security, till the first footstep of an invader shall be the signal for mustering around the standard of its outraged rights, all the steel, and spirit of the country. Let another pour the light of modern speculation into the mysteries of trade, and prove that not a single war has been undertaken for any of its objects, where the millions and the millions more which were lavished on the cause, have not all been cheated away from us by the phantom of imaginary interest. This may look to many like the Uptonianism of a romantic anticipation—but I shall never despair of the cause of truth addressed to a christian public, when the clear light of principle can be brought to every one of its positions, and when its practical and conclusive establishment forms one of the most distinct of Heaven’s prophecies—that men shall beat their swords into ploughshares, and their spears into pruning hooks—and that nation shall not lift up sword against nation, neither shall they learn war any more.”

The ground which Dr. Chalmers wishes his countrymen to

occupy, is already occupied by an American, "THE FRIEND OF PEACE" published by Cummings and Hillard of Boston, No. 3, well exposes the horrors of war, and cannot fail if he pursues the subject with equal success to make deep impression, and pave the way for such associations as Dr. Chalmers proposes, and direct their operations.

IN the account of an *African*, we see the power of religion over a mind rude and uncultivated; where the individual was found in the most degraded state: but in the extract which I now make, religion found its way into the dwelling of the affluent, and the circle of dissipation; and produced a happy change in the heart, and maintained a lasting sway over the life of one who encountered the temptations to which rank and wealth expose us; and who enjoyed the advantages of a liberal education.

INTERESTING EXTRACT.

THE late Mr. Thomas Bradbury happened to dine one day at the house of Mrs. Tooly, an eminent christian lady in London, who was famous in her day for religion, and for the love she bore to Christ, and all his servants and people. Her house and table were open to them all, being another Lydia in that respect. Mr. Timothy Rogers, who wrote the book on religious melancholy and was himself many years under that distemper, happened to dine there the same day with Mr. Bradbury; and after dinner, he entertained Mrs. Tooly and him with some stories concerning his father, who was one of the ejected ministers in the year 1662, and the sufferings he underwent on account of non-conformity. Mr. Rogers particularly related an anecdote, that he had often heard his father, with a good deal of pleasure tell to himself and others concerning a deliverance which he had from being sent to prison, after his *mittimus*, as they call it, was written out for that purpose.

He happened to live near the house of one Sir Richard Cradock, a justice of the peace, who was a most violent hater and prosecutor of the dissenters; one who laid out himself to distress them by all the means which the severe laws then in being, put in his power, particularly by enforcing the law against conventicles. He bore a particular hatred to Mr. Rogers, and wanted above all things to have him in his pow-

er ; and a fair opportunity as he thought offered itself to him. He heard that Mr. Rogers was to preach at a place some miles distant ; and he hired two men to go as spies, who were to take the names of all the hearers they knew, and to witness against Mr. Rogers and them.

The thing succeeded to his wish ; they brought the names of several persons who were hearers on that occasion, and Sir Richard sent and warned such of them as he had a particular spite at, and Mr. Rogers, to appear before him. Accordingly they all came with trembling hearts, expecting the worst ; for they knew the violence of the man.

While they were in his great hall, expecting to be called upon, there happened to come into the hall a little girl, a grandchild of Sir Richard's, about six or seven years of age. She looked at Mr. Rogers, and was much taken with his venerable appearance : and he being naturally fond of children, got her on his knee, and made a great deal of her : and she was fond of him. At last Sir Richard sent one of his servants to inform the company that one of the witnesses was fallen sick and could not be present that day ; and therefore warned them anew to come another day which he named to them.

Accordingly they came ; and the crime, as the justice called it, was proved. He ordered their *mittimus* to be written, to send them to goal. Mr. Rogers, before he came expecting to see the little girl again, had brought some sweetmeats to give her, and he was not disappointed, for she came running to him, and was fonder of him than she was the day before. She was, it seems a particular favourite of her grandfather's, and had got such an ascendancy over him that he could deny her nothing. She was withal a child of a violent spirit, and could bear no contradiction, as she was indulged in every thing. Once, it seems, when she was contradicted in something, she run a pen-knife into her arm, that had near cost her either her life, or the loss of her arm. After which Sir Richard would not suffer her to be contradicted in any thing.

While she was sitting on Mr. Rogers' knee and eating the sweetmeats which he gave her she looked wishfully on him, and said, 'What are you here for, sir ? He answered, "I believe your grandfather is going to send me and my friends whom you see here, to goal." To goal ! says she : why, what have you done ?" Why, I did nothing but preached at such a place, and they did nothing but heard me. But, says

she, my grandpapa shan't send you to goal, ah, but my dear, said he, I believe he is now making out our *mittimus* to send us all there.

She ran immediately to the chamber where her grandfather was, and knocked with her head and heels till she got in, and said, what are you going to do with my good old gentleman here in the hall? That's nothing to you, said her grandfather; get you about your business. But I wont says she; he tells me you are going to send him and his friends to goal; and if you send them I'll drown myself in the pond as soon as they are gone; I will indeed. When he saw the girl was resolute and peremptory, it shook him and overcame even the wicked design he had formed to persecute the servants of the Lord. He stept into the hall, with the *mittimus* in his hand and said, "I had here made out your *mittimus* to send you all to goal, as you deserve; but, at my grandchild's request I set you all at liberty."

They all bowed and thanked his worship. But Mr. Rogers stept up to the child and laid his hands upon her head; and lifting up his eyes to Heaven he said, "God bless you, my dear child; may the blessing of that God whose cause you now did plead, though as yet you know him not, be upon you in life, at death and through eternity." And then he and his friends went away.

Mrs. Tooty listened with uncommon attention to the story; and looking on Mr. Rogers, said, "And are you that Mr. Rogers' son?" "Yes madam, answered he, "I am." "Well," says she, "for as long as I have been acquainted with you, I never knew that before. And now I will tell you something you never knew before: I am the very girl your dear father blessed in the manner you now related it. It made an impression on me I could never forget." Upon this double discovery, Mr. Rogers and Mrs. Tooty found they had a super-added tie of love and affection to each other beyond what they had before. And then he and Mr. Bradbury were desirous to know how she, who had been bred up with an aversion to the dissenters and to serious religion, made now such a figure among them and was so eminent for religion.

She complied with this request, and very freely told them her story. She said, that after her grandfather's death, she was left sole heiress of his great estate; and being in the bloom of youth, and having none to controul her, she run after all the fashionable diversions of the time in which she lived,

without any manner of restraint. But at the same time she confessed that, at the end of them all, she found a dissatisfaction both with herself and them, that always struck a damp to her heart which she did not know how to get rid of, but by running the same fruitless round over and over again; but all in vain.

She contracted some slight illness, upon which she thought she would go to Bath, as hearing that it was a place for pleasure as well as health. When she came there, she was led in providence to consult an apothecary, who happened to be a very worthy religious man. He enquired what she ailed? "Why," says she, "Doctor, I don't ail much as to my body; but I have an uneasy mind that I can't get rid of." "Truly, says he, miss, I was so till I met with a book that cured me of it." "Books!" said she; "I get all the books I can lay my hands on, plays, novels, and romances I can hear of; but after I have read them, my uneasiness is the same." "That may be said be, miss, I don't wonder at it. But this book I speak of, I can say of it, what I can say of no other I ever read, I nevertire of reading it; but can begin to read it again as tho' I never read it before. And I always see something new in it." "Pray" says she, "Doctor what book is that?" "Nay, miss," answered he, "that is a secret I don't tell to every one." "But could I not get a sight of that book?" says she, "Yes," says he miss, if you speak me fair, I can help you to it." "Pray get it me then Doctor, and I'll give you any thing you please." "Yes," says he, "If you'll promise one thing, I'll bring it you; and that is, that you will read it over carefully: and if you should not see much in it at first, that you will give it a second reading."

She promised fairly she would: And after raising her curiosity by coming twice or thrice without bringing it, he at last brought it, took it out of his pocket and gave it her. It was the New-Testament. When she looked on it, "Poh, (with a flirt,) I could get that at any time." "Why miss so you might," replied the Doctor; "but remember I have your solemn promise, that you will read it carefully." "Well," says she, though I never read it before, I'll give it a reading."

Accordingly she began to read it; and it soon attracted her attention. She saw something in it she had a deep concern in; and if she was uneasy in her mind before, she was ten times more so now, she did not know what to do with herself. So she got away back to London, to see what the diversions there would do again. But all was in vain.

She was lodged at the court end of the town, and had a gentlewoman with her by way of a companion. One Saturday evening she dreamed, that she was in a place of worship and heard a sermon which she could remember nothing of, when she awaked, but the text; but the dream made such an impression on her mind, that the idea she had of the place and the minister's face, was as strong as if she had been acquainted with both for a number of years. She told her dream to her companion on the Lord's day morning; and after breakfast, said she was resolved to go, in quest of it, if she should go from one end of London to the other.

Accordingly they set out, and went into this and the other church as they passed along; but none of them answered what she saw in her dream. About one of the clock, they found themselves in the heart of the city; and they went into an eating house, and had a bit of dinner; and out again in search of this place.

About half an hour after two they were in the Poultry, and she saw a great many people going down the Old Jewry; and she determined she would see where they were going. She mixed herself among them, and they carried her to the Old Jewry. So soon as she entered the door of it, and looked about, she turned to her companion and said with some surprise, "This is the very place I saw in my dream." She had not stood long, till Mr. Shower, who was then minister of the place, went up into the pulpit, as soon as she looked on him, with greater surprise still she said, this is the very man I saw in my dream; and if every part of it hold true, he will take for his text, Psalm cxvi. 7. *Return to thy rest, O my soul; for the Lord hath dealt bountifully with thee.*" When he rose to pray, she was all attention, and every sentence went to the heart. Having finished prayer, he took that for his text; and there God met with her soul in a saving way and manner, and she at last obtained what she so long sought for in vain elsewhere, rest to her soul in him who is the life and happiness of souls.

THE STATE OF RELIGION IN NEW YORK.

Information on this subject is derived from a sermon by the *Rev. Gardiner Spring*, preached on the 30th of December last.

IT GIVES A MELANCHOLY PICTURE.

“The great object of professing christians in the midst of us seems to be, to become rich.”

THERE is reason to fear that their highest aim is the attainment of wealth. Unlike expectants of glory, they “set their affections on things that are on the earth.” Wealth is the centre of their wishes; the point toward which their desires seem to preserve an invariable tendency. They “lift up their souls unto vanity and pant after the dust of the earth.” You do not find either the young or the old, either male or female, wasting their ardour and exhausting the strength of their affections for the honour of God and the salvation of souls; but their thoughts, their time, their talents, their privileges, are swallowed up in the world. How many who have named the name of Christ, and avouched him for “all their salvation and all their desire,” still “make gold their hope, and say unto the fine gold, thou art my confidence!” How many who profess to have no portion beneath the skies, live as though wealth were their idol, mammon their God! And while this lamentable fact stares us in the face, does it not demonstrate that something must be done for the languishing, depressed state of the church? Christian brethren, it is this worldly spirit that blights our hopes—that chills religion to the very heart;—that withers your graces—poisons your comforts, and blasts the fair fame of your Redeemer’s cause.

Ah, brethren! the throb of spiritual life is languid and low. The people of God have become cold and indifferent to all that concerns the interests of the Redeemer’s kingdom both within them and without them. They have lost their first love. There is a chilling stupidity that pervades the church. You have forgotten God, and you have forgotten man. You disregard the languour of saints, and the impending danger of sinners. Religion has become a dull, languid thing. The sacred flame which once enlightened and warmed, is reduced

to a solitary spark ; and all fervent, steady zeal for the honour of God and the salvation of souls, seems to have become well nigh extinct. There is not altogether a want of external attention to the word and ordinances ; but they are cold and heartless. There is much parade, and show, and noise about religion ; this is the fatal deception of our city ; but where is its vital energy and ardour ? There is a species of religious dissipation in our Christian community, which hardens the hearts of professing Christians, and fortifies the consciences of the impenitent against the arrows of conviction. Both the people of God and the men of the world attend upon the service of the sanctuary, with a portion of the same kind of feeling with which they would attend upon the diversions of the theatre, or listen to an argument at the bar. They hear ; but it is a sound which “ plays round the head, but comes not to the heart.” They are pleased, but not affected ; they are interested, but not humbled ; they go away sometimes extolling the merit and as often the demerit of the preacher, but seldom steal silently to their closets under the condemning power of pungent truth.

It is but a little time since our city was covered with a cloud. In the recent desolations of our land, we were not exempt from our portion of calamity. But the silver clarion of peace has again vibrated on our ear, and the rich blessings of peace have been again restored in unexampled profusion. Worldly prosperity has been flowing in upon us in deep, wide channels ; and all classes of men have been growing rich. But I hardly dare ask, what return has been made the Father of mercies for these multiplied favors ? In “ the day of adversity,” we began to “ consider ;” but God has “ spoken to us in our prosperity, and we have said, We will not hear.”

It is a mournful fact, that from the evening the glad tidings of returning peace thrilled the bosom of our city, we have been forsaking God, and God has been forsaking us. As a people, we have from that hour, been making our calculations for time and not for eternity ; we have been “ seeking our own and not the things that are Christ’s.” There has been less seriousness, less attention to religious duties of every kind, less time, if not less property and talent devoted to the Redeemer, than were called for during the season of our depression and distress.

In accomplishing the purposes of his grace, the great Head of the church has been pleased to institute a system of means.

It is not because he is unable to work without them. He can convert men without his word and ordinances; but he sees fit not to do it. So he can make his word and ordinances effectual to their salvation without the prayers and exertions of his own people; but he sees fit to use them. He does not need their exertions; but he does not work without them. Their prayers and exertions are as indispensable, as the proclamation of the prophet over the valley of dry bones, or the blowing of the ram's horns around the walls of Jericho. Be it so, that they derive all their efficacy, and depend for all their success on the sovereign appointment of God; are they the less necessary? We assume it as a principle of permanent importance, and as the spring of all our efforts, that the prayers of Christians for the effusion of the Holy Spirit, and their exertions for the conversion of sinners, are as much a part of the method by which God is pleased to extend the limits of the Redeemer's kingdom, as the dissemination of the Gospel, the existence of a living ministry, or any other institution whatever.

In our land, the blessing has trodden close upon the heels of effort. Scarcely an exertion has been made, upon ever so small a scale, which has not been *speedily* crowned with a greater, or less degree of success. Cast your eyes over the various sections of the church, and wherever you find the people of God tremblingly alive for the interests of Zion; there you will find Zion herself rising from the dust and putting on the garments of strength and salvation. Wherever you find the people of God deeply impressed with a sense of their need of a revival, and anxiously desiring it; there the thoughtless begin to shake off their indifference; there, sinners become weak, and saints become strong. Shall I call your attention to scenes which we ourselves have witnessed? Three or four times within three years past, we have appeared to be on the eve of a revival. And you will bear me witness that those were seasons of deep reflection, and fervent prayer. Short and transitory as they were, the amount of blessing far transcended the effort; and let it be recorded, that the most of those, who from time to time, have been added to our communion, date their impressions of the importance of personal godliness from those seasons of short, though general solemnity. God is "not a man that he should lie, nor the son of man that he should repent." He has so visibly smiled upon the pious exertions of his people, that they may always hope

for his blessing, when they are sincerely and steadfastly engaged to promote a revival of pure and undefiled religion.

It is worthy of remark, that in the places where God has been pleased during the last year, to pour out his Spirit, the exertions of pious females have been abundantly blessed. The prayers, the visits, the varied efforts of females may do much. It is time, ye disciples of Immanuel, that your exertions for the Redeemer's kingdom, were called forth in a more decided character. Let the female members of this church be formed into little circles for prayer; let not a week pass without seeing five or six of you assembled in different parts of the congregation, to lift up your voices in the name of the great High Priest of your profession for the effusion of the Holy Spirit. "Ye that make mention of the name of the Lord; keep not silence, and give him no rest till he make Jerusalem a praise in the earth."

This year, you begin to set your faces toward the grave. Oh! who can tell but the mandate is gone forth, and some lingering illness, some fatal providence is at the door to cut thee down! You may cherish the vain presumption, that you have many years to come; but the fond expectation will not ward off the shafts of the destroyer. That bloom shall fade; that sprightliness shall languish; that vigour shall decay. You shall be "cut down as the grass, and wither as the green herb."

"Each moment has its sickle, and cuts down
"The fairest bloom of sublunary bliss."

You may procrastinate the work of repentance; but death will not procrastinate the work of desolation. You may delay to obey the divine commands; but death will not delay to execute the divine commission. O what momentous consequences hang upon the brittle thread of human life! Think, beloved friends, think what it will be to enter this year, upon the untried scenes of eternity! Will it be to be delivered from an evil and distracted world, and to be at rest with God? Will it be to sin and weep no more? Or will it be, to enter upon a world of woe; there, to rest not day nor night; there, to weep and wail, and gnash your teeth? And so soon, fellow-sinner? Must the door of hope be closed this year? It is in my heart to wish you all a happy New Year; but O, what a year will it prove to you, if this year place you beyond the reach of mercy!

INTERESTING TO THE YOUNG.

WINCHESTER, JULY 21, 1816.

A Letter from to, Alexandria.

MY DEAR FRIEND,

I received yours by my sister, and for this mark of attention, you have my thanks. I am mortified to think you have had occasion to repeat your request with respect to the particulars of the late gracious dealings of God with my dear family; and as it affords me often an agreeable subject of meditation, shall be at no loss to recollect each particular. On the sabbath of the 24th of December, myself and family had as usual attended divine worship in the morning which on that occasion was conducted by our friend—In the after part of the day, the Sunday school had occupied us all, I know not that the exercises of the day had more than commonly interested any, except , who I remember observed that Mr. had touched *her* when he spoke of the *guilty wanderings of the backslider*.

Having assembled for the evening, the plan was formed relative to the manner of spending it; sometimes, Mr. retired to his study, and each would get engaged with her book; and at other times, it was spent in conversation, or singing:—on this memorable occasion we requested our friend to make one of our company, to which he agreed, on condition that I would read, to which I readily consented. The subject of our reading was the lectures of Bishop Porteous upon the sufferings of our Saviour: it was calculated to interest the feelings: after the book was laid aside, my friend and myself entered into conversation upon the then probable state of the good man who had afforded us such pleasant entertainment; and from this an easy transition was made to the realities of an eternal state, as interesting to each of us. An awful solemnity prevailed; at length some present, overcome by their feelings, cried out in apparent anguish: so unexpected was the effect produced by these inconsiderable means, that I knew not for a time what to make of it; but at length was constrained to say, “*surely God was in this place and I knew it not.*” With some, the agitation proved the mere effect of sympathy; but not so with others, blessed be God, *five out of ten* that were present still hold on their way: three

of whom were my dear children, and all deservedly dear to me, though not related :—but to return to that precious evening, I would describe the scene ; but cannot : perhaps you can best conceive it. Providentially, no doubt, the week before us was a vacation in consequence of the Christmas season ; providentially, I may say, for we were one and all incapacitated for business, by the unusual agitation of feeling excited : indeed I may truly say, it was a solemn week ; the inquiry was, what must we do ? and I trust we were directed by the good spirit to seek such counsel and direction as was suitable to our cases. The cry was “ my heart is hard, I cannot feel as I ought to feel.” After a few days, one or two of the girls found their sorrow turned into joy ; but this as I feared proved not an evangelical feeling ; we had however, reason to be thankful for an intermission of their distress ; although their fears did return, and days of darkness were appointed them, still a peaceful and happy state of mind has succeeded, and they have seated themselves at the table of the Lord, on two occasions since.

You know, I believe, that previous to that event, a prayer meeting had been held in our house through the winter, and the attention and feeling manifested by those who attended, gave us a sanguine hope that God was about to bless us.

During the winter Mr. ... has endeavoured to turn the attention of the young people under our care to religion, for this purpose, every Friday evening, before dismissing the school he has given a short exhortation, and concluded with prayer, on some occasions they would appear to feel, but we had to lament, that like the early dew, that state of feeling soon passed away ; we are now however, I trust, seeing the blessed fruits of these labours of love, for some days past, some of the dear girls have been anxiously and with many tears, enquiring what they must do to be saved, evidently under powerful conviction of sin : two in particular seemed greatly exercised, and when school was dismissed refused to go home until a late hour : this had been the case for three or four days : when last evening going into one of my rooms, after day light had closed, I found one of the young ladies who boards with me in apparent distress, on enquiring the cause, she observed she was a sinner, and was in consequence of the discovery very miserable : after conversing alone for some time, we were joined by the rest of the girls ; I continued to converse with her, and found

to my surprise, that several of them, were under similar impressions: after a while they all took themselves off to another room, and after some conversation with one another, I found their feelings excited to a great degree, and on going to them, to my astonishment, found them all on their knees, and my beloved M. at prayer with them; this was a scene that description cannot do justice to. I sent immediately for Mr. H—, and also for Mr. —, who were not at home, but they arrived soon after: it was a late hour indeed before we found the young ladies sufficiently composed to retire; Mr. H— talked and prayed with them; and has promised to meet them this evening. I will not close until I can tell you the result of this meeting. That the work of the Lord may prosper, is I well know the desire of your heart.

Well we have had a meeting truly interesting, chiefly though not exclusively, of children and young persons; Mr. H— addressed them at some length, in a very affectionate and earnest manner, and they were generally much affected. The *good spirit* of our God is evidently at work among us, and we trust there will be many trophies here of victorious all conquering grace: pray for us, and remember particularly our dear youth, that they may be led to build on the rock Christ Jesus. I leave the above circumstances with you, without comment, assured they will afford fresh subject of praise to our wonder working God.

SEIZE THE PRESENT MOMENT.

A man who was dying, sent his son, who was an *idiot*, for a clergyman, when the following dialogue took place between them.

Idiot. "Father's dying, Sir, father's dying Sir: wants to see you, Sir, wants to see you Sir.

Clergyman. "I am just going to dinner, after dinner I shall call.

Idiot. "Dinner Sir, dinner Sir, Death wait for dinner! Sir, Death wait for dinner! Sir.

The clergyman stood reproved, and went immediately to administer the consolations of religion to his dying parishoner.

THE
MONTHLY VISITANT;

OR

Something Old.

"NO MAN HAVING DRUNK OLD WINE, STRAIGHTWAY
DESIRETH NEW; FOR HE SAITH, THE OLD IS
BETTER."

Vol. I.....No. II.

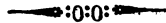
FOR AUGUST, EIGHTEEN HUNDRED AND SIXTEEN.

ALEXANDRIA:

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1816.

The Visitant, &c.



DISPENSATIONS

RESPECTING THE CHURCH.

RELIGION has appeared under different dispensations: the *Patriarchal*, in which a Saviour was promised:—The *Mosaical*, in which he was typified:—The *Christian*, in which he was manifested in the flesh, and is now preached unto the world: add the *Celestial*, when the Redeemer's triumph shall be complete. These dispensations bear evident marks of divine wisdom: they succeed each other at an appointed moment, and in succession, promote and bring to perfection, a plan formed in the councils of eternity. The more they are known the more they astonish. Let them command attention: let them inspire reverence: let them regulate the life and conduct.

Adam was constituted the head of his posterity: he represented the whole: a representation wisely formed to secure their honor and happiness. All depended on a single and an easy act. Let him be steady. The penalty and the reward were of the same extent. *Faithful*, he and his children shall live forever; but *unfaithful*, he and his children shall surely die: he proved *unfaithful*, and what was the consequence? The penalty which had been incurred was actually inflicted: but upon whom? Upon Adam, the first transgressor, and upon all whom he represented, his descendants as in succession they came into existence. An important fact is hereby ascertained, that children may receive benefit or detriment from the constitution of things which infinite wisdom has formed for his creatures, whilst yet incapable either of good or evil. It is not for us to impeach any act of him who made us. Be assured the Judge of all the earth has done right,

The *second Adam* also represents mankind, and has so acted, that the benefit derived from the *second*, exceeds the loss sustained by the first. It was promised at the fall, that the seed of the woman should bruise the head of the serpent. In consequence of this promise, the sentence of death was suspended, an accepted time and a day of salvation were afforded; such worship was prescribed as best preserved the knowledge of the promise and rendered it impressive: a rule was given for the direction of conduct; and the spirit in his enlightening, regenerating, and sanctifying influences was not denied. By sacrifice, God took men into a covenant relation with himself. But who received benefit from this dispensation? Adam and his family without exception. The sacrifice was offered by all, in confirmation of truths in which they had the nearest interest: they deserved to die; but, through the death of another, a way of escape was open. Let these truths be believed and felt, and for the future deter men from disobedience. Let them persist in a believing and obedient course. Here we recognize a dawn of hope, a ray of gospel light, the commencement of the Messiah's triumph.

For one hundred and thirty years we read of no remarkable event. Cain, like his brethren, was instructed in the truth; he took part in the sacrifices; and had the same encouragement, and was under the same obligation to the exercise of faith and obedience; but his religion was all external; to the power of godliness he was an utter stranger. He felt no need of the promised deliverer, therefore, in his offering, the lamb, in which the deliverer's appearance was prefigured, was neglected. Being left of God, he lost the government of himself; he was warned and admonished, but the warning and admonition had no effect; he grew worse and worse, until, staining his hands in a brother's blood, he filled up the measure of his iniquity, and became a miserable exile.

His principles and conduct, were at variance with the purity, the safety and the peace of society. This was a new era in the history of mankind. The apostate and his family were designated *children of men*. In them the religious principle was weakened and depraved. They neither feared God, nor regarded man. They erred in worship; and were stained with blood. The enmity of their hearts marked them as the seed of the serpent. The characteristic was too plain to be mistaken. They were dangerous to society. Let them fly, and never henceforth pollute the religious assembly, nor put the innocent and helpless in terror.

This apostacy was mortifying, but a seed remained to serve the Lord. Among the other branches of Adam's family many were faithful. Enos was remarked for his piety and zeal, and with his fellow worshippers and their families were distinguished from the apostates, by an honorable title, conferred on all, "*sens of God*." Ah! the thoughtless youth ran heedlessly into danger: they associated with the race of Cain, already extremely degenerate: and formed the most intimate connections. The warning of their pious fathers, and their pious example had no effect. Wickedness swelled like a torrent and swept all before it. When they could not be reclaimed, the flood came, at God's command, and with the exception of one family destroyed the whole world.

In the family of Noah, the human race was continued. Grateful that in the ruin of millions, they had not been involved, we find them engaged in an act of worship: God accepted of their worship, and by a solemn covenant, assured Noah and his descendants, that until the end of time, they should never again be subjected to such a desolating scourge. Religious knowledge and worship communicated from the beginning, and practised until the flood, were preserved by Noah. The awful judgment from which they had just escaped, made deep impression, and powerfully suppressed these crimes whereby such a judgment had been incurred; but depravity was not extirpated.

Ham's conduct was very shameful; and the views of those who were engaged in the building of Babel were displeasing to God, who gave strong indications of his displeasure, and branded all who took part in the rebellious attempt as apostates. They, who remained under the immediate inspection of Noah, preserved the spirit and purity of religion: but even among them there was a sad, yet gradual defection; not every where in the same degree, nor to the same extent, but in all it was more or less apparent. Wickedness increased as mankind increased. Nimrod imbibed the spirit, ruinous to the world before the flood: he had acquired power which he abused. By rapine and violence he established his authority, forming into a kingdom, and the first which had existed on earth, those who assisted him to prey on the property and peace of his neighbours. He was of the race of Ham, whose disrespect drew upon him and his descendants the execration of his injured father. Their conduct was more vitiated than that of their brethren, laying a foundation for future servi-

NEW JERSEY
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tude and disgrace. The cities of the plain were so reprobate, that nothing could reclaim them ; neither judgment, nor mercy ; the calamity of war, nor the return of peace ; the warning voice nor the pious example ; all, all was disregarded ; their cup was full, and their destruction inevitable. Things were hastening to a crisis, idolatry and crimes were gaining an ascendancy, threatening soon to banish from the earth the knowledge of God and his service.

During the *patriarchal ages*, God had witnesses and advocates ; but they were individuals or separate societies ; no plan had yet been formed to concentrate their exertion. Enoch and Noah, Melchizedeck and Job, were as stars of the first magnitude ; but Abraham is best known, his faith and obedience, in circumstances well suited to try the strength of both, were very illustrious ; upon him God conferred an honour peculiarly distinguished. He was constituted the father of many nations. All, who for the future, were found believing and obedient, are by God himself declared and acknowledged as his seed. In covenant with Abraham, his immediate descendants were, he was assured, to become numerous, and to have possessions secured for them in Canaan ; of this covenant we have a particular account in the fifteenth chapter of Genesis : But the seventeenth chapter of Genesis records a different covenant, perfectly distinct, and of peculiar features strongly marked.

By this covenant God constituted persons of a certain character, *one body*, of whom, Abraham was acknowledged *the father*, and received promises in their name. His immediate descendants were included, but not all of them ; Isaac and Jacob were the heirs of the promise, to the exclusion of Ishmael and Esau ; nor were his natural descendants only in view, but all who were bought by their money of whatever family, or born in their houses ; nay it extended to all who professed to believe in the God of Abraham, and to attach themselves to his worship and service. This body was placed as a barrier against the attacks of irreligion and immorality. Communication with the wicked was the ruin of the old world, and like communication was now threatening equal ruin ; but the remedy devised by infinite wisdom, was then introduced, and from that period to the present its beneficial effects are felt.

In this covenant, God engages to be a God to Abraham and his seed. Among them the knowledge of God; of justification by faith; of acceptable worship; of the Holy Spirit, through whose agency a depraved nature is renewed, and a holy life is maintained; and, of the restoration of life and immortality, shall be preserved: such knowledge is of vast moment, and has been effectual for the salvation of multitudes: and, although abused; or less improved than might have been expected, still it has triumphed in the worst of times, and shall triumph over every discouragement. God in this covenant, stands to all included therein, in the relation of their God, being known of them, and worshipped by them, so that to them belongs the adoption, and the covenants; the service of the God, and the promises: all this is secured by the covenant, and all may be enjoyed; and yet the individual who bears no fruit correspondent to his privileges may perish. It is evident that a visible church was hereby established, the guardian of the truth, affording each connected there with advantages, which improved assure him of eternal life.

The covenant was confirmed by the rite of circumcision. This rite was applied to Abraham and to every male belonging to him; and was ordered to be applied to his seed in succeeding generations, under severe penalty, should it be neglected. But what was it? It was the seal of the righteousness by faith—God's covenant, or a witness for him on earth. But what did it seal? or what did it witness? That every one, upon whom this *mark* was ordered to be put, was a regenerated person, and an heir of life? No, at no time would this have been true. But it was a seal to the truths of which the church was in possession; and of which it was appointed to be the repository. Having been initiated into the knowledge of the true God, and dedicated from the earliest moments to his service, they might even in that view say, thou art our God and we will praise thee, our father's God and we will magnify thy name,

Isaac was not yet born when Abraham was constituted the father of many nations, receiving in their name promises, which were confirmed by a solemn covenant. Ishmael was included in the covenant, but was thrown out, because of his scornful conduct, and it was declared, that "in Isaac shall thy seed be called:" Esau also was rejected, when he profanely sold the privileges connected with the birth right; and Jacob was announced, to be the heir of the promise. These

circumstances intimate that the *seed* promised to Abraham, is designated by *character* not by *carual descent*.

From Abraham's day until the Israelites left Egypt, the *patriarchal dispensation* was yet in existence: but there was a preparation to introduce a new state of things. The promise to Abraham began to take effect when the family of Jacob leaving Egypt, and passing the Red Sea, were there baptized into Moses. They were a mixed multitude, but were formed into one body or church: God taught them, and took them under his protection. He was the God of the fathers and of the children. A visible distinction was put between them and the rest of the world. They were trained up in the wilderness for the possession of Canaan. The law given on Sinai, and the various ceremonial institutions were no part of the covenant with Abraham; but were added as well calculated to prepare the church in that age for the enjoyment of future blessings.

A dispensation of types was now organized: the wandering of the Israelites forty years in the wilderness: the destruction of the unbelieving, but the admission of the believing into Canaan; were shadows of the state of things in this world, and of a happier state of things in the world to come, which can be enjoyed by those only who lead lives of faith and obedience; but from which the unbelieving and disobedient shall be excluded.

During the continuance of the Israelites in the wilderness, and after their settlement in Canaan, they often departed from God, but never did he cease to claim them as his people. During his government of the judges, or of the kings, when the kingdom was one, or was divided: in their own land or in captivity: among foreigners or among natives; when their conduct was praiseworthy or censurable, still they were acknowledged as God's people, he visited "their transgression with the rod, and their iniquity with stripes, nevertheless his loving kindness did he not utterly take from them, nor suffer his faithfulness to fail. His covenant did he not break, nor alter the thing which had gone out of his lips."

The covenant with Abraham did not receive its full accomplishment before the Messiah appeared. In the dispensations both of providence and of grace, there is a gradual advancement. What goes before prepares for what is to follow; and what follows is attended with additional advantages. The *Mosaical dispensation*, was an improvement upon the *Patriar-*

Chal; a church was then organized; and the principles, by which that church is perpetuated and governed, were prescribed and fixed. These principles are found in the covenant with Abraham. They regulated the church in its formation, and shall continue to regulate it whilst it exists.

No society on earth, where men die, can exist long, without a supply is afforded in place of those who time after time are removed. This supply may be derived from them, who had no connection therewith, but advanced to mature years, are capable of such engagements as the nature of these societies and their welfare demand; or the privilege may descend from father to son: in both ways is the church to be perpetuated. Where any profess faith in what God says, and obedience to what he commands, and nothing is known to invalidate that profession, the *church* is bound to recognize such as the children of Abraham, and to receive them as her sons and her daughters. Being thus received, their descendants from the moment of their birth have a right to the same privilege. This is plainly expressed in the covenant, and fully stipulated, it deserves all attention. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, *I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee; and will multiply thee exceedingly. Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight*

days old shall be circumcised among you, every man-child, in your generations ; he that is born in thy house, or bought with money of any stranger, which is not of thy seed. He that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant."

The transition from the Mosaical, to the christian dispensation was gradual. John the Baptist's ministry can be assigned neither to the one nor the other. It is an intermediate step. It was higher than the one, but lower than the other. The church by this step was advanced, after the ascension of Christ to Heaven. Instructed by Christ and his apostles, the field was in high culture, and sown with the best seed. Many Jews believed Christ to be the Messiah ; and many gentiles renouncing the vanities, the object, in time past, of their worship, for time to come, determined to worship; and in any way he may prescribe, only the living and true God. The apostles had an express commission thus to convert the nations, but when converted, by baptism, now the initiating rite, to admit them into the church, and to plant them in a field cultivated and sown with good seed. According to the constitution of the church, established from its commencement, and acted upon during the whole of the Mosaic dispensation, the children of those who profess the true religion, and are members of the church, are also members, and are acknowledged to be so. Let them, receiving the initiating rite, be attended as a nursery which supplies plants in place of those whom the waste of time is ever removing. By this constitution the church is perpetuated. One generation of the faithful passeth away, and another cometh. The field is ever productive and yields successive crops from age to age.

Young and old, infant and adult belonged to the church under the Mosaic dispensation. But did all and each act a part consistent with the relation in which they stood to God ; and the privileges enjoyed ? This none can pretend. They were stiff necked and rebellious, always resisting the holy ghost, as did the fathers so did the children. But did God disown and throw them off ? No, never ; prophets were raised up to instruct and reprove them : one judgment encountered their perverseness after another ; of longer or shorter duration, of greater or less severity ; still, in the worst times, God claimed them as his people, their children were circumcised, their connection with the church, according to the co-

enant with Abraham, was acknowledged, and they were ever treated as standing in such a connection. And what was the consequence? Whilst gross darkness involved other nations; whilst the religious principle was corrupted, and the practice vitiated; whilst they lived without God and without hope; *this* nation preserved the true doctrine and practice; wickedness was suppressed and kept under, and the belief of immortality was strong and operative. It was not, until the Messiah was rejected by the nation in general, an act of the greatest atrocity, subverting the great design for which a church was established on earth; that they, as withered branches, were cut off, and others more promising were grafted in.

Under the Mosaic dispensation, principles, by which the church is perpetuated, were fully established. It is the same church which still exists. When either the father or the mother believe, the children are pronounced "*holy*;" a phrase well known to the Jews, as intimating a connection with the church. When the household of Stephanas and of Lydia, and of the jailor were baptized, the Jews recognized a principle which they had always acknowledged, and for which they strenuously contended: let the nations be converted, let them be baptized; let them be taught, were expressions which could not be misunderstood. *A nation* professing christianity, stands in the same connection with the church under the present dispensation, as *the nation* of the Jews stood with the church under the former dispensation. The principle was fixed and could only be altered by a divine command; but no such command exists. I should tremble to alter an institution which God had appointed, and under a severe penalty enjoins. To forbid what God commands, is to be wiser than God. What presumption! It is the crime of Uzzah, who put forth his hand to the ark of God and took hold of it, for the oxen shook it; the ark requires no such stay, God will take care of the ark; Uzzah died: avoid the crime and punishment of Uzzah. God was a God to Abraham and his seed formerly, and is so still, and shall continue to be so, whilst the church on earth remains. An attempt to reject children, born of parents, members of the church, as members, is sacrilegious; it is refusing a privilege which God bestows, and which cannot be wrested from them without setting his covenant and command at defiance.

Ignorance concerning God's covenant with Abraham is a

fertile source of embarrassment and mistake. It established a "visible church," constituting him the father of those who should be admitted thereunto, and giving a command and promises in their name. As they were not all Israel who were of Israel, neither are they all christians who profess to be christians: But in the body or church to which these professors belong, and no where else, is the knowledge, the worship and the service of God to be found. The church is a field sown with good seed; but tares have grown up among the wheat, and shall grow up. Shall the servants root out these tares? No, it would endanger the wheat. Let them grow together until the harvest; this the proprietor commands; at the harvest, but not until then, can the separation be complete or lasting. The church is a net which is cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels and cast the bad away. So shall it be at the end of the world; the angels shall come forth and sever the wicked from the just, and shall cast them into the furnace of fire; there shall be "wailing and gnashing of teeth." A church on earth to which no hypocrite and no unworthy person is attached, is not to be expected. It exists in an overheated imagination; but it is neither promised, nor anticipated in the scripture.

A faithful ministry encounters the unworthiness of members who disgrace their profession, wherever it exists, by doctrine and reproof, by correction and instruction in righteousness. It lays the axe at the root of the tree; It announces, repeats and urges that the tree which bears no fruit, or fruit which is not good, shall be cut down and cast into the fire. When conduct is offensive, much more when vicious, let such members be avoided by their fellow christians, and forbidden for a time to touch what is sacred: by these steps they may become sensible of their shameful conduct, and recovered from the error of their ways. Judgment begins at the house of God. The professor of religion who disgraces his profession, is often visited with calamity peculiarly severe; many corinthians who had erred, were weak and sickly and many of them died. They were thus chastened, that they might not be condemned with the world. The reproofs of providence; the admonitions and solemn protestations of the church; suspension for a time from communion, and friendly intercourse, are the wholesome discipline used to reclaim the erring and unsteady. When these measures are taken and exhausted; and

such refuse to hear the church and to regard her authority, let them solemnly be cast out, to take their share with a world lying in wickedness; then indeed the church lays no claim to them or theirs; they belong to another community, and have forfeited their interest in the covenant and the promises: but whilst the connection of christians with the church has not, by their own express and avowed act been broken; or by the solemn act of the church itself; their offspring are claimed by the church, and it is her solemn duty, to direct and see that they be brought up in the nurture and admonition of the Lord. The rising generation may be more observant of divine things than the preceding. The generation which entered Canaan, prepared by such discipline as has been explained were more religious than the generation who were destroyed in the wilderness; yet both belonged to the visible church, by both God was known, and his service-perpetuated.

This subject may be illustrated by the constitution of civil society, and as an illustration only it is introduced. The mode of admitting foreigners to citizenship is prescribed, but when admitted, their children are citizens by birth-right; this right is not affected by the ill conduct of parents, their conduct in proportion to the injury done to society is restrained or punished by the laws; but still the privileges which citizenship affords is in its full extent enjoyed by their children. Such the privilege belonging to the children of the members of the visible church; they are members, in the full extent, claiming the privileges which can be enjoyed in childhood, and of which in maturer years they become capable.

I have only to add in confirmation of what I have already advanced, that the churches to whom the apostles directed their epistles, were disgraced by the conduct of their members; and the seven churches, to each of which our Lord ordered an epistle to be sent, were praised for many things, for many things also they were condemned; yet they were acknowledged to be churches of Christ, although censure was passed on what disgraced their profession, and awful threatenings were denounced should the exhortation to repentance and amendment be neglected.

When churches become so corrupt that instruction and reproof; that the voice of thunder and the arm of discipline are generally disregarded; God will appear to vindicate the honor of his insulted name; nay, he has appeared. The judgments of God, in our day, have fallen heavy upon countries professing christianity, but vitiated to the core: the fire raged

for a long succession of years, for a moment it appeared to be extinguished ; but the embers again were seen in flames ; the flame is smothered ; but there is no security against its bursting with consuming violence whilst churches are satisfied with the form, but altogether destitute of the power of Godliness.

The church on earth, with all the defects attached to the members whom it admits, is the mean used by God to lessen the degree of irreligion and immorality which would otherwise deluge the world ; to secure a seed to serve God in the succeeding generation, when the preceding has passed away : and to guard the scriptures that they may be handed down in their purity, to all ages, as the great standard of faith and manners.

It is a miserable thing, and the subject of deep regret and bitter lamentation, that christian parents should be neglectful of these duties arising from their connection with the church. But because they fail in their duty, is the church to fail in hers? They violate this command and the other ; and is this to be remedied by the church when she refuses their offspring a privilege entailed upon them by its original constitution? Is the parent to be punished in the children? Is there no punishment which would immediately fall upon the transgressor, whilst the innocent escape? Was not the discrimination made under the Mosaic, and is it not made under the christian dispensation? Were not the children, of the Jew reprehensible in many respects, admitted to the church? and what forbids this to the children of the christian? Our conduct is not to be regulated by what we think tends to the purity of the church : what says the law? It is an original principle, and enjoined in the covenant with Abraham, which covenant is the charter by which the church holds her privileges, that the children of those who are members of the church are by birth-right members. Where the parent has not renounced christianity, and such a renunciation, even an unworthy parent would abhor ; and the church has found no reason to cut them off, a severe step to which the church never proceeds without a pressing necessity : the child by all means is to be taken in, and to be under the inspection of the church ; nay, increasing attention is necessary, in its religious education, to supply defects in this respect from other quarters ; the child may be a blessing to the church which the parent has troubled ; but cast off, the world will claim the pro-

perty, and take sufficient pains to destroy, what it is the business of the church to save; let the plant, which in the barren soil of the world would wither and degenerate, in the garden of God, be cherished, and matured, that it may flourish and yield abundant fruit.

A sister church sensible of the principles which I now advocate, and of the difficulty arising from the carelessness and indifference of many professing christians, has directed god-fathers and god-mothers, who fear the Lord, to become responsible for the religious education of children; this whilst it admits the principle, that the children of professing christians are the children of the church, passes a stigma upon many parents, *who cannot be depended upon*; sureties are therefore required that the performance of their duty shall not be neglected.

In the view now given of the church as established with Abraham, I do not advocate a favourite opinion; I only seek the truth; should my success in quest thereof be doubted, let others pursue the search; the moment my judgment is convinced I shall cheerfully embrace the truth, and act accordingly, without being biassed by any consequences.

One result from this discussion is that the first care of the church should be directed to those whom she acknowledges as children of the church. Let them at stated times, and these at no great distance be catechized and instructed. Let the right which the church has in them be explained. Let their privilege be insisted upon, of participating in the most solemn service of our religion, as soon as their capacities are matured, their knowledge sufficient, and their religious principles fixed; let the church treat these subjects with plainness and affection. Let her zeal to benefit those put from their infancy under her care, swallow up lesser objects. Zeal here cannot exceed; it is a leading and essential object in the constitution of the church. Obstacles from parents and friends may appear insurmountable, but they will give way to persevering and resolute attempts; nay, she will find aid from those from whom she expected opposition; and her concern for the salvation of the child will be found the best means to awaken parents to a sense of their duty, and to the importance of eternal things.

Another result from this discussion is; the strictest attention from the church to those who have grown up under her authority; teach them what they know not; reprove what is

faulty; persist in attempts to reclaim the erring; Let the severity of discipline fall upon the perverse; be patient, be zealous, be uniform in these measures; and let those who cannot be reclaimed be separated from the church, that their leaven may not leaven the whole lump. In doing her duty the church may be assured of the blessing of God.

As the *Mosaic* was an improvement upon the *patriarchal* dispensation; and the *christian* upon the *Mosaic*; let it not be supposed that the progress in improvement stops here: no, in another world a more perfect state of the church than ever has, or ever can exist on earth may be expected: then no tares shall mingle with the wheat; nothing that is defiled, with the clean; no wicked person with the righteous. This state some vainly expect on earth. It shall arrive, but only in heaven. The church on earth is a nursery, from which nothing but what is useful shall be transplanted; what is noxious, or what is useless shall be destroyed. It becomes the concern of the individual to improve the advantages now afforded; that at last he may flourish for ever in a better climate, and under better circumstances.

AN ADDRESS

OF THE AMERICAN BIBLE SOCIETY, TO THE PEOPLE OF
THE UNITED STATES.

EVERY person of observation has remarked that the times are pregnant with great events. The political world has undergone changes stupendous, unexpected, and calculated to inspire thoughtful men with the most boding anticipations.

That there are in reserve, occurrences of deep, of lasting, and of general interest, appears to be the common sentiment. Such a sentiment has not been excited without a cause, and does not exist without an object. The cause is to be sought in that providence which adapts, with wonderful exactitude, means to ends: and the object is too plain to be mistaken by those who carry a sense of religion into their speculations upon the present and the future condition of our afflicted race.

An excitement, as extraordinary as it is powerful, has roused the nations to the importance of spreading the knowledge of the one living and true God, as revealed in his Son, the Mediator between God and men, Christ Jesus. This excitement is the more worthy of notice, as it has followed a period of philosophy, falsely so called, and has gone in the track of those very schemes which under the imposing names of reason and liberality, were attempting to seduce mankind from all which can bless the life that is, or shed a cheering radiance on the life that is to come.

We hail the re-action, as auspicious to whatever is exquisite in human enjoyment, or precious to human hope. We would fly to the aid of all that is holy, against all that is profane; of the present interest of the community, the family, and the individual, against the conspiracy of darkness, disaster, and death—to help on the mighty work of christian charity—to claim our place in the age of Bibles.

We have, indeed, the secondary praise, but still the praise, of treading in the footsteps of those who have set an example without a parallel—an example of the most unbounded benevolence and beneficence: and it cannot be to us a source of any pain, that it has been set by those who are of one blood with the most of ourselves; and has been embodied in a form

so noble and so catholic, as “*The British and Foreign Bible Society.*”

The impulse which that institution, ten thousand times more glorious than all the exploits of the sword, has given to the conscience of Europe, and to the slumbering hope of millions in the region and shadow of death, demonstrates to christians of every country what they *cannot* do by insulated zeal; and what they can do by co-operation.

In the United States we want nothing but concert to perform achievements astonishing to ourselves, dismaying to the adversaries of truth and piety; and most encouraging to every evangelical effort, on the surface of the globe.

No spectacle can be so illustrious in itself, so touching to man, or so grateful to God, as a nation pouring forth its devotion, its talent, and its treasures, for that kingdom of the Saviour which is righteousness and peace.

If there be a single measure which can overrule objection, subdue opposition, and command exertion, this is the measure. That all our voices, all our affections, all our hands, should be joined in the grand design of promoting “peace on earth and good will toward men”—that they should resist the advance of misery—should carry the light of instruction to the dominions of ignorance; and the balm of joy to the soul of anguish; and all this by diffusing the oracles of God—addresses to the understanding an argument which cannot be encountered; and to the heart an appeal which its holiest emotions rise up to second.

Under such impressions, and with such views, fathers, brethren, fellow-citizens, the *American Bible Society* has been formed. Local feelings, party prejudices, sectarian jealousies, are excluded by its very nature. Its members are leagued in that, and in that alone, which calls up every hallowed, and puts down every unhallowed principle—the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required. In such a work, whatever is dignified, kind, venerable, true, has ample scope: while sectarian littleness and rivalries can find no avenue of admission.

The only question is, whether an object of such undisputed magnitude can be best attained by a national Society, or by independent associations in friendly understanding and correspondence.

Without entering into the details of this inquiry, we may

be permitted to state, in a few words, our reasons of preference to a national Society supported by local Societies and by individuals throughout our country.

Concentrated action is powerful action. The same powers, when applied by a common direction, will produce results impossible to their divided and partial exercise. A national object unites national feeling and concurrence. Unity of a great system combines energy of effect with economy of means. Accumulated intelligence interests and animates the public mind. And the Catholick efforts of a country, thus harmonized, give her a place in the moral convention of the world; and enable her to act directly upon the universal plans of happiness which are now pervading the nations.

It is true, that the prodigious territory of the United States—the increase of their population, which is gaining every day upon their moral cultivation—and the dreadful consequences which will ensue from a people's outgrowing the knowledge of eternal life; and reverting to a species of heathenism, which shall have all the address and profligacy of civilized society, without any religious control, present a sphere of action, which may for a long time employ and engross the cares of this Society, and of all the local Bible Societies of the land.

In the distinct anticipation of such an urgency, one of the main objects of the *American Bible Society*, is, not merely to provide a sufficiency of well printed and accurate editions of the Scriptures; but also to furnish great districts of the American continent with well executed Stereotype plates, for their cheap and extensive diffusion throughout regions which are now scantily supplied, at a discouraging expense; and which, nevertheless, open a wide and prepared field for the reception of revealed truth.

Yet, let it not be supposed, that geographical or political limits are to be the limits of the *American Bible Society*. That designation is meant to indicate, not the restriction of their labour, but the source of its emanation. They will embrace, with thankfulness and pleasure, every opportunity of raying out, by means of the Bible, according to their ability, the light of life and immortality, to such parts of the world, as are destitute of the blessing, and are within their reach. In this high vocation, their ambition is to be fellow-workers with them who are fellow-workers with God.

PEOPLE OF THE UNITED STATES ;

Have you ever been invited to an enterprise of such grandeur and glory? Do you not value the Holy Scriptures? Value them as containing your sweetest hope; your most thrilling joy? Can you submit to the thought that *you* should be torpid in your endeavours to disperse them, while the rest of Christendom is awake and alert? Shall *you* hang back, in heartless indifference, when princes come down from their thrones, to bless the cottage of the poor with the gospel of peace; and imperial sovereigns are gathering their fairest honours from spreading abroad the oracles of the Lord your God? Is it possible that *you* should not see, in this state of human things, a mighty motion of Divine Providence? The world is at peace! Scarce has the soldier time to unbind his helmet, and to wipe away the sweat from his brow, ere the voice of mercy succeeds to the clarion of battle, and calls the nations from enmity to love! Crowned heads bow to the head which is to wear "many crowns;" and, for the first time since the promulgation of christianity, appear to act in unison for the recognition of its gracious principles, as being fraught alike with happiness to man and honour to God.

What has created so strange, so beneficent an alteration? This is no doubt the doing of the Lord, and it is marvelous in our eyes. But what instrument has he thought fit chiefly to use? That which contributes, in all latitudes and climes, to make christians feel their unity, to rebuke the spirit of strife, and to open upon them the day of brotherly concord—the Bible! the Bible!—through Bible Societies!

Come then, fellow-citizens, fellow-Christians, let us join in the sacred covenant. Let no heart be cold; no heart be idle: no purse reluctant? Come, while room is left for us in the ranks whose toil is goodness, and whose recompence is victory. Come cheerfully, eagerly, generally. Be it impressed on your souls, that a contribution, saved from even a cheap indulgence, may send a Bible to a desolate family; may become a radiant point of "grace and truth" to a neighbourhood of error and vice; and that a number of such contributions made at really no expense, may illumine a large tract of country, and successive generations of immortals, in that celestial knowledge, which shall secure their present and their future felicity.

But whatever be the proportion between expectation and experience, thus much is certain: We shall satisfy our conviction of duty—we shall have the praise of high endeavours for the highest ends—we shall minister to the blessedness of thousands, and tens of thousands, of whom we may never see the faces, nor hear the names. We shall set forward a system of happiness which will go on with accelerated motion and augmented vigour, after we shall have finished our career; and confer upon our children, and our children's children, the delight of seeing the wilderness turned into a fruitful field, by the blessing of God upon that seed which their fathers sowed, and themselves watered. In fine we shall do our part toward that expansion and intensity of light divine, which shall visit, in its progress, the palaces of the great, and the hamlets of the small, until the whole "earth be full of the knowledge of Jehovah, as the waters cover the sea!"

A VISION.

AT Union Township, Berks County, Pennsylvania, much attention had been roused to religious concerns.

A friend has handed me a *Vision*, which a young female had, whilst apparently in a trance, and which was subject of conversation; it is said to have occasioned deep reflection, where reflection was unknown before: I shall state some of the particulars and leave them with the reader, placing very little confidence in *dreams* or *visions*; but at the same time admitting that God for wise purposes may vary his dispensations; yet advising much caution, as *here* imposition is easy, and has so often found access to weak or thoughtless minds.

The person, the subject of the present vision, in a late revival, felt the malignity of sin and was restored to peace, through believing views of a Redeemer; whilst engaged in religious exercises with her friends she fell into a deep slumber. She thought she was in the presence of her Saviour, and conversed with him. She saw some on the road to heaven; others on the road to destruction. She was enticed to leave the way to heaven by the enemy of souls, but resisted: after this encounter she had a sight of heaven; she was enraptured with the songs of the redeemed. She sung during her sleep, in a manner she could not when awake. She is said next morning to have repeated one of the celestial anthems.

In sleep we are often employed as we were when awake, but the employment is varied by a thousand fantasies: I see nothing in what has been related but what might have taken place in a common dream, to one so exercised in mind, and so employed. We are fond of what is visionary, but must be on our guard, and receive with extreme hesitation, accounts of communications with the world of spirits, which, in great kindness is for the present withheld.

On a journey some years ago, I had entered an Inn to breakfast: A decent looking servant addressed me, "You seem to be a clergyman"—"I am"—"I am glad of it; my mind has been much exercised, and I wish direction. I attended worship, was a witness when numbers fell down, and were converted; I was a stranger to their feelings, and it gave me much distress; but a few nights ago *in my sleep*, I fell down and was converted, is conversion during sleep, the same as

conversion when awake?" The case was new, but it was stated with anxiety and interest; I was unwilling to enter into the merits thereof. I perceived the woman's heart was touched and that she was sincere, although ignorant. She was exhorted to believe in Christ and to keep his commands: to seek his spirit to teach her, and to strengthen her to do her duty. This, she was informed would afford her a better dependence than the baseless fabric of a vision. She took in good part what was said, and I have reason to be much better satisfied with her religious conduct, than with the theory of religion which she had imbibed.

THE MINISTRY OF

JOHN THE BAPTIST.

MISTAKES in one instance often lead to mistakes in another. Evil comes not alone, but in its train evils multiply. A variety of facts illustrate this assertion particularly the erroneous opinion entertained concerning John's baptism and ministry. *Can christians form upon this model?* What was his baptism? or what the design of his ministry?—The christian baptism is an initiating ordinance; administered in the name of the Father, of the Son, and of the Holy Ghost: Was John's baptism an initiating ordinance? Into what church did it initiate? Into the *Jewish*? No, all who received John's baptism were already in full communion with that church: or into the christian? No, the christian church did not commence before Christ's ascension into heaven, some time after John had finished his course and slept in the dust. John did not baptize in the name of the Father, of the Son, and of the Holy Ghost. There is no evidence that he baptized in any name. Water was used by John, to assure the penitent, that God had provided a way in which he might be forgiven, and to dispose him to enter upon that way the moment it should be open; which John assured him would be imme-

diately. John's baptism, in these respects, differed essentially from the christian. It was a preparatory service and of short continuance. Mention is expressly made in the nineteenth chapter of the acts of the apostles of twelve men, whom John baptized, who were baptized anew in the name of the Lord Jesus. But was not Christ baptized of John? He was; and why? The Jews were required to submit to John's baptism, and there was no exception; but Jesus was a Jew, and as a Jew submitted to what was required of his countrymen; as he submitted to circumcision; to attend the sacrifice offered in the temple, and the worship of the synagogue. He had no sins to confess; and needed no Saviour; but as this was an ordinance binding upon all the nation, it became him to respect a divine appointment, and the appointment he did respect: this affords an argument which applies more extensively than is sometimes observed: an ordinance may require of *one*, in *some* circumstances, what in *other* circumstances it does not require of *another*; yet upon both it is binding. The christian who forms upon the model of *the Baptist* takes a *retrograde* motion, he descends; and it is impossible to say, whether a step still lower, may not be taken.

CRITICISMS.

LUKE, speaking of the time when Joseph of Arimathea took the body of Christ from the cross, says, *the sabbath drew on*, the original word is *Epiphosco*, *epi* signifies *accession*, *phosco*, *to shine*. The Greeks began their day as we do, and the word used by them expressed a gradual accession of light until the sun rose. The Jews began their day at sunset, but they adopted the Greek word, used by them, it did not express an accession of light, but the approach of darkness. *The sabbath drew on* means that it was about sun-set. The word used both by the Greeks and by the Jews, expressed the commencement of their day, although the word carries an idea of light, and as used by the Greeks, the idea ex-

pressed was realized ; yet it expressed the very opposite when used by the Jew. The idea common to both was the commencement of day, but by the one it commenced about sun-set, and by the other about the rising of the sun. The word itself expresses light, but light was not thought of when used by the Jew, that idea was dropped, and the idea common to both, the commencement of their day, was only retained.

John speaking of his ministration, says, " I baptize you"—how? *In* water? no, but *with* water; as Christ shall baptize you with the Holy Ghost, but how is that baptism represented? "*I will pour* my spirit upon thy seed." " They were baptized of John *in* Jordan :"—*in* conveys also this idea in the original, *at, by, near*; " they went both *into* the water." The apostle John tells us that he came " first *to* the sepulchre"—John, xx, 4. What is translated in the one passage "*into*," is in the other translated "*to*,"—we are assured in the one instance that he did not enter the sepulchre; nor are we certain in the other that they went at all *into*, but *to* or *near* the water. What is translated, *in* Jordan, *into* the water, *out of* the water, is as faithfully translated, *at* Jordan, *to* the water, *from* the water; This is well known to all who are conversant with the Greek Testament. It will be found impossible, from what is said in scripture, to prove, that, of those who were baptised, *any one* was in the water at all; or wet *even the soal of his foot*.

The same observations apply to the word by which *baptism* is expressed. It, like the words I have been examining, is of Greek origin. It is of little consequence what the word is in its original meaning expresses; for words, as used at different times, and among different nations, vary extremely. *Charity*, when our translators of the scripture lived, was expressive of *love* in general; it has now acquired a more confined meaning, "*giving alms*:" by retaining the word in this confined meaning, the spirit and beauty of that eloquent passage in the thirteenth chapter of the first epistle to the Corinthians is entirely lost. The question therefore is not, what is the meaning of baptism in the original; but what meaning is affixed to the word in the oracles of truth? In this inquiry a man, who knows nothing of other languages may acquire sufficient satisfaction. The apostle speaks of "*divers washings*" or *baptisms*; but in *no one instance* can it be determined, that *immersion* was practised, not even in the case

of John's baptism, it might have been by sprinkling or pouring upon, and circumstances lead to believe that this was the mode.

The sixth of the Romans is supposed to have an allusion to the mode of baptism: we are said, in baptism, to be crucified—to be planted together—to live—to be *buried with Christ*; how was he buried? a room was cut out of a rock, there the body was laid, not a particle of earth thrown over it; what allusion has this to immersion in water? The fact is, the apostle tells the Romans, that baptism, however administered, was expressive of the benefit which christians derive from the *life, crucifixion, burial and resurrection* of Christ; but it is a conceit to suppose that the mode of applying water for that purpose is referred to; if the mode be referred to, I would be glad to know what mode can be adopted which bears a resemblance to all the circumstances now mentioned. Edwards has placed this in so clear a light, that I refer to him, all who wish information on the subject.

The mode cannot be determined from scripture; it, of consequence, is of less importance; but as the promise concerning gospel times is, "I will sprinkle all nations;" and as *pouring out*, is used speaking of the spirit, one or other of these modes is what is *spoken of*, and what was *practised*.

THE ORIGIN OF REJECTING INFANT BAPTISM.

THE famous Tertullian had adopted a fancy, that every sin committed after baptism was either unpardonable, or nearly so; for which reason he earnestly recommended the delay of baptism till at least the heat of youthful passion subsided. Now, as *Tertullian* was a man of such eminence in his time, we may be sure that an advice from him, urged with vehemence, and supported by such plausible arguments, could not fail to influence many. This was also a leading opinion among the sect called *Novatians*; in consequence of which, infant-baptism could not be practised among that sect: and I may add, nor adult-baptism either, till the hour of death, as they denied the remission of sins to christians, sinning after baptism.

Others again imagined, that the very act of baptism washed away all sin whatever, and hence deferred baptism, that every one might gratify his lusts without restraint; knowing, that if he could get himself baptized before death, he was sure of

a full remission.—Others would delay baptism till they had attained the thirtieth year, because Christ was baptized at that period of life. On a similar pretence, *Constantine the Great* would not be baptized but in the river Jordan: and hence, as he never came to that place, he did not submit to baptism till on his death-bed. Some, moreover deferred baptism till they could have access to be baptized by some eminent bishop.—All these opinions, and refutations of each of them, are to be found in the writings of *Basil, Gregory, Nazianzen, Chrysostom, Augustine's confession, and Eusebius' life of Constantine.*

From the above short detail, it is easy to see what a powerful and extensive influence these ideas must have exerted among mankind—ideas suited to the taste of the whimsical, the capricious, those fond of novelty, the lovers of pleasure; supported, at the same time, by men of talents, in eminent stations, and renowned for piety and learning. Seeds so congenial to the soil of man, and cherished with so much care, must have taken such a firm hold of the human heart, that we need not wonder, if time itself has not been able to extirpate them. Had they not been checked in their progress by the strenuous efforts of men of great eminence in the churches, they would probably have overspread the far greater part of the christian world. The votaries of these opinions, however, still maintained a footing in various places; and although, for a long time, they seem to have inculcated the delay of baptism for such reasons as have been mentioned, yet, as the transition from these to an absolute denial of the divine authority for infant-baptism, was so very easy, in process of time, infants were excluded from baptism altogether, and that as is usual, in the name of Jesus Christ. When or where this last idea had its birth, I imagine cannot be ascertained. It seems to have dwelt in obscurity for a long time, till at last it burst forth from its solitude in the sixteenth century, and made a very considerable progress in Germany, extending its influence to Holland, Britain, and other countries; in all which it still maintains its ground.—Thus it has assumed various forms. At first it deferred the baptism of infants on prudential considerations; at last it divested them of their right, and made the sacred oracles pronounce against them the sentence of exclusion. In all stages, however, it seems, unhappily, to have laid a disproportionate stress on, what the schoolmen call the *opus operatum*, the act itself and the mode of per-

forming it. A finger undipped would render baptism of no effect! Would make it "a mere human ordinance!" Scripture too, must be called in to support this fancy.—What has not been spoken and done in the name of the Lord?—False ideas of religion, must, it seems, still be, *maggots of corrupted texts.*

ADVICE

TO THOSE WHO ARE IN DOUBT CONCERNING BAPTISM.

THE practice of rebaptizing those who have been baptized in their infancy cannot be justified by precept or example, or any good reasons. Infant baptism administered by sprinkling, we have examined by the scriptures, and find it to be well warranted, to renounce it therefore, and be baptized over again, is utterly wrong. And though we charitably believe that those who have gone into the practice, have done it conscientiously, yet their consciences were therein misguided, and they have entangled themselves by the wrong step they have taken, and given Satan an advantage against them. Having openly renounced communion with all christians, but those of their own party, they too often appear to be exceedingly hardened against all means that can be used for convincing them of their error; and take it with great scorn and impatience, to have it suggested to them that perhaps they are in a mistake. And if any such suspicions should ever arise in their minds, yet what a strong temptation will they have to wink hard against the light, when it begins to enter into their minds, and to discover to them, what they cannot bear the thought of, that in the height of their confidence they have been wrong. It is very unhappy when christians run themselves into such sad intanglements, and get their scruples and prejudices fixed and rivetted.

Let such then as labour under doubts and scruples, respecting the validity of the baptism they have received in their in-

fancy, be advised not to be hasty and rash in taking a step of so much importance, as the renouncing of this their baptismal dedication to God, and the communion of those churches, which have had evident tokens of the gracious presence of Christ in their administrations. We are far from urging you to give up your consciences to our direction. We claim no dominion over the faith of any one, but wish you to examine and judge for yourselves, what is truth, and what is right. If we can give you any assistance in searching the scriptures, by pointing out to your notice any evidences of the truth which you may have overlooked, we would willingly in this way, be helpers of your joy. Nor do we object to your considering candidly what may be offered on the other side: for we are persuaded that a good cause will suffer no damage by being thoroughly examined in the clearest light. But remember there is a great difference between a difficulty and a clear reason, between being puzzled, and having a rational and satisfactory conviction; between having scruples about the regularity of infant baptism, and having sufficient arguments against it. Take time to weigh things fairly and justly: and let no one drive you along blindly, faster than you can see your way plain before you. Be willing to take pains, and use all the helps you can come at, to get a right understanding of the grounds and reasons on either side. If there be any thing you cannot comprehend, seek the assistance of those who may be able to instruct you. And if, after all, you should be unsatisfied, rather wait in suspence, till God shall vouchsafe you further light, than change blindly and at a venture, as many have done. And cherish a meek and humble disposition. "God will guide the meek in judgment, and teach the meek his way." Take heed that Satan does not *blow you up with spiritual pride*, which is more odious and dangerous than any other. "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." And take heed of *wilfulness*, of *evil surmisings*, and *prejudices*; and let it be your daily and earnest prayer to God, that he would guide and keep you in his own way, and grant you that wisdom and understanding which is needful for your direction. And beware that no man deceive and bias you with crafty artifices, and confident pretences, instead of sound reasons. "Believe not every spirit, but try the spirits, whether they be of God; for many false prophets are gone out into the world." If there are any that are manifestly actuated by a party spirit;

any that would sour and leaven your minds with uncharitableness; any that would lead you away from the scriptures, to follow enthusiastic impressions and impulses; any who endeavour to persuade by *noise and clamour*, and *fierceness*, and *striking the passions*, instead of *enlightening* the understanding by plain scripture, and fair calm reasoning; any that endeavour to move men from their stedfastness, by *flatteries*, or *censures*, by confidence, by *pitying the blindness* of others; or *boasting of their own illuminations*; such as these you have reason to be cautious of hearkening to. Take heed that you be not imposed on with chaff instead of wheat; with vain dreams, and hurtful prejudices, instead of divine truths. Make the scriptures the rule of your religion, according to the plain and natural interpretation of them. If any one can offer you light from the scriptures, attend to it; but resolve to see and judge for yourselves. And let it be your care conscientiously to practise agreeably to what you have already learned of the will of God. This is a good preservative against dangerous mistakes, and being carried about with divers and strange doctrines. "If any man will do the will of God, he shall know of the doctrine, whether it be of God."

The scheme of the Annabaptists is better adapted to a covenant of works than of grace. The covenant of grace is, Live and do; but the covenant of works is, Do and live: and thus they proceed boldly to state conditions of the grace of God, and privileges of the covenant, at least to our infant seed; and when a legal scheme is introduced into the church in any form, it overthrows all doing, all evangelical and acceptable obedience. We wish our brethren to consider, whether they may not place too much of religion in their baptism, or their peculiar mode of it; too much confidence in their narration of experiences, which confidence is always dangerous; as conforming men more to the proud Pharisee, than the humble Publican? And there is one thing further, which ought to be mentioned with much humility.

After renouncing the covenant of their baptism entered into in infancy, God seems to renounce many of them. It is awful to resist the light, and fight against truth. God often permits such to go further and further astray; there is this remarkable, that there is scarcely an example of one, who has been once taken in the snare, ever renouncing his error, or returning to his former profession; but many, very many examples of running further astray, or from one error and de-

lusion to another, until many of them have sunk into all the superfluity of naughtiness. We also wish they would consider, whether they may not be doing an infinite injury to the church of God, and to their own children, by casting them out of the inheritance of the Lord? May they not by this conduct increase and enlarge the visible kingdom of Satan, and diminish Christ's? True, it is not by man's judgment they are to stand or fall; no, that is a mercy to us all. We confess ourselves fallible. Are they not so too as well as we? May they not be in error? We verily believe them to be so, and deem it a labour of love to try to convince them.

Obituary.

DIED, on the second of September, at Baltimore, *Mrs. Jane S. Inglis*, wife of the Rev. Doctor James Inglis. She was amiable and pious; in her tongue was the law of kindness; her own works praise her.—She was active in promoting the welfare of the church of which she was a member, and in giving the Bible to those who were destitute of this inestimable treasure. She was the friend of the poor, and always had an ear to listen to their complaint, and a hand to afford them relief. She was beloved by her friends, and respected by all. Her death had long been expected. The last moment approaching, she exhorted her children, and gave them her blessing. She was perfectly recollected—and departed in peace. I see her husband at the moment of separation, on his knees, surrounded with the children and weeping friends, like the patriarch of old, saying in devout resignation; “the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.” The remains of the departed saint were often visited—another and another gaze—it awoke sentiments of mingled grief and triumph: she was happy; he miserable; when shall he also depart and join her who was the dearest to him on earth: I hear language expressive of these various feelings, drop from his lips.

*AH! lovely appearance of death.
What sight upon earth is so fair?
Not all the gay pageants that breathe,
Can with a dead body compare:
With solemn delight I survey
The corpse, when the spirit is fled;
In love with the beautiful clay,
And longing to lie in its stead.
How blest is our sister, bereft
Of all that could burthen her mind;
How easy the soul that has left
This wearisome body behind!*

Of evil incapable thou,
 Whose relicks with envy I see,
 No longer in misery now,
 No longer a sinner like me.
 This earth is affected no more
 With sickness or shaken with pain ;
 The war in the members is o'er
 And never shall vex her again :
 No anger henceforward or shame,
 Shall redden this innocent clay ;
 Extinct is the animal flame,
 And passion is vanished away.
 This languishing head is at rest,
 Its thinking and aching are o'er ;
 This quiet immoveable breast
 Is heav'd by affliction no more :
 This heart is no longer the seat
 Of trouble and torturing pain ;
 It ceases to flutter and beat,
 It never shall flutter again.
 The lids she so seldom could close,
 By sorrow forbidden to sleep,
 Seal'd up in eternal repose,
 Have strangely forgotten to weep :
 The fountains can yield no supplies ;
 These hollows from water are free :
 The tears are all wip'd from these eyes,
 And evil they never shall see.
 To mourn and to suffer is mine,
 While bound in a prison I breathe ;
 And still for deliverance pine,
 And press to the issues of death :
 What now with my tears I bedew,
 O might I this moment become !
 My spirit created anew,
 My flesh be consign'd to the tomb !

On the fourth of September, at an early hour, she was attended to the grave by numerous friends. The screams and tears, from female acquaintances, and an afflicted multitude, could not shake the firmness with which the faith of the gospel inspired her late husband; with an infant in each hand he

went to the tomb. Mr. Glendy, the officiating clergyman, says a correspondent, was so affected he could hardly proceed, and offered up a devout and an appropriate prayer. He charged the surrounding spectators to prepare for that death which was inevitable ; For, said he, " could beauty, youth or intellect, could a heart fraught with the most virtuous feeling, could a breast throbbing with the most benevolent sensations, could the mingled prayers of friends, or the tears of the dearest relatives, arrest the arm of the king of terrors, we should not have been here—summoned to pay this last sad tribute of respect to our departed friend." He addressed Dr. Ingles in the most feeling and affectionate terms, which drew those tears from the unfortunate survivor, which his calm christian resignation had before withheld. The screams of distress from the females, I cannot describe. I do not know when my feelings have been so much affected. I returned with Mr. —, and Mrs. —: the latter gave me the particulars of Mrs. Inglis' death.

She said, she called her children to her, prayed for each separately, commencing with the eldest, and laying her hand upon their heads—she said to William—" *Oh my son, with my expiring breath let me beseech you to make the scriptures your constant study, and ever look to Jesus, as your best, your dearest friend ; remember how often I have prayed with, and for you ; and remember, I pray you remember, this is the injunction and prayer of your dying mother.*"

She told him how he should pray—and then prayed for the rest—bade each and all farewell—her eye brightening with christian hope she expired.

I insert another letter from a young lady in Baltimore, to her friend in Alexandria, on this subject ; it is a good example of epistolary writing,—it cannot miss its way to the heart.

Baltimore, Sep. 3, 1816.

YES my dear ****, our beloved Mrs. Inglis is indeed very "low;" her frail, diseased tenement of clay will ere long be covered with the "clods of the valley," food for worms, deposited in the cold and cheerless grave; thanks, eternal thanks, to our blessed Redeemer, who can transform this awful gloom, into the portal of glory: her pure spirit hath found that rest which remaineth for the people of God. Yesterday morning she calmly breathed her last oppressive gasp. Perhaps you know, that she entertained hopes of recovery, till three weeks since, when her father informed her, death was inevitable? But her surprise and agony were momentary; her strong mind, and firm faith, soon banished the terrors that appal weak mortals on the first view of an opening grave; she could resign herself to the will of that God, whom she had so diligently served, and who would not forsake her in the trying hour; yet she said many things in life were dear unto her—an affectionate beloved husband; dutiful, promising children; and a large circle of social sympathising friends; the prayers, the tears of these; of a whole community could not counteract the mandate of the Most High. Mourn all ye daughters of Zion, here lies your mother in Israel; a bright pattern of true vital piety; that tongue which so sweetly, and eloquently invited to the paths of peace and innocence, is still, and motionless: O! let those who were blessed with her instructions, *remember*, and *imitate* a life, that could rob death of its sting! And ye, poor and despised of the earth, ye indeed have cause to mourn and lament; when chilling blasts have penetrated the miserable hovels, that barely sheltered you from the winter's storm, and haggard famine threatened your helpless little ones, how has she like a kind angel visited you in your despair, and relieved all your wants; and made the "heart of the widow to leap for joy;" now is she reaping the reward of those deeds of charity, which ascend as sweet incense before the throne of the Almighty! But, I forget I am writing to you, who long since knew our friend so intimately, C....., F..... is just returned from Mr. J.....'s,

she says they appear quite resigned, and sorrow more for the living than the dead; E....., (who you know has been staying at Mr. F.....'s) was carried home while C..... was there; she is still very weak, and unable to walk across the room, her grief is poignant. A short time before Mrs. Inglis died, she called her mother, and asked if she had ever been undutiful, or given her any uneasiness; her mother replied never, but when she was sick, her anxiety for her recovery was all the uneasiness she ever caused. I fear few mothers can say as much—Mrs. I....., begged she would not grieve for her, she was going to her Saviour and her God, where she hoped her mother would soon follow. When dying she raised herself in the bed, called the nurse, and told her to take her mother out of the room, for she was just going!—With such strength and composure did she meet the grim destroyer. Since the day her father told her she must die, she has said very little to any body, did not even inquire about the children, she was no doubt holding sweet communion with her God. I saw her some days since, but O how changed! Is this she who used to edify us with pious conversation, or amuse us with innocent jests?—her emaciated form! sunken eye! and altered voice! shocked me exceedingly; when we parted, she squeezed my hand in silent love as a last farewell—her speech was inarticulate.—To-morrow morning at 6 o'clock, we follow her dear remains to the grave. My dear J... my theme has been melancholy, but I will not apologise for dwelling on it so long, as I know you are deeply interested in every particular, and will acutely feel with us, the irreparable loss. May we my dear friend, die the death of the righteous, and may our latter end be like hers, farewell.

MISCELLANEOUS.

THE WEATHER.

BOTH in Europe and America the cold during last summer has been such as to arrest attention. Apprehensions were entertained concerning the wheat, but the crops of wheat have been abundant: the corn is much injured in some parts of the country, but in others the prospect is promising. A letter from a gentleman now in the upper county to his friend in Richmond, dated Aug. 30, 1816, will be read with much interest.

“THE phenomena which the present year exhibits is likely to prove no less fatal, than they have been singular. I need not remind you of the lateness of the spring, and the coolness of the early part of the summer. What I mean to remark on, is the unusual occurrence, even in this elevated tract of country, of severe frosts in the month of August. I had before frequently experienced the same unpleasant frigidity of the summer nights on this side of the ridge—but neither I nor any of the inhabitants anticipated such intense frosts as we have lately had. On the night of the 20th inst. and on the succeeding night, I am told that, in Greenbrier and Rockbridge counties, the corn was so much injured by frost as to create a serious alarm of total loss in the expected crop. In Augusta county considerable injury is also reported to have proceeded from the same cause, on the nights of the 27th and 28th instant.—These frosty nights are preceded by uncommonly serene and brilliant evenings. On these occasions, the azure tints of the western sky, and the last golden jets of the departing sun, together with the rich accidents of a variegated mountainous region, are eminently calculated to delight the eye of both painter and poet.—But the effect, which follows is too deplorably felt by an industrious and valuable population, not to be deeply lamented. I can assure you, that although the invigorating breeze, I then inhaled, greatly contributes to the restoration of my much shattered health, I cannot behold without the most painful sensations, the discoloured blades and the shrivelled ears of the injured maize. This devastation, however, is not general in the part of the country which I am now exploring. When on my way to the

“ Springs, I traversed Albemarle another course ; the drought had produced on the corn an effect scarcely less fatal, at least along the stage road ; for in some parts of that country, they had abundant rains. Here a wide field opens for theorists. Why this change in our atmosphere? I could speculate on the subject like so many others. But here I stop, lest I should give you the romance, instead of the history of nature. Let us now be contented with facts. The time will come when out of them a satisfactory theory may perhaps be eviscetated.

SOME find a correspondence in the late changes of the weather with spots in the sun, as cause and effect : others rejecting this theory have adopted different theories, but none of them have been satisfactory. In the “ star in the West,” by Dr. Elias Boudinot, we find this extract. An old Charibbee Indian in a very early day, thus addressed one of the white people ; “ our people are become almost as bad as yours. We are so much altered since you came among us, that we hardly know ourselves, and we think it owing to so melancholy a change, that *hurricanes* are more frequent than formerly. It is an evil spirit who has done all this.”—From an *Indian*, let *Christians* receive a lesson. These changes are from an invisible power whom we have offended. Men, as members of civil and religious society, are fond of change, and do not always change for the better.

Was the great power which governs the world, as much given to change as we are, what evils must we experience, He sometimes varies the plan of his providence, to reprove an unstable race, rousing their fears, but yet continuing his kindness, that we may acknowledge his providence, and act a part more steady than we are inclined to do. “ The wind bloweth where it listeth, thou hearest the sound thereof but canst not tell whence it cometh, or whither it goeth.” Vain the attempt to explain the mysteries of providence. It is the Lord, that is enough ; see his hand, submit to his will, trust in his goodness ; be more uniform ; fear the Lord, and meddle not with those who are given to change,

THE WHEEL IS GOING ROUND;

OR

THE VARYING DISPENSATIONS OF PROVIDENCE.

YE sons of affluence and pride,
 Whose wealth flows in with ev'ry tide.
 Look not with scorn upon the poor,
 Nor glory in your splendid store,
 Tho' now with plenty crown'd ;
 Your splendid store may soon decay,
 And all your substance melt away ;
 Your wealth in other channels flow,
 And leave you pennyless ; for lo,
 The wheel is going round !

Ye sons of dissipation, hear !
 Unwelcome truths demand your ear ;
 Let pleasure's fascinating smile
 No more your silly hearts beguile,
 Nor heed the syren sound.
 Tho' now in mirth your days you spend,
 Those jovial days will quickly end ;
 Then think, amidst your flowing bowls,
 What misery awaits your souls ;
 The wheel is going round.

Ye sons of wretchedness and woe,
 Whose briny tears in torrents flow ;
 Whose souls, oppress'd with anxious cares ;
 And tortur'd with foreboding fears,
 Have num'rous troubles found,
 Be comforted, dismiss your fears,
 Suppress your sighs, and dry your tears ;
 Tho, now your aching heart must bleed,
 Pleasure and joy may soon succeed ;
 The wheel is going round.

Ye sons of God and heirs of Heav'n,
 To whom th' inheritance is giv'n.

Tho' for a time constrain'd to feel
 The revolutions of the wheel,
 While cares and griefs abound,
 Ye soon shall reach the peaceful shore,
 Where griefs and cares are known no more;
 Where, free from sin, and pain, and woe,
 Unmingled joys and pleasures flow
 In one eternal round.

THE SEASONS.

WITH blooming hopes and budding joys
 The *Spring* like cheerful youth appears ;
 Yet oft some sudden blight destroys
 The promise fair of future years,

With fervid rays and mellowing pow'r
 Shines *Summer's* manhood strong & gay;
 Yet oft will the tempestuous hour
 Its strength and glory sweep away.

From shorten'd days and tears of dew,
 The fruits and leaves in *Autumn* fly :
 So age bemoans his days are few,
 And feels his gifts before him die.

Then *Winter* comes with frost and snow,
 O'er earth an icy tomb to spread ;
 So age at last, entomb'd below,
 Shall moulder with the silent dead.

Yet soon shall Spring with genial breath
 New life and joy to Nature bring ;
 So saints shall burst the clod of Death,
 And blossom in eternal Spring.

THE
MONTHLY VISITANT;

OR

Something Old.

"NO MAN HAVING DRUNK OLD WINE, STRAIGHTWAY
DESIRETH NEW; FOR HE SAITH, THE OLD IS
BETTER."

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The Visitant, &c.

THE LORD'S SUPPER.

THE Corinthians fell into great irregularities in celebrating the ordinance of the LORD'S SUPPER. To correct these irregularities, the Apostle Paul expressed his marked disapprobation of their conduct—explained the nature of the service—and urged them to prepare diligently for this service.

The Corinthians in many instances payed strict attention to the apostle's command. "Now *I praise you, brethren; that you remember me in all things, and keep the ordinances, as I delivered them to you.*" By this praise he gained their attention, and convinced them, that when he passed censure on their conduct, it was of necessity, that their welfare might be promoted. The same course was followed by our Lord in the epistles which he directed to be sent to the seven churches of Asia; what was commendable, is first mentioned, before what was reproachful is exposed. It is remarkable that in each of the churches of Asia, there was something to be praised, and something to be blamed; except in the church of Smyrna, where there was *nothing* to blame; and in the church of Laodicea, *where there was nothing to praise.*

Having stated what in the church of Corinth the apostle approved of, what he could not approve of, he placed in an odious light, that becoming abhorrent to their souls, it might be corrected. "Now, in this that I declare *unto you, I praise you not, that you come together not for the better, but for the worse.* For, first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together, therefore, into one place, *this is not to*

eat the Lord's supper. For in eating every one taketh before *other* his own supper; and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not. What shall I say unto you? shall I praise you in this? I praise *you* not." A faction, at Corinth, headed by a false teacher, was opposed to the apostle; coming together to eat the Lord's supper, the party of the faction sat at one table; and the party of the apostle at another. This is the division spoken of, which furnished fuel to the worst of passions, and totally defeated the design of this service. Let there be *one table*, where all the disciples may bear an unanimous testimony to the death and resurrection of Christ; and to the mutual love which they bore to one another, whereby his disciples are distinguished.

They erred also in another respect: each brought his own victuals prepared upon which he feasted. This, the Jew supposed warranted, since Christ partook of the passover before he instituted the ordinance of the supper: and it was not objected to by converts from among the gentiles, having a resemblance to the feast, in their temples, on the sacrifices, to which, when in their heathen state, they had been accustomed. The poor having no provision to bring were overlooked.

Such conduct perverted a gospel ordinance—burst the bands of love—and turned a christian church into the resemblance of a heathen temple. No wonder the apostle withheld his praise: no wonder he urged it upon the conscience, "Who-soever shall eat this bread, and drink this cup of the Lord *unworthily*," in the manner you do, "shall be *guilty* of the body and blood of the Lord," he profanes an ordinance where his suffering and death are commemorated; "For he that eateth and drinketh unworthily, eateth and drinketh damnation, or judgment to himself, not discerning the Lord's body." No wonder heavy calamities fell upon them, "for this cause many are weak and sickly among you, and many sleep."

God permits abuses in the church to try the character, that those who are sound in faith and practice may appear approved: living among false brethren, who, in the face of conscience, avow sentiments and conduct disgraceful to the christian name.

After passing a severe censure upon the Corinthians for their abuse of a christian ordinance, the apostle proceeds to explain the nature of that ordinance, "For I have received of the

Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread : And when he had given thanks he brake it, and said, Take, eat ; this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped saying, This cup is the new testament in my blood ; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Our Lord was condemned by the Jewish sanhedrim as a blasphemer,—why ? because he said, I am the Son of God ; and was he not the Son of God ? Did he not rise from the dead, and ascend to heaven ? Did he not sit down on the right hand, and fill the mediatorial throne ? Shall he not raise his people from the grave, and put them in possession of life and immortality ? These truths are a source of unspeakable consolation. That the mind may be refreshed by the remembrance thereof ; and that an express testimony may be borne to the world, of truths so interesting to all, this ordinance is required to be observed by the church through every succeeding age.

Christ gave thanks when he instituted this service : his giving thanks may impress on all a sense of the value of his death, it was the price of redemption, in this he rejoiced, for this he gave thanks to his father, and in the thanksgiving the church in heaven and the church on earth unite, "unto him who loved us, be glory and dominion for ever and ever. Amen."

Men are put under a dispensation of grace. By the deeds of the law can no flesh be justified, for by the law is the knowledge of sin, and the world are guilty before God, but "there is no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh ; That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

In this service there is a devout remembrance ; and a solemn declaration of what Christ has done, is doing, and shall yet do : none can perish who obey him : and there is no name by which men can be saved but the name of Jesus. The Spirit

which, without measure rested on Christ; in its measure, rests on all his members, to enlighten, to regenerate, and to sanctify them. It appears from this service that there is a life to come; that there is a resurrection of the dead; that there are rewards for the righteous, and punishments for the wicked. With what gratitude, with what reverence, with what desire ought we to engage in a service where these truths are perpetuated; and in these truths are not all deeply concerned? are they not their life? must not he be inconsiderate indeed, by whom this service is either neglected, or performed in a careless and an indifferent manner.

The apostle urges the Corinthians to be diligent in preparing for this service. "Let a man examine himself, and so let him eat of that bread, and drink of that cup." The examination to which they were here directed, refers immediately to the Lord's supper. Is the design thereof known? and is there a desire to promote that design?

The Lord's supper is a *memorial of Christ*. Have you been instructed concerning his nature, his character and his offices?

"In the beginning was the word; and the word was with God; and the word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. The word was made flesh, and dwelt amongst us." No language could more expressly declare the union of the divine and human nature. This was the seed of the woman promised to bruise the head of the serpent. Abraham was assured that in this seed the families of the earth should be blessed. He was typified in the sacrifices. At the fulness of time he entered on his work. The Holy Ghost came upon Mary, yet a virgin, and the power of the highest overshadowed her, wherefore the Holy thing that was born of her was called the Son of God. He passed through the different stages of *infancy, childhood, and youth*, until he attained a *state of manhood*. By his death he expiated human guilt; and he rose again the first fruits of them who slept. He teaches the world by his word and Spirit; He advocates our cause with the Father, and is head over all things to the church: He now governs; and afterwards shall judge the world; assigning to each his respective station of happiness or misery during eternal ages.

Do you believe the testimony which God has given concerning his Son? Can you realize what he has already done,

and wait in certain expectation of what he shall yet do? when God spared not his own Son, but gave him up to the death, does not this assure you that with him he is ready freely to give you all things? Is it of little consequence to you who be against you, since God is for you? Shall the soul survive the ruin of the body? Shall the body not rise from the dust? Shall believers, at the bar, on the great day, be justified, through an act of free, and undeserved grace? Purified in their minds, and invested with spiritual bodies; shall they be happy for ever in delightful communion with God, with Christ, and with all the saints? Have assurances of all this been given in consequence of Christ's death? Is not he faithful who has promised? and what he has promised is he not able to effect? Such faith in God, is the faith which was accounted to Abraham for righteousness, by which he was justified: such faith shall also be accounted to us for righteousness, and thereby we shall be justified. Possessing this faith you are welcome guests at the holy table.

The Lord's supper excites a grateful sense of Christ's death, and of the benefits derived from his death.

As offenders we are under the curse of a broken law. Death has been incurred; for death is the certain and inevitable consequence of even one violation of the divine law! Why is the sentence of death suspended, and the forfeited life prolonged? Why did not Adam, and in him the whole race immediately perish?—why are we called together this day to hear the joyful publication, that there is peace on earth and good will to the sons of men? It is in consequence of the death of Christ, which has procured for us an accepted time and a day of salvation; a continuance in the land of the living, and in the land of hope: otherwise we had now been in the region of despair, where no hope cometh, tormented with a worm that dieth not, and with a fire that is not quenched. Surely God has no pleasure in the death of sinners, it is his will that they live. Are you affected by such forbearance and mercy?—Is it impossible for you to do otherwise than to judge, that if one died for all, then all were dead, and he died for all, that they who live should not henceforth live unto themselves, but unto him who died and rose again? Does this draw you to his house and to his table? You are welcome. A desire to honor Christ is excited by his spirit, and sometimes in such a degree, that the right hand may forget its cunning, and the tongue cleave to the roof of the mouth;

sooner than that you should forget your Saviour, or cease to speak aloud his praise.

If you be grateful to Christ, for what he has done, you will hate sin, "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And is sin abhorrent to your souls? Do you feel it to be a grievous and a ruinous yoke? Do you acknowledge the right which Christ has in your bodies and their members, in your souls and their faculties, in all you are, and in all you have? This is the feeling, this the acknowledgment of every disciple.

Loving Christ you will love men; for men he lived, and for men he died: men are the purchase of his blood. "A new command give I unto you," was his last and dying charge: "a new command give I unto you, that ye love one another as I have loved you. Hereby shall all men know that ye are my disciples if ye love one another." By this try the character: search out the leaven of malice that it be removed. "If ye forgive men their trespases, your heavenly father will forgive you your trespases, but if you forgive not men their trespases, neither will your heavenly father forgive you, your trespases.

The ordinance of the Lord's supper implies an *obligation, to lead for the future, through the grace of God, holy lives.* Christ never has, and never can be the minister of sin; he came to destroy the works of the devil, and to eradicate from the heart every evil principle. The promise is express, "a new heart will I give you, and a new spirit will I put within you, I will take the stony heart out of your flesh, and I will give you an heart of flesh. I will put my Spirit within you, and cause you to walk in my statutes, and to keep my judgments, and to do them." Sin is seen in its malignity in casting angels from heaven, and Adam from Paradise; in deluging the world with misery and death; but no where is it seen in such dark colours; no where is its ruinous consequences so strongly marked as in the cross of Christ. By his cross you are crucified to the world, and the world is crucified to you. You learn to pass through life in the fear of the

Lord : You cease to do evil, and learn to do well, vain otherwise are all your pretensions to the christian name.

If you desire to perpetuate the remembrance of Jesus : If you be grateful for his death ; If you determine for the future, through his grace, to lead holy lives : then, eat this bread, and drink this cup ; it will refresh your remembrance : it will encrease your gratitude ; it will strengthen your obedience.

Do any object, I am not worthy. Is worth expected or required ? If you bring a price in your hand it would be rejected with scorn. Come as guilty to receive pardon : as needy to receive a supply : as erring, to obtain a guide, through the intricacies of this sojourning this perilous state.

Are you afraid lest you eat and drink *judgment* to yourself ? If, in common life you eat and drink to excess, you eat and drink at the risk of health, of reputation, and of life. But is this ever urged as an argument against partaking of these common blessings of Providence : they too have been forfeited, you are unworthy of them, and may abuse them to your ruin ; yet you participate thereof, and it is your duty to participate, they are the appointed means to sustain and nourish the mortal life : but it is equally your duty to eat this bread, and drink this cup, this is the appointed mean to sustain and nourish the spiritual life ; as you refuse not the one, why should you refuse the other ?—be considerate, be devout, and it will be to your unspeakable advantage.

Do some object that peculiar obligations arise from this service with which they will never be able to comply. I must insist that these obligations are upon you whether you acknowledge them or not : acknowledging them in an ordinance appointed for the express purpose, God promises grace sufficient for you, and strength perfected in your weakness ; but in a disobedient course, God will withdraw his grace, and leave you to wonder and perish,

I can perceive no weight in any of these objections ; or whatever weight they have it is all on the side of duty. Such objections are injurious to the honour of God. Is it to be supposed that he could enjoin services, as a snare, in which you may be taken to your ruin ? These objections are exposed in the parable of the talents. He who received *one* talent went and digged in the earth, and hid his Lord's money. When brought to an account, what was his plea ? "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed, and I was afraid,

and went and hid thy talent in the earth: lo! there thou hast that is thine." Such is the impious language implied in the objections which have been stated, and in a thousand such objections; but they shall be overruled with severe rebuke, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath, shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into utter darkness: there shall be weeping and gnashing of teeth." Were men actuated by the fear of God, it would lead them diligently to hear, and resolutely to do, what he commands; but it is all pretence, the scripture imputes their neglect of duty to a slothful and wicked temper, and accordingly determines, let them be stripped of their privileges, let them fall into contempt, let them remain in utter darkness.

If men will trifle with any divine command, especially with the last, the dying command of the head of the church, we leave them to answer for their conduct at the bar of God, in warning them we do our duty, that their blood may not be required at our hand.

It is a mortifying complaint, I have often been at the Holy Table, but have felt little refreshment, and little animation; the service may refresh, and may animate, but my experience leaves the matter in doubt. Whence can this arise? from the service itself?—impossible. It is Christ's last legacy, and is attended with an enriching blessing. How did you approach the table? Emptied of yourself? in the dust? as ready to perish? Looking to Jesus that you might be saved?—or did you approach full of yourselves? as better than others? In words confessing your sin, but in fact having little sense either of its malignity or ruinous consequence? I cannot conceive of a state more hostile to the design of the service. It does not magnify the Saviour, and is left without a smile. To that man God looks who is of a humble and contrite spirit, and who trembles at his word, to revive the spirit of the humble, and to revive the heart of the contrite one.

Christ will allow no rival; but your traffic, your possessions, your pleasures divide your hearts. Mortification to the

world does not enter into your scheme of religion. You are willing to go a certain length, but cannot persuade yourselves to surrender all. Such have just religion enough to agitate the soul, and to keep them in painful suspense. At the threshold they have not entered the sanctuary. Without, they are involved in darkness, and exposed to the stormy blast. Be more resolute, come to God's house, sit down at the holy table, ready to make a cheerful, an unreserved, and a perpetual surrender of yourself to the great Redeemer; then receive the token of reconciliation, a Saviour's embrace, which inspires peace and joy unspeakable and full of glory. You shall no more complain, you shall be made glad in the house of prayer, the Saviour will be known of you in the breaking of bread. You shall retire, singing one of the songs of Zion, "Bless the Lord, O my soul; and all that is within me, *bless* his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles."

(TO BE CONTINUED.)

ANECDOTES,

WHICH ILLUSTRATE THE BENEFITS DERIVED FROM THE LORD'S SUPPER.

ABOUT thirty years ago, this ordinance was dispensed at Berinuda, in the Presbyterian church. A stranger from America was present; he had been residing for some time on the island. He came to the island a gay thoughtless young man. One evening, in private, it occurred to him, in what must such a life issue? the thought took deep hold of his mind, and excited the utmost anxiety. His companions were gay like himself, and he knew no others. He became sick of his former life, but found none to direct him. He secluded himself, and was completely miserable. In various mortifications he expected relief; his severities were excessive; he was emaciated, and his life was in danger. He would have communicated his distress to those who could give him counsel; but where were such? O where? they were unknown to him. He attended worship at the time and place mentioned, and the solemnity was the most impressive I have ever witnessed. The remembrance at this moment is refreshing. The elements had been consecrated and were in the hands of the communicants; all was still; not a breath to be heard; it was like the silence, mentioned in the book of Revelations, for half an hour, when some interesting scenes of providence were disclosed; all felt that they had a deep concern in the death of Christ: A voice broke the silence, it was an unknown voice, "*Christ have mercy upon me.*" It was the voice of the stranger—all again was still as death, the solemnity of the assembly was increased, and their feelings too deep for utterance. The assembly breaking up, some retired rejoicing in the Redeemer: others deeply sensible that they stood in need of a Saviour. The stranger assured me, that he was not aware of what he said, his mind was fully engaged. When he was better instructed concerning the *person, character and offices* of Christ, he saw a rock upon which he could build, and building thereon he found rest to his soul. He became a zealous and an exemplary christian: returning to America, he took orders in the Episcopal church, and has laboured, for many years, in the vineyard, with acceptance and success.

Some years ago, a lady far advanced in life, attended in Alexandria, when the ordinance of the supper was dispensed in the Presbyterian church. She had for a long time been in regular communion with the Episcopal church. For the first time she was present when this ordinance was observed by Presbyterians. She was disposed to participate, and her desire was not refused. After the service of the first table, when the rest repaired to their pews, she remained, absorbed in thought; reminded that others were ready to come forward, she observed, "I am so happy I could die here." Redeeming love occupied her mind; she had a foretaste of heaven: it was the last service of the kind in which she participated, for soon after, through decay of nature she slept in the dust.

I mention but one instance more, from among many which offer:—a young person, who was just entering upon domestic life, with every prospect of many days, was so interested in the services introductory to that solemn ordinance, on another occasion, that she was constrained to approach, and felt such comfort, as supported her during a severe sickness, which soon after withered her bloom, and laid her low. This service, she often mentioned, as the commencement of a new life, which we have reason to believe is now matured in heaven.

AN ANTIDOTE

AGAINST THE TERROR WITH WHICH SOME ARE SEIZED
DURING A THUNDER STORM.

Doctor Miller, in his life of Dr. Rodgers, gives the following remarkable anecdote.

WHILE Doctor Rodgers and Mr. Davies, after they had entered Virginia, were riding together one afternoon, they were overtaken by one of the most tremendous thunderstorms ever known in that part of the country. They were in the midst of an extensive forest, and several miles distant from any house which offered even tolerable shelter, either to them or their horses. The storm came up with great rapidity; the lightning and thunder were violent beyond all description; and the whole scene such as might be supposed to appal the stoutest heart. Their horses, terrified and trembling, refused to proceed. They were obliged to alight; and standing by their beasts, expected every moment to be precipitated into eternity by the resistless element. Providentially, however, they escaped unhurt: and the consequence was wonderful, as the preservation was happy. From that hour Mr. Rodgers was entirely delivered from the infirmity which had long given him so much distress! On whatever principle we may attempt to account for the fact; whether we suppose that he was so completely saturated with fear on the occasion, as to be, ever afterwards, *unsusceptible* of its influence from the same source; in other words, that he was literally "*frightened out of his fear*;" or whether we suppose that so signal an experience of 'divine protection, was made the means of inspiring him, thence forward, with a larger share of pious confidence, when a similar danger arose:— Whether we resolve the fact into one or the other of these principles, still the fact itself is unquestionable that during the whole of his after life, he displayed an unusual degree of composure and self-possession amidst the severest thunder storm,

A PASTORAL LETTER

Of the Synod of Philadelphia, to the Presbyteries and churches under their care.

CHRISTIAN BRETHREN,

THE Synod assembled in Lancaster at the present time consists of a greater number of members than have been convened at any meeting for many years; and from their free conversation on the state of religion, it appears, that all the Presbyteries are more than commonly alive to the importance of contending earnestly for the faith once delivered to the Saints; and of resisting the introduction of Arian, Socinian, Arminian, and Hopkinsian heresies, which are some of the means by which the enemy of souls would, if possible, deceive the very elect.

The Synod desire to cherish a stronger regard for the truth as it is in Jesus, than they find at present subsisting among themselves; and, because they are not ignorant of the disposition of many good men to cry "peace," where there is no peace; and "there is no danger," in cases in which God commands us to avoid the appearance of evil; they would affectionately exhort each Presbytery under their care, to be strict in the examination of candidates for licensure or ordination, upon the subject of these delusions of the present age, which seem to be a combination of most of the innovations made upon Christian doctrine in former times.

May the time never come, in which our ecclesiastical courts shall determine, that Hopkinsianism and the doctrines of our Confession of Faith are the same thing; or, that men are less exposed now, than in the days of the Apostles, to the danger of perverting the right ways of the Lord.

The Synod exhort particularly all the Elders of the churches to beware of those who have made such pretended discoveries in Christian Theology as require an abandonment of the "form of sound words," contained in our excellent Confession and the Holy Scriptures.

In some portions of our Synodical bounds, exertions have been made, but with little effect, to propagate the doctrine of universal salvation. We rejoice that the shafts of Satan should fall ineffectual from the shield of Jesus; and we desire

all persons under our care to present this shield, by maintaining and diffusing assiduously the sentiments of the Word of God, in opposition to every damning error.

Many of our congregations, when their members were few in number, erected large places of worship, with a design to accommodate their posterity. These have, generally speaking, become full; and although many persons remove from us to the southern and western parts of our country yet new tabernacles for the God of Jacob have been found necessary. Nine new churches have been formed within a few years, which are in a flourishing condition; some which were ready to die, have been revived; and in most of our assemblies a more general, constant, and solemn attendance has been given of late than formerly; but alas! the increase of churches bears no proportion to the increase of population.

Three or four of our churches have experienced what is commonly called a revival of religion, and to them accessions of communicants have been numerous but in many other congregations a gradual but almost constant multiplication of the professed friends of Zion, reminds us, that if the thunder storm in summer excites the most attention, it is the continual blessing from the clouds which replenish the springs, and makes glad the harvest to the husbandman. For the many, who are united in a short time, and for the many, who are gradually gathered to Christ, not by the great and strong wind that rends the mountains, nor by the earthquake, but by the still small voice, which cometh not with observation we would give our Redeemer thanks; and desire the churches to bless him, no less for the daily dew, than for the latter, and the early rain.

It is with deep regret too we have ascertained, that only a few of our vacant congregations assemble, when destitute of a ministerial supply, for public worship on the Lord's day. We would unite our voice with that of the general assembly on this subject, in recommending to the elders of such churches, to convene the people of their charge regularly on the Sabbath, for the purpose of hearing some approved sermon, and of uniting in social prayer. Let the elders lead in the devotional exercises of God's house, and invite some one to read a discourse which they may have selected, until some labourer in word and doctrine shall be sent to them, by the Great Head of the Church for in so doing they shall be comforted, the church edified, and the Redeemer honoured,

In general the young people under our care receive regularly catechetical instruction: and in many congregations Sabbath associations have been formed for the instruction of the children of the poor, and of people of colour. In several parts of the states of Maryland and Delaware, the slaves of late have received more attention than formerly: and in some few places large numbers of them have been admitted to the privileges of the Redeemer's Kingdom. May they all become the Lord's freemen!

The Synod have been peculiarly happy to learn, that a more friendly intercourse and a more intimate union, than have distinguished former times, have of late subsisted between the members of our own body, and the Associate Reformed, the Reformed Presbyterians, and the Reformed Dutch Churches, which we hail as an omen of the approach of that blessed day, in which all who maintain in their purity the same doctrines of grace and system of government, shall be one, and their name one.

In some places the vices of drunkenness, profaneness, and Sabbath-breaking, have increased to an alarming degree, especially through the influence of fairs; but in other places they are much less prevalent than they were. We need not exhort our ministers to preach against all unrighteousness; but were they more pointed, and affectionate in their reproofs, they might hope for more success.

We know of but one Anti-Trinitarian Synagogue in all our borders; and that there may never be another, we pray you, brethren, repeatedly to declare the truth, that the only true God in existence is the Father, the Son, and the Holy Ghost; the God who is in Christ Jesus reconciling the world to himself.

Another favorable circumstance which we state is, that in some of our congregations, in which party politics have produced formerly great warmth, the question now asked, concerning a candidate for civil offices is,—“Is he a Christian?” and persons nominated have been neglected because they were unfriendly to Christianity. We beseech you brethren, whatever your political sentiments may be to elect men fearing God, and hating iniquity, to be your rulers.

DEATH THE COMMON LOT OF MANKIND.

PHILIP of Macedon had an officer whose business it was to proclaim daily in his ear, "*Philip thou art born to die.*" The term of human life is short; some rare instances of extreme age occur, like detached pieces of a wreck, floating here and there, agitated by the storm, as sad memorials of the loss which has been sustained. Doctor *Chandler Robbins*, pastor of the church in Plymouth, preached at Kingston, in the county of Plymouth, on the 2d of April, 1794, at the special desire of Mr. *Ebenezer Cobb*, who on that day arrived at the age of *one hundred years*. He took for his text. "THERE IS BUT A STEP BETWIXT ME AND DEATH."

His introduction is plain but interesting. "Solemn thought! who can realize it, and not pronounce, with the wise man, 'vanity of vanities,' upon all the pomp and parade of life; upon all the vain pursuits of mortals!"

"Our text exhibits a truth, which justly demands the serious attention of every one here present; yea, of all the rational inhabitants of this dying world. For the assertion is in a very important sense, true, with respect to all the living, 'That there is but a step between them and death.' And, *when* that step shall be taken, we are all in the dark; all is uncertainty. It is known only to HIM 'in whose hand our breath is, and whose are all our ways.' Indeed, it is of very little consequence, at what period of life we meet death, if we are happily prepared for it; whether in the bloom of youth, or when worn out with age; whether its approach be by lingering sickness, or by sudden accident; whether at home amongst our friends, or abroad in distant lands, where none but strangers shall hear our dying groans. If the Lord be with us; if 'the God of Jacob be our help,' all will be well; we may safely close our eyes on all mortal enjoyments, and leave the world in peace."

"We are convened this day, my brethren, on a very singular occasion;—Singular, at least, in the present age of the world. The life of man is placed at "three score years and ten;" but we are met to commemorate the goodness of God to his *aged servant*, here present, whose life has been protracted to the uncommon period of a *hundred years* this day. With wonder and with gratitude, we hail such an unusual anniversary. 'Our *Fathers*, where are they?' Gone to the

world of immortality. But how few of them had arrived at this advanced age, before they quitted the stage of mortality!"

The discourse is full of good instruction in the simplest dress. The different views as he proceeds, concentrate in the end, and leave a strong impression.

"How great, venerable Father! how distinguishing is the goodness of that merciful God, who has upheld you through all the vicissitudes of a long life, and has lengthened out your days to this remarkable period! What millions of inhabitants have been swept off from the earth, since you came upon the stage of life! and how few *coevals* have you in our world! With what wonder and gratitude have you cause to look back upon the varied scenes of life you have passed through, and upon the revolutions and changes you have seen, since the days of youth! Changes in the *natural* world; changes, surprising changes in the *political*, and in the *moral* world. To us, sir, especially to our rising youth, the race of life you have run, appears very long indeed. But not so to you, as you have told me, but a mere *span*. Upon a retrospective view of it, methinks you are ready to say, with the aged patriarch, when the curious question was put to him by Pharaoh, 'How old art thou?' he said in reply, '*Few and evil have the days of the years of my life been.*' You cannot, however, add, as in the next words, that 'you have not attained to the years of the life of your *fathers*, in the days of their pilgrimage;' for you have exceeded them *all*, and almost all upon the present stage of action."

A rare sight! my brethren, our eyes behold, this day! A fellow citizen, who has survived a *century*! Born when New-England was in its childhood; when America was, comparatively, a wilderness, but about *seventy years* after the landing of our Forefathers in Plymouth, the place of his birth. May the unusual sight suitably affect our minds, and excite serious and grateful reflections on the wonderful power, goodness, patience and tender mercy of God to his creatures!

And while you, *aged Father*, with good old Jacob, acknowledge, with a grateful heart, 'the God that fed you all your life long,' may you not, with peculiar propriety, now, at the close of a long life, adopt the words of David in the text, and say, 'There is but a *step* between me and death!' an important step indeed. You will naturally, on this occasion (as far as the enfeebled powers of your mind, which are necessarily impaired by age, will permit) be led to contemplate the great,

the interesting change that lies just before you ; and the awful importance of being found in actual readiness for it. You have ' heard and learned ' from the gospel, what that foundation is, on which alone, you, and we and all, can with safety build our hopes, and die in peace. And that ' other foundation can no man lay, than that is laid, which is Jesus Christ.' The all perfect atonement made, and the everlasting righteousness brought in by HIM, is that rock on which you may, with infinite security and satisfaction depend, when you shall be called to take that *last step* which will introduce your unbodied spirit into a world of untried and immortal existence. On *this* ground, never did one fail, or come short of heaven. On *this* foundation then, fix, immutably fix your faith and hope. Then, may you, with patience and serenity of soul, ' all the days of your appointed time wait, till your change comes,' when, with a gentle stroke, the messenger death shall give you a peaceful dismissal from earth to ' a brighter world on high.' And in the mean time, may you, the few intervening days that heaven may allot you, between this and the parting hour, be enabled to adopt the words of ' Paul the aged,' and say, ' I am now ready to be offered, and the time of my departure is at hand, henceforth is laid up for me, a crown of righteousness, which the Lord, the righteous Judge will give me in that day, and not to me only, but to all them also that love his appearing.'

" Finally, brethren and friends, all, who have met here this day and on this occasion, the singular event which has called us together, is adapted to excite very useful and improving reflections in the minds of both old and young. It is very improbable we shall ever meet again on a similar, and perhaps never, all of us, on *any* occasion. This, be it as it may, is of very small importance. Nor is it material at what age or period of life, we quit mortality, whether in youth in manhood, or at the age of a *hundred years*. The only important point is, that our peace be made with God, by reason of a real, a vital union with the Lord Jesus Christ. Without *this*, all our hopes are vain, and will end in fearful disappointment, at the hour of death. For it is written ' the sinner though an hundred years old, shall be accursed.' But ' precious in the sight of the Lord, is the death of his saints,' and ' mark the perfect man, and behold the upright, for the end of that man is peace.' To the soul united to Jesus, death will prove the welcome harbinger of endless joys.

“Be it therefore, our great, our only concern, to secure this blessedness. To this end, let us hearken to, and comply with the calls of the gospel, improve the fleeting moments of life to the glory of God, and in ‘serving our generation according to his will;’ and then, when life shall close, we shall be gathered to our *fathers* in peace. Our bodies shall lie down in that mansion of silent repose, ‘where the wicked cease from troubling;’ and our souls, through the merits of our divine Redeemer, shall be received to that eternal ‘rest that remaineth for the people of God.’”

A MONUMENT

TO DEPARTED WORTH.

DOCTOR *Henry Hunter* of London, observes, speaking of monumental inscriptions, funeral sermons, and the burial of the dead, "the treatment of the dead is no easy undertaking, unless the heart speak in the funeral train, speak from the pulpit, speak on the marble; may no unfeeling varlet be permitted to lay out my remains; no stupid panegyrist put me a second time to death, by mangling my memory; and not a stone tell where I lie." It is the heart which enshrines thy remains, departed spirit!—Like precious ointment is thy remembrance!—With the fragrance let a wide circle be perfumed!

The last *Visitant* announced the death of Mrs. *Jane S. Inglis*; but the *Visitant* now leads you to the tomb, not to read her encomium on the marble; but on the heart—which felt deeply—which yet feels—and knows well how to excite the keenest feeling. A letter, which must be preserved, as the most honorable monument to her, whose value we cannot fully appreciate, is a faithful transcript.

MY DEAR SIR,

THREE weeks this day have elapsed since the mortal remains of her who was every thing to me in this world were committed to the grave. I would have written in reply to your friendly and condoling letter before this, if I could have brought myself to sit down in sufficient composure. Truly, my dear sir, I felt myself incompetent; and now what can I say?

The writer of the obituary in your last number has well conceived the state of my heart when my departed love lay a corpse before my eyes. Had you seen her, well might you have said, "Ah lovely appearance of death"—that heavenly smile which had often shed its light upon the darkness of my sorrowful hours, continued to play round the lip of her who had loved me, O how dearly, until it was hid from me for ever!

in the coffin. It is perfectly impossible to imagine a more placid countenance. But how should it be otherwise? No violent sufferings of body had preceded, and the conscience had been void of offence towards God and toward men—it had been purified by the blood of sprinkling; and the soul had ascended filled with the hope of immortality.

It pleased God to withdraw this treasure from me by a lingering malady. I was spared the torture of seeing her tortured. It was a gradual decay, accompanied at no time by any very acute pain. She had at an early period looked forward to what has taken place as not improbable, and therefore expressed her wish to have our sweet infant daughter named with her full name. It is needless to say that her wish was my law. But still to the last she would say, while there is life there is hope—with the heavenly physician my recovery is not impossible. She was desirous of using every practicable means, and did use it. She serenely left the event to God. With submission to him, she could have wished to be permitted to see some of her children grown up and doing well, but she was all acquiescence under the denial. You and I, my beloved friend, know who said, “Father, if it be possible, let this cup pass from me—nevertheless, not as I will, but as thou wilt.”

The light has gone out in my dwelling. Thanks to a Redeeming God, the darkness succeeding is not a darkness of horror. I had supplicated a respite. O how fervently have I prayed and cried that a life more precious to me than words can express, might be spared. The Lord saw fit to deny me this request. But when I besought him that she might be saved from poignant sufferings of body, and enjoy the firmness and tranquility of faith to the last, he heard and abundantly answered me. She triumphed in her Redeemer. She died, as for years she had lived, full of faith—full of hope—full of peace—full of Christ’s glorious salvation.

When her own inquiries drew from me for the first time, (for it was from myself, and herein your information is accompanied by a small mistake as it respects her Father’s making her the original communication on the sad subject, although this is of no consequence) when her own inquiries drew from me for the first time the opinion of her physicians as to the mortal result of her disorder, she exhibited some surprise—but neither then, nor at any other time, any thing that amounted or even approached to what the friend whose letter

you have published, has been led to term "*agony*." You may without difficulty picture to yourself the anguish of heart and the outward emotions of the husband of such a wife—the lovely mother of his seven children—his bosom friend—the faithful sharer of his joys and of his sorrows—his counsellor—his treasure—the half of his soul—soon to be severed from him—and in the very prime of her days—and himself conveying to her the awful tidings in answer to her asking eyes and anxious entreaties. Yes, here—here in this poor heart, was agony indeed; agony that has been mitigated, but has not subsided. With what sweet and affectionate earnestness did she try to chide it into rest. Do not so—O where is your fortitude—your christian resignation? It is the will of our Father in Heaven. I hope we shall meet again—or let us hope to meet again, (I do not recollect which.) Then addressing herself to her father, who had by this time approached her bed, and myself, she declared that she continued to fix her hopes on the foundation which she had already tried, that she went out of herself to find acceptance with God, that the righteousness and blood of the Lord Jesus Christ was all her trust—that on this ground she confidently trusted—and that she had a comfortable hope, that whenever it should please the Lord to take her out of time he would take her to himself. After her father had addressed her for some minutes, he retired, and the nurse also leaving the room, I was alone with her a short time. Endeavouring to force some degree of composure, I said to her, now my love, if you have any directions to leave me while you are able to collect your thoughts, and deliberate without inconvenience, mention them to me, and they shall be affectionately and religiously observed by me. Immediately she turned on her side toward me, and the first subject of attention was her *funeral*! "Let my coffin," said she "be of plain mahogany—let there be no scarfs or hatbands, or gloves—no manner of parade—let me be buried at an early morning hour." Oh, sir, was she not here like herself? You knew her well. Was she not humble, unobtrusive, unostentatious to the last?

She then proceeded to direct respecting the appropriation of her small but select library, her wedding ring, her gold watch, certain articles of furniture, &c. with perfect coolness and composure. And now complaining of feeling a little exhausted, she turned in the bed, and remained for a length of time in uninterrupted quiet. This was better than a fortnight, perhaps about three weeks, previous to her dissolution.

From these particulars it is obvious that our amiable friend was misinformed as far as relates to one of the expressions which she uses; I mean the word "*agony*"—and I am solicitous to do away the wrong impression necessarily made by it—an impression calculated to depreciate the power of that gracious principle which sustained my beloved from the first step in the progress of disease till the closing of her short but well spent life.

During the fortnight or three weeks above alluded to, the exceedingly great and precious promises of the gospel, seemed to be the constant and rich food of her soul. She diligently and punctually used her medicines, and every means suggested for the relief or assistance of decaying nature, never complaining—always willing in God's time to depart and to be with Christ. She died on Monday, and on the morning of the day preceding, before the hour of breakfast, when, on entering her room, I found her possessed of considerable strength of voice, I entered upon a short conversation with her as to the exercises of her mind; and, as I had expected, with the decay of the outward man, the inward principle of spiritual life appeared stronger and more active. "Often," said she, "in health I have asked myself whether my faith and trust would hold out in trouble, sickness, and approaching death, and something within always told me that they would. Now I have experienced it to be so. In this faith and trust I have been supported throughout—and am supported. Am I deceiving myself? Am I a believer in Christ?" "Doubt it not, my love," I replied, "I have no fears for you. Thy maker is thy husband—the Lord of Hosts is his name." She resumed—"In the blood of Christ is my confidence—his blood was shed for me."

Many incidents attending the progress of her disorder evinced the activity of her faith. I may truly say, she felt her ruling passion strong in death. She had pity upon the poor while our thoughts centred in the dear saint herself. On her death-bed she collected a considerable sum of money by sending to benevolent friends which enabled her to administer effectual relief to an indigent and very distressed family. Her faith was made perfect by her works.

Two or three times we thought that life would have yielded to the violent obstructions in her throat and breast. On the last of these occasions she laboured long and with more pain than she had been accustomed to for breath. When she was

relieved I intimated to her that I had feared the moment of separation—of her happiness and my desolation—was there at hand. “I had hoped” said she “that the Lord Jesus Christ was about to take me to himself at that time,” and added some observation expressive of the suffering she had then felt. “But it was not yet his time,” said I; “and his time is the best time.” She repeated my last words with more than acquiescence—with marked satisfaction.”

On the morning of the day on which she died, as the two consulting physicians were retiring from us, she begged me to follow them, and obtain their opinion of her state at that time. I did so. She was as low as she possibly could be, in the judgment of both. One added, she may linger out until tomorrow morning. The first particular, the nurse and I imparted to her. The other, we did not think it necessary to communicate. I confess I could not bring myself to do it. O, my dear sir, had you but seen her then! I will not trouble you with my inarticulate griefs. Her own sweet voice spoke comfort as it had ever done. “I have no fears—no doubts—no misgivings—I hold fast my confidence in Jesus who bled for me—I have the same hope to the end. I wish to see my children—the four of them who can be made sensible of what passes—not the youngest three—it will agitate me and do no good.” Until they could be brought to her, she occupied the time partly in quiet meditation or prayer, as I presume; and partly in certain particulars of conversation. She drew her wedding ring from her finger, kissed it, gave it to me to put it on my finger, saying “The Lord of Heaven bless my ever dear husband, whenever he looks on this ring may he remember me!” The ring is where it shall ever be—but O my wife, there needs no ring to fasten the remembrance of thee to the fibres of my heart!

William and Susan soon came.—Doctor, I cannot go on here—you have been sufficiently informed. Her poor mother came to her—my wife talked to her—exhorted her—comforted her—“the rock of ages never failed *me*, mama, trust in him—he will never fail you—I have a hope that we shall all meet hereafter.”—She now became very much exhausted. Something was given to refresh her, and she remained as quiet as the collecting phlegm and shortness of breath would permit her. The all important change was rapidly drawing nigh, more rapidly than the physicians had anticipated. She was to open her eyes no more in this world. About an hour or an hour

and a half before the last struggle she called for the other two children, James and George. They were brought sobbing and crying to her bed-side. Her voice was nearly gone. But she spoke so that they could hear and understand her. Her feeble hands lay on their heads as they had on their elder brother's and sister's. All the four on their knees received her blessing and heard her prayers for them. O sir, this scene was too much—too much—it was a scene never to be forgotten by me while memory holds its seat in this brain—My children, surely you will not forget what you saw, and what you heard—It would make your father's heart bleed in wretchedness over your mother's grave.

She charged me to convey her blessing to the remaining three children, and had already given particular directions respecting her infant Jane.

You know well, my dear friend, what a mother she was---how tender---how sedulous---how gentle, and yet how firm---desirous, before all things, of their everlasting welfare, but alive to every thing that concerned either their spiritual or temporal good.

It would be difficult to say in what capacity she shone to most advantage. She was prepared to be a good wife and mother by having been a good daughter and sister. If I might hazard an opinion I would assert her preeminence as a wife. "Many daughters have done virtuously :?" but where is she that excels *thee*? It is my glory to praise thee, as it was once my happiness to possess thee!

The mortal scene closed on Monday the second of September, a little before two o'clock P. M.---The convulsion, if it could be called one, which then separated her from me, as to this world forever, was short in duration and slight in degree.

On Wednesday September 4th, which was her birth day---and at the hour of seven in the morning--at which hour she had first seen the light of this mortal life thirty two years before-- she was laid in the grave.

I add no more, my dear sir, to this free, minute, and I hope accurate, and to you I will believe not uninteresting communication of particulars, than the simple expression of my humble, hearty, and adoring thanks to the Father of mercies for his most gracious support given to this most beloved of women. Not a complaint---not a murmur---not a tear---not a doubt---not a difficulty---not an apprehension---not a chill of mistrust---interfered with that peace which Jesus had be-

queathed her. O my adored Redeemer---my once crucified Lord---what thanks do I not owe thee?

My dear sir---I bid you farewell---present me with all affection to Mrs. Muir and the girls. They each had a place in that once warm heart which now beats no more---farewell.

JAMES INGLIS.

Baltimore, Sept. 25, 1816.

DR. MUIR.

THE MOURNING RING.

Inest sua gratia parvis.

LITTLE, circling, shining thing !
 Dying Friendship's gift---a Ring !
 Dost thou now this finger grace ?
 Let me then thy meaning trace ;
 Thou shalt teach me to be wise,
 Wisdom more than gold I prize.

In thy circling form I see
 Th' emblem of *eternity* ;
 In the *gold* of which thou'rt made,
 Is *eternal wealth* pourtray'd.
 While the dear departed *Name*,
 Oft re-kindles Friendship's flame ;
 In the *date of life* I see,
 Man at best is vanity.
 While the solemn *day of death*
 Tells me I must yield my breath ;
 Each instructive word is found
 well inscrib'd on *darkest ground* ;
 Thus the legend seems to say,
 How earth's *tend'rest ties* decay !
 Joy must yield to certain grief,
 Death, however, brings relief.

Little, circling, shining thing !
 Mournful, but instructive Ring !
 Thou can'st teach me to be wise ;
 May I look beyond the skies !
 Earthly friendships, all must end,
 May I chuse an heavenly Friend !

**Let my name engraven stand,
Like a signet on his hand :
Then when death itself shall come,
Faith shall triumph o'er the tomb ;
When the grief of life is o'er,
Friends shall meet to part no more,
Jesus is the best of friends,
For his friendship never ends.**

SUNDAY SCHOOLS.

IT is a laudable attempt to rescue men from ignorance; and attempts of this kind are frequent and prosecuted with more ardor and success than at any former period. This is the great object of *Sunday Schools*. Several have lately been formed in the District of Columbia. At Doctor Laurie's church in Washington, people of colour are taught to read: they are together two hours before divine service in the morning of the Lord's day, and two hours at the interval of worship, about 300 attend. They are taught by young persons of both sexes, belonging to all the different denominations in the city. A similar school is taught under the direction of the Rev. Andrew Hunter, between the Capitol and the Navy-Yard, and of Mr. Munro at Georgetown; at Georgetown also the Rev. James Carnahan employs the interval of worship, in the religious instruction of his pupils: the progress of the scholars exceeds what could have been anticipated: during the week, their books are in their hands, at the intervals of labour: the streets on the Lord's day are quiet, which formerly were noisy; and there is a general improvement in the morals of this class of the inhabitants.

At Alexandria a Lancastrian school has lately been instituted for the instruction of free blacks, supported by subscription; why slaves are not admitted, I know not; it contains at present about 120 scholars. The teacher speaks of the genius of the children as what exceeds any thing which had before come under his observation. This school, is open during the week, and taught by the Rev. Mr. Hinson, a worthy clergyman in the methodist connection.

A Sunday school has commenced at the Presbyterian church; it is intended for the religious instruction of the young. They are examined in their catechisms, repeat hymns, and passages from scripture: it is under the charge of females, who devote in turn an hour or two before divine service to this pious purpose; the elders also in turn attend, to take the charge of the boys; it is to be hoped that this institution will continue, and become more and more beneficial; it is not generally known, but it is now announced that any who desire instruction will be received, and it will increase the pleasure of those who are employed in this good work to see a growing desire after instruction, in numbers multiplying continually.

SOCIETIES,

FOR different purposes are forming every where through the United States, the object of each is not of the same importance, but each has something valuable in view, and by the united effort of all, religion is one way or another advanced. Tract societies have their use, particularly in country places. In the following extract they have an eloquent advocate.

From the Annual Report of the Methodist Tract Society, in Suffolk (England) written by Montgomery, the Poet.

ALL the means of grace have their peculiar advantages, and many are adapted to peculiar circumstances. The dissemination of religious tracts is especially so. There are persons who never read the word of God, who never attend public worship, who, from heedlessness, prejudice or hatred, concern not themselves about the things that belong to their peace. A Tract is a missile weapon, which the Spirit of God may direct to the conviction and conversion of a sinner, unassailable from any other quarter. It falls in the way of such a one---he would be ashamed to look at it among his companions, but he is alone, and he has nothing else to do---something in the title attracts his eye---its brevity tempts his indolence---he begins to read it with indifference, perhaps with repugnance, but his curiosity being excited, and himself gradually more and more interested, he proceeds with diminishing prejudice and increasing seriousness to the end. He has got through with it, but he has not done with it ; he lays it out of his hand, but he cannot lay it out of his mind ; its story has not passed through his imagination only, like an arrow through the invulnerable air, but it has pierced his heart, his understanding, his conscience, and in each it has left a wound, that cannot be healed ; the anguish of which is only inflamed by vain arts to assuage it ; for he shuns the recollection of the things that alarmed them, the closer they haunt him ; and the very attempt to forget the words, indelibly fixes them in his remembrance. In this distress he seeks pleasure where he formerly found it, but he finds it no more ; he seeks rest in unbelief and obduracy, but rest is no more there ; his peace is slain ; the world can never again be to him what it has been---happiness

and repose he must possess in religion, or renounce all prospect of either for ever. Then, and not till then, when every refuge of lies has failed him, he lays hold of the hope set before him in the Gospel, and in bitterness of soul exclaims, "what shall I do to be saved?"—The answer is nigh unto him:—Believe in the Lord Jesus Christ, and thou shalt be saved. He does believe and he is saved.

This is merely stating a single example, among thousands that do, and millions that might occur, in the course of Providence, if these small but effectual calls to repentance were universally and abundantly distributed. We say universally and abundantly—because though a few Tracts, carefully scattered, may and must do good, yet what can be produced by supplies so disproportionate to the wants of mankind, but here a blade of grass, and there perhaps a flower, where all was barren before, and where all is still barren around; whereas to make the wilderness and the solitary place to rejoice, and the desert to blossom like the rose, we must, in our measure, imitate the bounty of our heavenly Father, who causes the sun in his progress to shine on every spot of land and sea, and his rain to fall on the rock and the highway as well as on the fertile plain and the cultured garden. Tracts must be unsparingly disseminated, to produce extensive and permanent effects. How many have been warned, reprov'd, instructed, restrained, encouraged, strengthened, or established in faith, by the perusal of the thousands and tens of thousands of little fugitive pieces, circulated by Tract Societies---can never be known till the day of judgment; but the records are in heaven, and there they will be held in everlasting remembrance. Spirits in glory, a million of ages hence, may be telling their companions, what great things the Lord has done for them, on earth, by these humble instruments. If we hear of but one instance, in which by such means, a sinner has been turned from the error of his way, we might safely calculate on many more: nay, if we knew of none, we ought still to believe, that we might see the salvation of God---remembering that, while it is our duty to plant and water, it is He, only, who giveth the increase. Having done our part, can we doubt that He has done his? The casual reading of a single passage in one of these pamphlets, may under the blessing of God, be the earliest breath of a new birth, unto righteousness: the first step of pilgrimage to the heavenly Jerusalem. On this point we would dwell with pecu-

lar emphasis, because from the very nature of Tracts, the impressions which they make are generally transient, and their final effects may sometimes be ascribed to the secondary causes of more immediate influence. Therefore we boldly address every friend of Zion, in the language of the son of David:—"In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether both shall prosper, either this or that, or whether both shall be good alike."

A Tract lying in a cottage window is a preacher, with a message from God to every one who takes it up. This preacher will be in season and out of season; it will wait patiently till it can deliver its message, and will deliver it fully faithfully, without apology, equivocation, or respect of persons it will fearlessly tell the truth, and we hope nothing but the truth; it will speak to the conscience and it will teach the conscience to speak.

Leesburg, Oct. 22, 1816.

HALLELUJAH!

REV. AND DEAR SIR,

THE King of Zion has been pleased to pour out a measure of his spirit on the dear people of my charge. About four weeks ago the awakening commenced. Many exhibit evidence of serious reflection; some, of deep distress for sin; and a few, to the praise of rich mercy, have found peace in believing. Eight of the subjects of this work were added to the church on last Lord's day. Mr. W---- will give you more particulars and a general view of our state. Pray for us.

Yours in the Lord,

JOHN MINES.

DR. MUR.

From the Evangelical Magazine.

A REMARKABLE INTERPOSITION OF DIVINE PROVIDENCE,

GENTLEMEN,

WHEN I reflect on the many happy hours in my youth, spent in private conference, and praying societies, I can neither forget the men, nor yet the distinguished mercies of the Lord, who rendered them a blessing to my early instruction, edification and consolation. And such as are able to realize the ideas of past friendship, and to associate the feelings of gratitude for the past, with the hope of enjoying in a very few days, or years, a still more pure and perfect communion with endeared but departed saints, will not condemn me for bringing to light, and rescuing from oblivion, any singular instance of the Lord's care and kindness towards the hidden ones, in the days of their pilgrimage; and the following, I hope, will prove both entertaining and instructing to the poor of Christ's flock.

It has been often observed, that the christian's greatest extremity is the time of God's gracious opportunity. Few things are more evident, than that some of the darkest dispensations in the experience of the saints, have been opportunities for the divine care and kindness to be made known and manifested towards them; and those temporal supplies, that are given in an extraordinary way, such as the ravens feeding Elijah, in a particular manner answer the designs of our Lord; they are the fruit of the wisdom of him who hath said, "*I will never leave thee; I will never forsake thee.*"

Thomas Hownham, the subject of the following providence, was a very poor man who lived in a lone house or hut upon a moor, called Barmourmoor, about a mile from Lowick, and two miles from Doddington, in the county of Northumberland. He had no means to support a wife and two young children, save the scanty earnings obtained by keeping an ass, on which he used to carry coals from Barmour-coalhill to Doddington and Wooler; or by making brooms of the heath, and selling them around the country. Yet, poor, and despised as he was, in consequence of his poverty, in my forty years acquaintance with the professing world, I have scarce met with his equal, as a man that lived near to God, or one

who was favored with more evident answers to prayer. My parents then living at a village called Hanging-Hall, about one mile and a half from his hut, I had frequent interviews with him, in one of which he was very solicitous to know whether my father or mother had sent him any unexpected relief the night before. I answered him in the negative, so far as I knew : at which he seemed to be uneasy. I then pressed to know what relief he had found ; and how ? After requesting secrecy, unless I should hear of it from any other quarter, (and if so he begged I would acquaint him ;) he proceeded to inform me, that being disappointed of receiving money for his coals the day before, he returned home in the evening, and to his pain and distress found that there was neither bread, nor meal, nor any thing to supply their place, in his house ; that his wife wept sore for the poor children, who were both crying for hunger ; that they continued crying until they both fell to sleep ; that he got them to bed, and their mother with them, who likewise soon went to sleep, being worn out with the sufferings of the children and her own tender feelings.

Being a fine moonlight night, he went out of the house, to a retired spot, at a little distance, to meditate on those remarkable expressions in Hab. iii. 17—19. Here he continued, as he thought, about an hour and a half ; found great liberty and enlargement in prayer ; and got such a heart-loathing and soul-humbling sight of himself, and such interesting views of the grace of God, and the love of his adorable Saviour, that though he went out on purpose to spread his family and temporal wants before his Lord, yet, having obtained a heart-attracting and soul captivating view of him by faith, he was so enamoured with his beauty, and so anxious to have his heart entirely under his forming hand, that all thought about temporals was taken away.

In a sweet, serene, and composed frame of mind, he returned into his house ; when by the light of the moon through the window, he perceived something upon a stool or form, (for chairs they had none) before the bed ; and after viewing it with astonishment, and feeling it, he found it to be a joint of meat roasted, and a loaf of bread, about the size of our half-peck loaves. He then went to the door to look if he could see any body ; and after using his voice, as well as his eyes, and neither perceiving nor hearing any one, he returned in, awoke his wife, who was still asleep, asked a blessing,

and then awoke the children, and gave them a comfortable repast; but could give me no further account. I related this extraordinary affair to my father and mother, who both keep it a secret as requested; and such it would ever have remained, but for the following reason: a short time after this event I left that country; but on a visit, about twelve years after, at a friend's, the conversation one evening took a turn about one Mr. Strangeways, commonly called Stranguage, a farmer, who lived at Lowick-Highsteed, which the people named Pinch-me-near, on account of this miserly wretch that dwelt there. I asked what had become of his property, as I apprehended he had never done a generous action in his life time. An elderly woman in company said, I was mistaken; for she could relate one, which was somewhat curious: she said, that she had lived with him as a servant or housekeeper; that about twelve or thirteen years ago, one Thursday morning, he ordered her to have a whole joint of meat roasted, having given her directions a day or two before to bake two large loaves of white bread. He then went to Wooler market, and took a piece of bread and cheese in his pocket, as usual. He came home in the evening in a very bad humour, and went soon to bed. In about two hours after he called up his man servant, and ordered him to take one of the loaves and the joint of meat, and carry them down the moor to Thomas Hownham's, and leave them there. The man did so, and finding the family asleep, he set them at their bedside, and came away."

The next morning her master called her and the man servant in, and seemed in great agitation of mind. He told them that he had intended to have invited a Mr. John Mool, with two or three more neighbouring farmers (who were always teasing him for his nearness,) to sup with him the night before; that he would not invite them in the market-place, as he purposed to have taken them by surprise near home, as two or three of them passed his house, but a smart shower of rain coming up, they rode off, and left him before he could get an opportunity: that going soon to bed he did not rest well, fell a-dreaming, and thought he saw Hownham's wife and children starving for hunger; that he awoke and put off the impression; that he dreamed the second time, and endeavoured again to shake it off, but that he was altogether overcome with the nonsense the third time; that he believed the devil was in him, but that since he was so foolish as to send

the meat and bread, he could not now help it, and charged her and the man never to speak of it, or he would turn them away directly. She added, that since he was dead long ago, she thought she might relate it, as a proof that he had done one generous action, though he was grieved for it afterwards. This is the fact; let those that read make their own reflections.

Dexford, Oct. 4, 1793.

ANECDOTE.

A Baronet of the last century, whose mansion was in Yorkshire, was supposed to be dead; when the following conversation took place between his jester or fool, and his servants:

Serv. Our master is gone.

Fool. Ah! whither is he gone?

Serv. To Heaven, to be sure.

Fool. To heaven! no that he is not, I am certain.

Serv. Why so?

Fool. Why, because heaven is a great way off; and when my master was going a long journey, he used for some time before to talk about it, and prepare for it; but, *I never heard him speak of heaven*, or saw him *make any preparations for going*: he cannot therefore, be gone thither. The Baronet, however, recovered, and this conversation being told him, he was so struck with it, that he immediately began to prepare for his journey to the eternal world,

“He that is slow to anger, is better than the mighty: and he that ruleth his spirit than he that taketh a city.”

A young gentleman in the streets of Paris, being interrupted by a coach in his passage, struck the coachman. A tradesman, from his shop, cried out, What! you beat the Marshal de Turenne's people! Hearing that name, the gentleman, quite out of countenance, flew to the coach to make his excuse. The Marshal said smiling, you understand, sir, how to correct servants; allow me to send mine to you when they do amiss:

The Marshal being one day alone in a box of the play house, some gentlemen came in, who, not knowing him, would oblige him to yield his seat in the first row. They had the insolence, upon his refusal, to throw his hat and gloves upon the stage. The Marshal, without being moved, desired a lord of the first quality to hand them up to him. The gentleman, finding who he was, blushed, and would have retired; but he, with much good humour, intreated him to stay, saying, that, if they would sit close, there was room enough for them all.

The nature of man is so framed, that not only by often hearing himself called a fool, he believes it; but by often calling himself a fool, he enters into the same opinion. Every person holds an inward and secret conversation with his own breast, and such as it highly concerns him well to regulate, because even in this sense, “evil communications corrupt good manners.”

The wise and prudent conquer difficulties by daring to attempt them. Sloth and folly shiver and shrink at sight of toil and danger, and *make* the impossibility they fear.

THE DOVE.

By William Maxwell, Esq. of Norfolk, (Vir.)

‘O! tell me where the Dove has flown,
 To build her downy nest;
 And I will rove the world alone,
 To win her to my breast.’

I sought her in the rosy bow’r,
 Where pleasure holds her reign,
 And fancy flies from flow’r to flow’r,
 But there I sought in vain.

I sought her in the grove of Love;
 I knew her tender heart;
 But she had flown; the peaceful Dove
 Had felt the traitor’s dart.

‘Upon ambition’s craggy hill,
 The pensive bird may stray,’
 I sought her there; but vainly still;
 She never flew that way.

Faith smil’d, and shed a tender tear,
 To see me search around;
 Then whisper’d, I can tell thee where
 The bird may yet be found,

‘By meek Religion’s humble cot,
 She builds her downy nest:
 O! seek the sweet secluded spot,
 And win her to thy breast.’

THE
MONTHLY VISITANT;

OR

Something Old.

“NO MAN HAVING DRUNK OLD WINE, STRAIGHTWAY
DESIRETH NEW; FOR HE SAITH, THE OLD IS
BETTER.”

VOL. I.....NO. IV.

FOR OCTOBER, EIGHTEEN HUNDRED AND SIXTEEN.

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1816.

The Visitant,

THE LORD'S SUPPER.

CONTINUED.

THE institution of the Lord's Supper, was attended with interesting circumstances. The Apostle Paul speaking concerning this ordinance, says, "*I have received of the Lord that which also I delivered unto you.*" This circumstance is often introduced, and sometimes in the most energetic terms.

"I certify you brethren," says the apostle in his epistle to the Galatians, "that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it; And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mothers womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days, But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God I lye not."

The peculiar doctrines of our holy religion, coming in view, in another correspondence, he insists, "By which also ye are saved, If ye keep in memory what I preached unto you,

unless ye have believed in vain: For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; And that he was buried, and that he rose again the third day, according to the scriptures;”—By mentioning the same circumstance, the apostle seeks to correct *abuses*, respecting the Lord's Supper, *the disgrace* of the Corinthian Church, and to overawe them to a more considerate and devout behaviour. We read of two distinguished revelations with which our apostle was favoured, the one at his conversion, the other some years after: at his conversion he lay entranced three days in the city of Damascus, during this period, Christ appearing to him, furnished him so abundantly with knowledge, with utterance and miraculous gifts for the ministerial office, that immediately he entered the synagogue, and preached the gospel with uncommon energy and success. Of this, he speaks in that passage from the epistle to the Galatians which has already been introduced; another revelation was given him many years after, which for a time he concealed, and when it was necessary to speak of it—he speaks of it with the greatest modesty. “I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell, God knoweth,) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth,) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.” The apostle in this revelation received great insight into the mysteries of the gospel, particularly into the nature of the spiritual world. In one or other of these revelations, or rather in both, he received a full acquaintance with the doctrines, the precepts, and the institutions of the gospel, and among other institutions with that of the Lord's Supper. He needed no information from the other apostles; what they could inform him he knew, he stood with them on equal ground, of which in conference with him, they were well assured. Giving the same account of the last supper, with the other apostles, before, either by word or letter he had, with any of them, any communication; whilst it conforms our faith in the gospel, adds new importance to this solemn ordinance.

After participating of the Paschal Lamb, our Lord instituted the christian festival. The Lord's Supper comes in place of the passover. Celebrating an event of the highest

moment, in which not one nation only is interested ; but every nation, and every individual among the nations, through the successive ages of the world. The passover had for its object the deliverance of the Israelites from the sword of the destroying angel ; the Lord's Supper, the deliverance of the world from everlasting destruction from the presence of the Lord, and the glory of his power. The passover was a type and a shadow ; the Lord's supper the antitype and the substance. The passover suited the church in the infant state ; the Lord's Supper the church now advanced to maturity. The passover having become antiquated and grown old disappeared ; the Lord's Supper in full bloom and vigour comes forward to continue till time be no more.

Our Lord's circumstances when he instituted this ordinance were peculiar. It was instituted, on "the same night in which he was betrayed." By no calamitous event was he ever surprised : of all he had a distinct foresight. Threatened with the agony of Gethsemane, and the shame of Calvary ; with the treachery of friends and the cruelty of enemies ; with an assault from devils, and the hiding of his father's countenance : with thickening storms from heaven earth and hell ready to fall upon him with irresistible violence ; in circumstances, when no common object could command one thought, much less particular attention, the ordinance of the Lord's Supper was instituted, and produced a calm and interesting interval. One object, and one object alone, the comfort and establishment of the christian church, was in view ; from this object he could not be diverted. He came on earth to do his father's will, and in doing his will it was necessary, and at such a moment, to institute the ordinance of the Supper ; a pillar on which the gospel fabrick securely rests ; that the church in all ages might be impressed with a sense of its importance, and impressed therewith might make conscience of a frequent and devout participation.

He gave thanks to his heavenly father for the benefit which men derive from his death ; and put a blessing in the ordinance which is enjoyed by the devout observers thereof, in all succeeding ages.

A striking incident in Elijah's life is recorded in the book of Kings, "And the word of the Lord came unto him saying, Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there : behold, I have commanded a widow woman there

to sustain thee: So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman was there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, *As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.* And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son: For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went, and did according to the saying of Elijah: and she, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." This widow felt for the prophet, she obeyed the call of humanity, and prospered in her obedience. He was thirsty, she gave him drink: he was hungry, she gave him bread: it was all she had: but she was assured that more should be provided; she did not doubt, and her faith was highly rewarded: the blessing of God rested on her store, her meal wasted not, neither did her cruse of oil fail. Such the blessing on this ordinance, it is an unfailling source of refreshment and nourishment to the Israel of God during their sojourning in this dry and barren wilderness.

Our Lord's compassion, when the multitude had attended him for some days, and had no supply of food, but were likely to suffer, before they could reach their homes, or procure a supply from the neighbouring villages; and the entertainment which he provided for them, may now be remembered with advantage, "Jesus lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And

Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, this is of a truth that Prophet who should come into the world." Five loaves and two small fishes were by no means adequate to the present exigency; but they multiplied in the Creator's hand so exceedingly, that the vast assembly were not only abundantly satisfied, but fragments remained in a much greater quantity than the whole provision at first: through the same power, the ordinance of the supper multiplies its benefits, among thousand thousands, and ten times ten thousand in every age and of every nation.

By this more than any other ordinance shall the Redeemer's name endure for ever—shall his name be continued as long as the sun; men shall be blessed in him, and all nations shall call him blessed.

On a memorable occasion our Saviour expressed great confidence in his father, "Father I thank thee that thou hast heard me, and I know that thou hearest me always." If all his prayers be effectual, his prayer on this solemn occasion, is not in vain. Ordinances or creatures are to us what God is pleased to make them. The waters of Jordan possessed no virtue to cure Naaman of his leprosy, more than the waters of Abana and Pharpar rivers of Damascus: the clay, with which our Saviour anointed the eyes of a man blind from his birth, was more likely to put out the eyes of one who saw, than to restore sight to one who did not see: the pool of Bethesda, cannot be supposed to have possessed intrinsic virtue radically to cure disorders of long standing and great inveteracy. God operates in the use of means; ineffectual in themselves, he gives them efficacy: but no means are necessary: let him speak it is done: the intervention of this or the other mean is for the trial of our faith. It is presumptuous to dispute. Angels dispute not. What dost thou? Is a demand which no creature has a right to make. The ordinance of the supper

is a mean of grace, and a source of refreshment: separated from a divine blessing neither grace nor refreshment can be expected; but it is attended with a blessing, whereby it becomes a strengthening meal, and a reviving cordial.

The seventy disciples having executed their commission, gave to their great master a cheering account of their uncommon success. "Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is but the Father; and who the Father is but the Son, and *he* to whom the Son will reveal *him*." Did the success of the seventy disciples in a circuit of a few weeks, through a confined region give our Lord such satisfaction, what must have been his satisfaction, at the prospect of the infinitely greater success of this ordinance, strengthening, comforting, and building up his church, at all times, and among all nations.

Do this in remembrance of me. I know nothing more binding than a divine command. If it forbids, it is hazardous to venture upon what is forbidden: If it commands, what blessings do the disobedient forfeit! what penalties do they incur! Thou shalt not eat of that tree, said God to Adam, neither shalt thou touch it. for in the day thou eatest thereof thou shalt surely die. Eating or not eating, was a common action in itself neither good nor evil, before the prohibition it was so, not afterwards, then to eat involved in it a crime the most atrocious and provoking. Man, by that act, joined rebel angels, and stood exposed to the same punishment. The consequence was dreadful. What terror! what disgrace! What ruin!

The Syrian chief, was commanded by the prophet, "Go wash in Jordan seven times, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand and call

on the name of the Lord his God, and strike his hand over the place, and recover the leper. *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned, and went away in a rage.*” It was well that his servants were more considerate than their master; they had weighed the matter, and by their prudent counsel brought him to a more humble and obedient disposition, otherwise, he must have laboured to the end of life, under a loathsome and incurable disease. They “came near, and spake unto him, and said, My father, *if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean? Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.*”

The weight of a divine command is not felt, for were it felt, no man, in one instance, could venture on any act of disobedience. The same authority which enjoins, “Honour thy father and mother; also enjoins, “*take, eat, drink ye all of it, this do:*” not to honour a parent is monstrous; more so not to honour the Saviour; from the one we receive a natural life; from the other a spiritual life; gratitude as well as duty enforce obedience.

The observation of the apostle James with respect to loving one another applies fully on this subject, “If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, do not commit adultery, also said, do not kill. Now, If thou commit no adultery, yet if thou kill thou art become a transgressor of the law.”

In the spirit of this passage, and as an inference from it, I must insist, he who said “do justly,” also said, “take, eat, this do in remembrance of me:” now, if thou doest justly, but neglectest to take and eat in remembrance of Christ, thou art a transgressor of the law.

This duty is binding upon all the members of the christian church in general, and upon each member in particular; infants initiated in infancy into the church, are under the inspection of the church, and subjected to her authority; every duty binding upon such, according to their capacity, is binding upon them; when therefore they attain the years of discretion; when they can discern the nature of this ordinance;

when their habits are steady ; when they believe, when they repent, when they bring forth fruits meet for repentance ; participating of this ordinance is not only their privilege, but a duty, which without base ingratitude, cannot by any one of them be neglected. By a principle, operating since the days of Abraham, in consequence of the covenant established with him, the children of the members of the visible church, have a birth-right in the church ; and their right, by the express command of God, is to be acknowledged, applying to them the initiating rite : but they despise this privilege, who attaining mature years, do not seek admission to the holy table. A connection with the church, and the privileges belonging to its members are not estimated as they ought. The church is a body perfectly distinct from the world. In the church the knowledge, the worship and the service of God are perpetuated from age to age. Its members are sons of God, and his witnesses on earth. God stands to them in a covenant relation ; and to them the promises are given. The church universal honours God, and all his commands they observe ; he honours them who honour him, and in keeping his commands they find a great reward. Such stand on certain ground, and attain the greatest confidence. Many Jews, on the day of pentecost, to the amount of three thousand, believed the glad tidings published in their hearing ; and believing were admitted to the church. The happy consequence is evident, “ And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul : and many wonders and signs were done by the apostles. And all that believed were together, and had all things common ; And sold their possessions and goods, and parted them to all men, as every man had need. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart ; praising God.” The graces which adorn the christian character were here seen in lively exercise ; their views of the truth were more distinct and impressive : the world lost its influence over them : how they love one another ! what delight in religious services ! how sweet the common provisions of providence ! they receive them with increasing thankfulness, as gifts of God. They imbibe the spirit of celestials, and participate in their joys which they find to be full and lasting. Such the advantage of complying with the commands of God, who commands nothing but what is for our advantage.

Was the ordinance of the supper instituted by Christ himself during his personal ministration? was it the subject of an express revelation, to the apostle Paul, years after Christ's ascension into heaven, and the effusion of the Holy Ghost on the day of pentecost? was the frequent observance enjoined upon the church, not at one period only, but through every succeeding period, until Christ's second coming? Is not the ordinance of high importance?—of universal obligation?—of a perpetuity equal to the perpetuity of the earth itself?—

Does the head of the church speak? does the King of Zion proclaim his decree?—is the decree absolute and express?—He who hath an ear to hear let him hear. It is rebellion to refuse: It is rejecting the counsel of God against yourselves, and accounting yourselves unworthy of eternal life.

Did the grateful Israelite, celebrate year after year continually, his deliverance from the sword of the destroying angel? And shall not this afford matter of condemnation against the ungrateful christian, who neglects to celebrate a greater deliverance from sin and death? Sinking in the mirey clay, more oppressed and more afflicted than tongue can tell, or heart conceive, did the Saviour institute this ordinance, commanding with his last breath, that it should be observed by all the churches: disobeying a command from such lips, and in such circumstances, is inexcusable; it is treading under foot the Son of God, it is accounting his blood an unholy thing, and doing despite to the spirit of his grace.

You are guilty; but the sacrifice has been offered up which expiates guilt: you are so degenerate as to be incapable of serving God, or enjoying communion with him; but in consequence of Christ's death, the spirit is given to enlighten and enervate—to sanctify and perfect your nature: you have forfeited life and immortality; but, having risen from the dead, Christ has begotten you again to a lively hope. This ordinance is not intended for angels; but for men: not for spirits made perfect; but for spirits struggling with a body of sin and death: not for the righteous; but for sinners who repent: not for those who have a righteousness of their own in which they boast; but for those who conscious of their guilt, submit to the righteousness which is of God by faith, views at this service open, which afford hope, consolation and triumph. Water is not more refreshing to the thirsty; nor bread to the hungry. Follow the foot steps of the flock, you

shall arrive at the green pastures, and the quiet waters : you shall sit down under the Redeemer's shadow and experience great delight : you shall eat his fruit and find it sweet to your taste.

AN

ADDRESS,

PREPARED AT THE DESIRE OF THE BIBLE SOCIETY
OF THE DISTRICT OF COLUMBIA, AT THEIR FIRST
MEETING, AT WASHINGTON, ON THE 17TH OF APRIL,
EIGHTEEN HUNDRED AND FOURTEEN.

*O Thou ! whose word from solid darkness struck
That spark, the sun, strike wisdom from my soul !*

YOUNG.

THE scriptures are the great means used by God for the reformation of the world. Whence their origin, or how they came into our possession, are inquiries of the first importance. When Messiah appeared on earth, the Kingdom of Heaven was at hand ; but before it could commence it was necessary that he should die; and rising again from the dead, should sit down on the right hand of the Majesty on high. Things were then in a train to introduce changes in the church advantageous, in a high degree, to men of that and of every succeeding age. John the Baptist roused the nation to repentance and to amendment of life ; his ministry was followed by the ministry of Jesus, who spoke as no man had ever spoken, who wrought astonishing miracles, particularly, who from among his disciples selected *twelve*, whom he ordained, "*that they should be with him, and that he might send them forth to preach.*" When the selection now made—their present preparation—and future work are known, the evidence may with more effect be produced, that the scriptures, which they were inspired to write, contain an unerring rule of faith and manners.

In the selection now made *Simon*, called also *Peter*, a rock, expressive of his possessing a firm and resolute mind, is *first* mentioned, with his brother *Andrew*. Let it not be supposed

because Peter is first mentioned, that he was destined to be chief. This was not intimated by our Lord, it was never claimed by Peter; nor acknowledged by any of the twelve. Contentions about superiority they often had, which their Lord always silenced, declaring that they *were brethren*, on an equality, having one master only, their master in heaven.

James and *John*, the sons of *Zebdec*, were men of ardent minds, which was the occasion of their being called *Boanerges*, or sons of thunder. These were the disciples who wished to call for fire from heaven to consume the inhospitable Samaritans; who prevailed with their mother to intercede that they might sit, the one on the right hand the other on the left, in Christ's Kingdom. *John* was peculiarly susceptible of friendship; he loved his Lord with a glowing affection, and the affection was mutual, a circumstance which attaches to his name unfading honour. *James*, by the warmth of his testimony to the risen Saviour, incurred the resentment of *Herod*, whom, when just entering on the duties of the Apostolic office, he slew with the sword.

Philip was associated with *Bartholomew*, who also, as is generally supposed, had the name of *Nathaniel*, that Israelite, indeed, in whom there was no guile.

Thomas was sent out with *Matthew* the publican, the writer of one of the gospels.

In the list of the Apostles we find three sons of *Alpheus*, who is called *Cleopas*, to whom Christ appeared after his resurrection in the way to *Emmaus*, and to whom he was known in the breaking of bread; the wife of *Alpheus* was sister to the *Virgin Mary*, which is the reason that their sons were designated *Christ's brethren*. They were of the same name with some others in this list, but are easily discriminated from them, being of different families, and receiving additional appropriate surnames.

James one of the sons of *Alpheus*, was associated with his brother *Judas*. This is that *James* who presided at the assembly which met at *Jerusalem*, to decide whether obedience to the Mosaic law was to be exacted of converts from among the Gentiles: he was of great reputation among the brethren, and wrote the epistle which bears his name. *Jude* or *Judas*, had also the name of *Lebbeus*, which characterizes his sin- cerity, very unlike the other *Judas*, whose conduct has rendered the name, even to a proverb, a term of reproach.

Their brother, *Simon Zelotes*, a burning and shining light,

was joined with *Judas Iscariot*, who betrayed Christ, and by that act became a fallen star, which *once* shone, but *now* shines no more.

Most of those found in this list had been fishermen: none of them were men of learning; they had no weight in society from birth, or rank, or peculiar natural endowments; but they were sincere, honest men, whose minds were exercised with religion: some of them had been the disciples of John the Baptist; they had all attended our Lord from his entering on his public ministrations. They believed him to be the Messiah, but, like their countrymen, they supposed that the kingdom which he was about to erect was of this world. Their prejudices were deeply rooted. For this high office to which they were called, they were at present all totally unqualified; but a *preparatory state* immediately commenced. "He ordained them that they *might be with him.*"

As his witnesses to the world to which they were now called, it became necessary that they should be intimately acquainted with his private and public life. From this moment they were his family: they subsisted on a common stock; they went where he went, and lodged where he lodged: he was among them as a father among his children. They were the companions of his retirement, and by his unreserved conduct encouraged to be perfectly at ease in his presence. They knew his views and beheld his conduct at those moments, when, withdrawn from the world, the real character appears in its native beauty, or native deformity. The human character cannot bear such inspection. The infirmity, even of the best, is then too apparent; hence the proverb, founded on experience, that familiarity breeds contempt. But to Christ's character no blemish could be attached: it was free from spot. He alone, of all who ever dwelt on earth, was without sin. In their hearing, he taught the people; and they could accurately examine every circumstance attending the miracles which he wrought. They were about him when his enemies intruded upon his retirement in the garden of Gethsemane. Peter was present at his trial before Caiaphas, the high priest. John stood by the cross when he expired. It was well known to them all, that he had been buried in the tomb of Joseph of Arimathea. He was seen by them frequently after his resurrection, sometimes apart, and sometimes together; and meeting them for the last time at Jerusalem, he led them out as far as Bethany, and lifted up his hands and blessed them;

and whilst he blessed them, he was parted from them, and a cloud received him out of their sight.

Nothing, in his appearance or private conversation, in his public instructions or public conduct, favoured the dream of *temporal dominion*. He was more destitute than the foxes which have holes, and the birds of the air which have nests. Far from courting the favour of the great, by severe, though just reproof, he made them his enemies. The multitude would have raised him to the throne, but he escaped from them. He declared that his kingdom was not of this world, and was ever urging it upon his disciples to deny themselves and to take up the cross. Let them rise by becoming servants of all. They must suffer that they may triumph; die that they may live; give up possessions on earth, that they may enjoy possessions in heaven. For the moment, all was inexplicable to the Apostles—beyond their comprehension—a worm at the root of their worldly advancement. When he died they were in despair: When he rose again they were in hopes that now he would take into his hand the rein of government. But he bore with them, well knowing that the means used to correct their prejudices would soon be effectual. The axe, by repeated strokes, had destroyed one root after another; one stroke more, the tree shall fall, and no shoot remain to endanger its pernicious growth.

The apostles were ordained, not only that they might be *with him*, but also that “*he might send them forth to preach.*” This, like the other, was a *preparatory step* to qualify them for their future work.

They were sent out to call the nation to repentance and amendment; to baptize those who were penitent; and to publish the glad tidings that Messiah, whose appearance was expected, and to whom they were indebted for pardon and acceptance, would immediately be revealed. The commission which they now received was similar to the commission under which John the Baptist acted. They occupied the ground from which John by his confinement had been withdrawn. It was a continuance of the voice from the wilderness—*prepare ye the way of the Lord*. Be humble and penitent, that you may welcome Messiah when he comes, and participate in the privileges enjoyed by his subjects. Executing this commission, how must the scheme of worldly grandeur have appeared? Had a temporal kingdom been intended, would they not have been commissioned to rouse the

nation to arms, to erect military standards, to offer great honours, extensive possessions, the spoil of conquered foes? Is it the policy of earthly potentates to proclaim the malignity of sin, the beauty of holiness, the reign of peace? Slow as the apostle's were of heart to believe, it must often have occurred to them, this mission does not favour our views, nor does it form men to bloodshed and to spoil. If their hearts be broken, and spirits brought low, as guilty, rebellious, perishing creatures; the pageantry of power, of honour, and wealth, must lose its importance, and appear the vainest and most empty things imaginable. Such can be cheered by the voice of mercy only, promising pardon, regenerating influences, the restoration of life and immortality; forfeited by disobedience.

We know not that the apostles were sent out more than once, whilst their Lord continued among them on earth. It it was a first essay in public speaking, and in the exercise of those miraculous powers with which they were invested. It was also one among many means used to destroy the false expectation which they, in common with their countrymen, entertained of Messiah's character and government.

It was among the last acts of Christ, after his resurrection, before he ascended to heaven, to give his apostles that commission for the execution of which so much pains had been taken to prepare them. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations;" *convert* them; let the disciples of Moses become disciples of Christ; let idolators renounce their false gods and false mediators; and acknowledge one God and one Mediator. Being converted, "*Baptize* them in the name of the Father, and of the Son, and of the Holy Ghost;" initiating them by this rite into the christian church. Being baptized, "*Teach* them to observe all things whatsoever I have commanded you. Let no difficulty and no danger deter you. Lo! I am with you always even unto the end of the world."—Such their commission; but it was not meant that it should be immediately acted upon; before they could convert the nations, powers to effect this purpose must first be communicated from above: let them wait at Jerusalem, until these powers were communicated.

Until now, and, indeed, at this moment, and for a short period after, they were influenced by *the dream of secular dominion*; as is evident from the inquiry, "Lord, wilt thou,

at this time, restore again the kingdom to Israel?" He waved all discussion on a subject which they could not yet bear, well knowing that they should immediately awake from their dream, and be no longer deceived. Their present duty was to wait; any step under existing circumstances was likely to be a false step. Such, according to some, was the choice of an apostle in the place of Judas; which act, they suppose, our Lord himself set aside, supplying the deficiency by calling Saul of Tarsus to the apostleship.

The period approached when no mistake of any kind, in executing their office, was possible; but they became the unerring guides of faith and manners to men of that and every succeeding age. On the day of Pentecost "they were all, with one accord, in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance."

It is not easy to explain, or even to conceive the change now effected in the minds of the apostles. Dark before—all was now light. Day succeeded night. Their capacities were improved; and powers, not possessed before, began to be exerted. Their knowledge of divine subjects was perfect; and on these subjects they could speak fluently, and in any tongue known among men.

Adam was called into existence in a state of maturity, with such discernment and knowledge as few of his descendants attain after a life of experience and study. As the birds and beasts passed in review before him, immediately he perceived their distinguishing qualities, and gave each an appropriate name, descriptive of its character. Ancient prophets were conversant with what then took place at a distance, or should take place in the remotest ages, although vastly different from what was known to them, either from experience or information. These instances show the great power of God, who can at any time give his creatures any degree of discernment on any subject; and in an instant capacitate them for any service. This power he was pleased, at this eventful period, to exert. The apostles were no longer ignorant, and slow of heart to believe; erring and attached to worldly schemes. In a moment, they were fully instructed, and root-

ed in the faith. They could neither err, nor lead others into an error. From being carnal, they became spiritual. They had a clear discernment of the mysteries contained in the scriptures : what they had seen, and what they had heard, when attending Christ, were remembered and understood ; the design of John's ministry, and of the ministry which they had hitherto executed, was no longer mistaken ; they were made fully acquainted with the person and character, the offices and government of their once crucified, but now exalted Lord. They were perfectly prepared to execute the work to which they had been called ; and they did execute it with resolution and success—laying the foundation of a spiritual kingdom which has prevailed ever since, against incessant attacks of hostile powers from earth and hell ; and shall prevail to the end of time.

The selection of the apostles was the result of infinite wisdom ; what in this, at first view, appears most exceptionable, ceases to be so when better understood.

Twelve was the number ; but why twelve ? Even this was significant ; it reminds us of the twelve tribes of Israel, forcing on the mind a conviction, that a plan had early been formed, to execute which, the former dispensation had only been preparatory ; and assuring us, that the issue shall present a work, in which the perfections of the Godhead shall be gloriously displayed.

But why was *Judas* one of the twelve—a *deceitful, worldly, false-hearted* man ? His appearance was in his favour. He professed for Christ the same attachment as the rest did ; and having been with him from the beginning, was every way capable to bear testimony of what he had seen and heard. I see no reason to question his belief that Jesus was the Messiah. Nay, this belief urged him to the step, which has marked his name with infamy. In common with his brethren, he expected that Christ would soon declare himself to be a *temporal prince* ; he became impatient at the delay, and by this act meant to extort that declaration which he knew would reconcile him to the rulers of the nation ; when, he imagined, it would be no difficult matter to make his peace with his master, and to seize those honours after which he so ardently panted. Finding that Christ was determined to yield himself to his enemies, and to die, his scheme failed. In agony of mind he gave a testimony to the innocency of Christ ; at a moment, too, when, could he have discovered any deceit, it

would have eased his own mind, and conciliated the favour of his countrymen. But he had no discoveries of that kind to make; all he had seen, and all he had heard, excited veneration. His testimony was the same as the testimony of the rest; and being now the testimony of an enemy, leaves an impression in favour of Christ, which has always been, and still is, strongly felt.

But when the apostles had just entered on their work, why should *James*, than whom was none more attached to his master, nor did any of them possess a more ardent mind—why should he be slain by the sword of Herod? In the death of *James*, the apostles were made sensible that their office did not exempt them from death; let them brave suffering and death; it will give additional weight to their testimony. They were, indeed, choice spirits, whom attachment to their master's cause rendered regardless of ease, of liberty, or life. Such a spirit, excited and strengthened by the Spirit of the Living God, pressed through opposition, and triumphed even in death itself.

An objection lies against all the apostles, which has often been urged; they possessed nothing acknowledged by men to be wise or noble. They were destitute of power, or weight of character. They were held in contempt as the dregs of society, and offscouring of all things. This very circumstance was so overruled as to promote the success of the gospel, and to display its intrinsic value. They were not sent to teach the things of men, nor to prevail through human policy. These were the servants of God, wise through his wisdom, and strong through his strength. Such instruments, carrying such a work into complete effect, discovers the doing of the Lord, which is wondrous in our eyes.

An *apostle* was an *extraordinary officer* in the church. The office commenced and ended with the individual. He had no successor, and could have none. He was commissioned to lay the foundation of the christian church, and to leave a complete system of faith and manners binding, through every succeeding age, upon the consciences of all men.

The testimony which the apostles bore, the doctrines which they taught, and the precepts which they inculcated, are of the utmost importance to be known. Man is a guilty, ignorant, rebellious creature. But the blood of Christ expiates human guilt; his doctrine dispels the clouds of ignorance; his precepts reduce the rebellious to submissive conduct. Ta

a creature capable of knowing, serving, and enjoying God; but who, through his own folly, has lost both the inclination and capacity for that in which his safety and happiness consist; a system which restores him to his original standing must, to him, be every thing. It is eyes to the blind, and ears to the deaf. It is a tongue to the dumb, and feet to the lame. It is health to the sick, and life to the dead.

But how are we made acquainted with the testimony which the apostles bore, with what they taught, and with what they commanded? By *tradition*? This is an impure source, receiving many polluted streams, which soon render the waters flowing in this channel unfit for use. God, foreseeing this, directed the apostles to commit to writing a complete system, the pure water of life, which they offer men of every age, and of every nation, for their refreshment. From the *Four Gospels*, and the *Acts of the Apostles*; from their *Epistles*, private and public, directed to individual churches, or to the church in general; and from the *Revelation of John*, we may learn all that is necessary for us to know, or for us to practise. These, with the *writings of Moses and the prophets*, are a treasure of more value than tongue can tell, or heart conceive. These writings are parts of one whole; they throw light upon one another, and together are able to make men wise unto salvation.

The moment these guides forsake us, we find ourselves on the dark mountains, where we stumble and fall; all is uncertainty and danger. But in reading the scriptures, meridian light falls upon our path; the heart rejoices, and the eyes are enlightened; men learn to fear God, and to keep his commandments; they become sensible of their errors, and are afraid of secret sins; they are warned, and sin has no dominion over them. From the benefit which they derive from the scriptures, it is of more value to them than gold, yea, much finer gold; it is sweeter than honey, and the honey comb.

Instances might be multiplied to show how effectually the word of God has purified the hearts and lives of men, and fortified them against change, against danger, against the attacks of even the king of terrors himself. Two I shall select.

Mrs. Tooly, of London, was bred up in the lap of ease and affluence. Her education, and the example continually before her eyes, either concealed the truth, or placed it in a

light calculated to excite disgust. At an early period she was left in full possession of a great estate. Her appearance was gay and brilliant. She frequented all places of amusement, and was twirled round in a giddy circle. Soon she exhausted all the sources of worldly pleasure, but she was not happy. She sought happiness, but happiness fled from her. At Bath, being indisposed, she sent for a physician, who was not only skilled in his profession, but a man of piety. He discovered the seat of her disease to be in *the mind*, not in *the body*. He recommended her to read. She had read all the plays, and romances, and books of taste then in vogue;—but there was a book which she had not yet read, which never fails to arrest attention, and to please whilst it instructs. But what book? This the physician did not always choose to mention; and if he did mention it, it must be considered as a mark of particular regard. Can it be procured? It can. Do favour me with the perusal. The physician assured her that this was a favour which he did not confer upon every one; but upon her promise to read it with care, and should she not discover all its beauties on a first reading, to read it a second and a third time, she might be gratified. The promise was given, and solemnly confirmed. On his next visit, the physician presented her with a splendid copy of the New Testament. She laid it down. That book I have often seen; I could not have supposed that you would raise my curiosity merely to disappoint me. But have you ever read it? No, never. Well, I have your promise to read it carefully. She entered upon the work as a task; but in the progress of reading, her feelings were aroused; she saw with new eyes, and felt with a new heart. She had sought happiness where happiness was not to be found; she now sought it in God, and found rest to her soul. From that period she was distinguished for the simplicity of her manners, the piety of her worship, and her extensive usefulness.

Doctor Leechman, of Glasgow, was raised, by his merit, to the head of the university in that place. He was familiar with the literature of Greece and Rome. His taste was thereby improved; but for purity and hope he was indebted to a better Teacher. I invite your attention to his dying moments. The son of a nobleman, then in town, who had resided with him when attending the university, and had been under his immediate care, came to visit him. His eyes, nearly closed in death, brightened; his countenance was placid, and

his voice rose as he spoke. He welcomed his young pupil; I am always glad to see you; and never more so than at present; I am dying, but you see me *happy*—nay, *triumphant*; for this I am indebted to that *neglected book*, pointing at a *bible* on a table near the bed—it *assures me of immortality*. The scene was uncommonly impressive. He survived only a short time, and then died in peace.

Appreciating the scripture, why go far for witnesses of its value?—I appeal to multitudes among ourselves. Has not the scripture enlightened your minds and directed your conduct? Has it not supplied a rod and staff, for your help and comfort, in your passage through this valley and shadow of death; where all around you die; where you have the sentence of death in yourselves, and may die any day, any hour, any moment. Taught by the oracles of God that the goodness and mercy which have attended you hitherto, shall attend you all your days, and that although you die, you shall live again; you lead a life, engage in worship, and participate of joys, such as eye hath not seen, nor ear heard—neither hath it entered into the heart to conceive.

It is matter of deep regret, that families who have bibles, or may have them if they please, put no value upon them: they are neither read, nor believed, nor acted upon; they are thrown aside as trash. Ah! the dust of them shall witness against such at the great day; it shall testify they—hated knowledge, and did not choose the fear of the Lord; they would none of his counsel, and despised his reproof; they accounted themselves unworthy of eternal life.

Existing circumstances recall such to a sense of their duty, and to appreciate a privilege which, through ignorance or neglect, they overlook; societies are every where forming, and a society has been formed among ourselves to give circulation to the scriptures. But charity begins at home; partake of the bread with which you supply others; drink of the stream which flows in the channel which you assist in opening. It would be a miserable thing to die with famine in the midst of abundance. Take up a determined resolution to search the scriptures; let them dwell in you richly; meditate on them day and night. Pray, whilst you read, and whilst you meditate, that the spirit who inspired these writings may render them intelligible and impressive. These steps will awaken an appetite for the heavenly manna, a thirst for the water of life. You will even long to retire, that in read-

ing the scriptures you may converse with God. In this holy book he speaks to you ; his words are melody to the ear, and a cordial to the heart. Let your families partake of the benefit ; read the scriptures daily in their hearing, and by your whole influence, precept, example, and authority, attended with prayer, urge them to believe what God says, and to obey what he commands.

Associations of different kinds are formed, some to relieve the necessities of men considered as *mortals*; others to relieve their necessities considered as *immortals*. They are the friends of men, who, in their individual or social capacity, afford them information of advantage in time ; how much more are they their friends who afford them information of advantage to them in eternity. They do well who supply the bread which perisheth to the famished body ; but they do better who supply the bread which gives life, and perpetuates it forever, to the famished soul. Crowns of laurel encircle them who rescue a fellow creature from the jaws of death, or set the captive free ; but their crown shall be unfading, a crown of glory, who are instrumental in rescuing immortals from an *undying* death ; or setting the captive of sin free from a captivity which is found oppressive and ruinous through the ages of eternity. Attempts of this kind are noble ; it is their attempt who give circulation to the scripture ; that vital blood on which life depends ; God will accept their work, and find more pleasure therein than in burnt offerings and calves of a year old, than in thousands of rams, and ten thousands of rivers of oil.

The scriptures have at all times been preserved by the church with great care. Dark ages followed the overthrow of the Roman empire ; few could read or write ; books fled to the cloister. During these ages, corruption, both in doctrine and practice, deformed christianity, and tarnished its lustre. But the scriptures were in existence, which, at the reformation, were sought after, and copies thereof, printing having now been discovered, were greatly multiplied. It was yet twilight ; for two centuries the clouds which darkened the christian world were only dispersing ; Europe, during the obscure dawn, vibrated between truth and falsehood, the belief and disbelief of the gospel. The enemy, finding his time to be short, discovered great rage. Under his influence, *infidelity* gathered strength, and for a moment seemed to triumph. It bursted all bounds and deluged Europe ; nay,

reaching America, the flood pressed on, with a violence which swept all before it. But the voice of Omnipotence stopt its progress—"Thus far shalt thou come and no farther; here shall thy proud waves be stayed."

Feeble attempts have never ceased to give circulation to the scriptures; but of late a bold spirit has been roused. It has been determined to enlighten the earth by sending the messengers of peace to every part of the known world. Societies for this purpose were formed, and met encouragement. From missionary, bible societies originated. They repeat the command of God, which must be effectual, "Let there be light; and there was light." The bible has been translated into all the languages of Europe; into all the languages spoken in Asia; even the African tribes have not been overlooked. The cry is loud; it reverberates from east to west, from north to south "*Give us the bible.*"

There are regions of the earth, immensely large, and full of inhabitants, who have no sabbaths, no churches, no bibles; where myriads, in imitation of their deluded ancestors, bow before senseless idols, and practise superstitions, in the extreme, cruel, obscene, and irrational. *Of one thousand millions who people the earth, six hundred millions are enveloped in pagan darkness; two hundred millions in the delusions of Mahomet; three millions of Jews dispersed among the nations, obstinately reject the Messiah; not one hundred millions profess the christian faith in its purity, but only as it is debased with the gross superstition of the Greek and Roman churches. The church has hitherto nispent her strength in disgraceful contests among her members, without one effectual attempt to save a perishing world from ruin, by the light of the truth. But she is now aroused; she has girded her loins, and is gone forth to fight the battles of the Lord. She begins to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.*

The establishment of bible societies is a new era in the christian church. Christendom was in a languishing state, if not in a deathlike sleep; whilst the enemy was active, setting a host of infidels, in theory and practice, in array against her. The alarm was given—*the Philistines be upon thee Sampson.* The champion awoke in his strength; he has burst his fetters, and set the enemy at defiance. The full effort of christians of all denominations has been brought into operation; they feel that they are brethren, and, blushing at

the petty feuds which caused the enemy to triumph, with one heart and one hand, they unite to bear witness to the truth, and to subject the nations to the doctrine of the cross.

Nine years have elapsed since the commencement of societies in Britain to give circulation to the bible in foreign countries. The zeal of these societies has been fervent, and their success almost incredible. Their example has set Europe on fire, and the flame has spread to America. To the bible society of Philadelphia belongs the honor, in our own country, of having taken the lead in this labour of piety, whereby similar exertions, in almost every state in the union, have been excited.

In our day, nation riseth against nation, and kingdom against kingdom. What rage and conflict! what noise and tumult! what darkness and tempest! what artifice and cruelty! The sea roars and is troubled, and the mountains shake by the swelling thereof. The church raises her peaceful head amidst the storm. She looks with compassion on a rebellious race. She speaks to men of the Maker, and Governor of the world; let them acknowledge his authority, and submit to his will. He has been offended; let them hasten with the blood of atonement to his throne. His sword is unsheathed, but fury is not in him. Return to God, and he will return to you. A fire is kindled in his wrath to purify the earth. Be purified, the fire will go out. Acknowledge him who is King of Kings, and Lord of Lords. He will break the bow, and cut the spear asunder, and burn the chariot in the fire. Wars shall then cease, order be restored, and safety prevail. For their learning and reproof, for their correction and instruction in righteousness, the church offers the nations the word of life. Let it be received; let it be believed; let it be acted upon. The kingdoms of this world will then become the kingdom of our Lord and his Christ. The glory of the latter day shall arise; a happier state than has yet been experienced shall be experienced; all a christian can desire shall be realized. This happiness has indeed begun; the stream already flows which shall refresh and fertilize the earth.

Let the bible be circulated; it is the great mean used by God for the reformation of mankind. What else is wanting for their peace and safety in this world, or in that which is to come? Give them the bible—you give bread to the hungry, and drink to the thirsty. Give them the bible—you give health to the sick, and life to the dead. Give them the bible

—it cheers the wretched, purifies the defiled ; it seals to the guilty the pardon of sins. You thereby bliss the earth, and exalt its inhabitants from the terrestrial to the celestial state.

Such the object of the bible society lately formed among us. It is a charitable institution ; the highest act of charity ; nay charities of all kinds are here concentrated in one point. Is there an individual who can withhold from us his good wishes and prayers ? No : there can be but one wish—may God give you success. There can be but one offer—“ our hand, our substance, is at your call to aid your attempt ! May God grant your wish, and reward the offer you make with his blessing, enriching in life and death ; in time and eternity.” Amen.

THE YOUNG COMMUNICANT.

Extract of a Letter from ——— to her Aunt ———

THE solemn act is past—I have handled the *holy emblem of my dying Saviour*. Yes, my dear aunt, it is so; by this act I have renounced all sinful lusts, and determined to serve my Saviour, and not another; and through his strength I shall be able to keep to this my determination. The Lord did truly fulfil his promise to me, that according to my day my strength should be—such feeling I never before felt, when I thought that the eyes of men and of angels; and above all the eyes of my Saviour were upon me. The church was very full; but through the strength of the Lord I went forward, and let them all know what my intentions were. I was the youngest communicant, therefore their attention was particularly directed towards me. Do not think, my dear aunt, that because I have done this in my youthful days, for it is a rare thing to see one at *twelve years old* coming forward, that I think I deserve any thing at the hand of my Saviour: No; be that far from me: for the scriptures declare us all to be unworthy of the least notice of our God. I have only done what it was my duty to do, I have nothing to boast of. Ah! I am every way deficient and worthless.

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Our youth, being the children of the church, having attained the years of discretion; if they be sensible of their lost and helpless state by sin, and depend upon the atonement of Christ for pardon and acceptance with God; if they be instructed in the gospel doctrine, and have a competent knowledge to discern the Lord's body; if they desire to renounce their sins, and determine to lead holy and godly lives; may

certainly claim as a privilege the communion of the church; and participating therein is a pressing duty. The act of the parent thereby becomes their own act. It fixes religious principles, and guards them against a thousand snares in which otherwise they might be entangled.

Our youth are not aware how much they lose, when they despise, and by despising forfeit their religious privileges. I once knew a boy, not more than fourteen years old, whose mind had been long exercised with religion. He was urged to approach the table of the Lord as a privilege which he might claim. The solemnity of the service arrested his thoughts for many days. Books were recommended to assist him in his preparation; but he found most assistance from the scripture. He approached with fear and trembling: the words, '*my body broken for you, my blood shed for the remission of sins,*' could not be resisted. They were clear as day. 'I am a sinner, here is a Saviour from sin; I have felt pain, and may yet feel it; but Christ suffered for me; I must die, and the thought of death is terrible to me; Christ died, and by death destroyed him who had the power of death, that is the devil, and delivered those, who, through fear of death, were all their life time subject to bondage. Thou art such a Saviour as I need; I believe, help my unbelief; I resign myself to thy guidance—to thy service—to thy disposal—guide me—employ me—dispose of me.' It was an humble—a cheerful—an entire resignation of the soul to Christ, who alone has power to sanctify—to invigorate—and to save. The effect was astonishing. He went from the holy table in rapture. Is this to believe? and is faith so delightful an act? Does it produce such a change; give such hopes; inspire such triumph? What is this? I never felt before, as I now feel, I never was so completely happy. For some days his joy was unspeakable; the world has no such power; gives no such satisfaction; never raises such transport. During his future life this happy moment was never forgotten, nor could the conviction be lost, that there is a reality in religion—Come, O come—young men, young women, taste and see that God is good. You never knew what pleasure is, and never shall know, until you participate in the pleasures of a Godly life.

Religion so ennobles and invigorates the mind, that the righteous become bold as lions. I have known even a child pacified, during a thunder storm when panic had seized its

breast, by assurance that it is God who rides upon the wings of the wind, and directs the tempest; that the lightning is the glory flashing from his countenance; that he speaks in the thunder, saying to the righteous, 'my power is your defence; these terrors are warnings to the wicked, that they repent before they are consumed.'—No season is more favourable to speak to children of the majesty of God; to make them sensible that he has power to defend and power to destroy.

LOVE

THE CHARACTERISTIC OF CHRISTIANS.

“AN apple for you, my son, if you tell me where God is:”—“I will give you *two*, my father, if you tell me where he is not.” A more impressive answer could not be imagined. The Maker of the World is every where present among his works, and requires the service of his creatures; let them acknowledge his right to command; and yield ready obedience. His commands are not grievous: they suit their nature, and present circumstances; and promote, at all times, and in every situation, their honor, safety and peace.—That this is universally the tendency of *all God's commands*, could easily be proved; but of *the one* we are to specify, it would insult the understanding to offer proof; it is self evident, even to those, who every day wantonly offend; neglecting what they approve, and acting in opposition to what they know is for their benefit.

Creatures, whom the Creator has called into existence: *children*, the offspring of one father, it is the command of the Great Creator, it is the will of a Common father that you “love one another.”

Some commands suit a particular climate, and society in an infant state; such the ritual prescribed the Jews before the appearance of the Messiah: many parts of that ritual would have been an intolerable grievance beyond the limits of Judea; and other parts thereof useless and unmeaning after the Messiah had come. But the command to love one another, suits every climate and every state of society; wherever men are found there ought its obligation to be felt. It has been hitherto, it is now, and shall always continue to be amiable and good for the children of men to live in unity as brethren.

The obligation, under the gospel, to live in friendship, is singular and urgent. The Son of God appeared on earth in human nature, and carried that nature to the highest state of improvement and perfection to heaven. Behold a human being, you behold that nature which Jesus assumed on earth and now wears in heaven; that nature which he loved and and for whose redemption he died; that very nature to which he claims kindred, not being ashamed to call men brethren. Can you behold this, and feel no interest in the welfare of

one another?—Where is friendship so enforced as in the school of Christ? Did he not teach this divine science by example and precept? Does he not teach it daily, blessing the nations, and dispensing among them grace and mercy?

The disciples of John the Baptist were known by the austerity of their lives: the disciples of the Pharisees, by their dress and mortified look; but Christ's disciples are known by the affection which they bear to one another. He is a christian who loves his neighbour as himself: But, is it not enough to love our fellow citizens, or the members of our own church—the men who adopt our creed political, or religious? Many think so, but they err, and the error is fatal. It confines what in its own nature is diffusive: it poisons the salutary prescription found in God's word, for the recovery and health of a diseased and dying world. The love which christianity enjoins, extends to all who bear the christian name,—nay, to all who possess human nature,—even to those of whom we have had every reason to entertain the most unfavorable opinion. Let not the intention of this principle be misunderstood; it might otherwise be supposed to assimilate with what is disgusting, or wicked; this it neither does nor can do, but it leads us to judge of others, and to act towards them, as we would that they should judge of us, and act towards us: It restrains from rash judgment; or injurious conduct: it disposes us, at all times, to be forbearing, indulgent and kind.

The spirit of the world led a general of the American army, during the revolutionary war, when suspended for his ill conduct from command, to vent his spleen, in expressions of unqualified aversion to the whole race: "Oh! were I a dog, that I might not call *man, brother!*" Such are raging waves of the sea, foaming out their own shame. The late conduct of the commander of one of our frigates, is the conduct which the gospel excites and rewards. His enemy was reduced and offered him his sword. "I cannot think of taking the sword of a brave man, but I will take your hand." A christian never sees an enemy in those who are in his power, he only recognizes them as men, and proffers them attention and kindness.

Why are separating names fiercely advocated, and scandal circulated from house to house? Why is the mind easily irritated; and resentment long retained, and fatally expressed? Men do not love one another. Earth is an unfavorable soil, where this plant of Paradise cannot live.

Men are in circumstances which strongly excite and rigorously impose this amiable principle. The infant enters a turbulent world, unknowing and unknown, naked and helpless, incapable of discerning objects or hearing sound; of walking or defending itself, where its first breath would inevitably be its last, without the attention and care of parents and friends. In every stage of life, the aid of others, is still necessary; in a palace or a cottage, alone, cast out from society, abhorred and over-looked; man is the most destitute of God's creation. A changing, turbulent, dangerous state is permitted, that men, requiring the help of men, may be drawn together and bound by the cords of love. A man, callous to the necessities of his fellow men, has renounced humanity, and like the beast of prey, lives to himself alone, indifferent to the distress which his inattention, not to say his cruelty, permits to prevail; but a christian failing in kindness has apostatized from christianity, and extinguished the light intended to illuminate a benighted world.

Let men but love one another; envy would no longer rankle the heart, nor private feuds agitate the community, nor wars desolate the earth. Man, the enemy of man! My soul be humbled at the thought, blush that the fact is incontestible. Govern thine own temper, and use the influence which thou hast as an individual, and all thy weight in society to overcome the rebellious spirit, which degrades thy nature, and leaves no distinction, but what may in the highest degree be claimed by the asp, whose bite is mortal; or by the lion whose jaw devours the prey. Woe to those by whom offences come; on their consciences the misery of the world rests; they shall answer for the blood of thousands; but the peace maker, is happy in himself, he receives the blessings of society, and shall be ennobled with the glorious title, *a child of God*.

It is not easy to erase hatred from the heart—as soon may an Ethiopian change his skin, and a leopard his spots. *Quash*, an African, was dying; his master told him, *Quash*, you must repent, you have often done wrong. *Massa*, I do repent. But *Quash*, you hate *Cæsar*, you must forgive him. *Cæsar* a bad man, *massa*, very bad man—I forgive him! no! never! Then *Quash*, God will not forgive you. Ah! is that so; it is hard—well *massa*, since it is so, mind if *Quash dies*, *Quash* forgives *Cæsar*, but if *Quash lives*—let *Cæsar* take care of himself.

The following beautiful little poem is said by Percy to have been a favourite song with king Charles the second.

DEATH'S FINAL CONQUEST.

The glories of our blood and state
 Are shadows, not substantial things;
 There is no armour against fate ;
 Death lays his icy hand on kings :
 Sceptre and crown
 Must tumble down,
 And in the dust be equal made
 With the poor crooked scythe & spade;

Some men with swords may reap the field,
 And plant fresh laurels where they kill;
 But their strong nerves at last must yield,
 They tame but one another still.
 Early or late
 They stoop to fate,
 And must give up their murmuring
 breath,

When they pale captives creep to death.

The garlands wither on your brow,
 Then boast no more your mighty
 deeds ;

Upon death's purple altar now
 See where the victor victim bleeds,
 All heads must come
 To the cold tomb ;

Only the actions of the just
 Smell sweet and blossom in the dust.

CONVERSION OF A JEW.

Account of the conversion of Abraham Wertheim, a Jew, now Julius Edward. Written by himself in German, and translated by the Rev. Mr. Ramflier.

If any wish to learn how the Lord cares for the destitute, has mercy upon his straying sheep, and conducts them to his flock; how he grants power and courage to them that are lost, to come to the knowledge and possession of truth, read the brief memoir of my life, and praise the Lord with me, for giving grace to sinners.

Born of poor parents at Breslau, even in my childhood, I felt no greater desire for any object than for knowing and worshipping the true God. With rapture my mother embraced me, when I could read and understand the Talmud in the sixth year of my life; and eminent Rabbies assured her, that I should become a learned and pious man. I do not enlarge upon the indigent circumstances in which I spent my early youth, nor upon the manner in which I earned a scanty pittance by singing in the synagogue; but only briefly state, that I should think lightly of what I then suffered, if my desire to come to the knowledge of the Christian religion, and to grow in this knowledge, could but be satisfied. I became acquainted in my eleventh year with several truths of christianity, by means of one Schubert, a Roman Catholic, to whom my mother frequently sent me. This man and his whole family were very kind to me, and requested me to visit them often, which I did with pleasure. Schubert was a pious man, once read, in my presence, the account of the miracles which Jesus did, when his disciples were exposed to great danger on the sea, from Matt. xiv. 22, 23. How great was my astonishment when I heard this! I begged him urgently, to tell me if Jesus had really done this. He replied, that the Holy Scriptures contained truth without any mixture of error. I immediately went home, and related to my mother what I had heard; but she refuted me with such powerful arguments, viz. a large cudgel, that I felt the pain for a considerable time; whilst she added, "Rather kill thee than educate thee to be a Goi,"—(Gentile.) I was prohibited all intercourse with christians, and every question concerning

Christ was returned with blows. This severity, however, only served to make me more eager in my enquiries after truth. At length I succeeded, in escaping my mother's vigilance, and heard a christian sermon. The preacher discoursed on the miracle of five thousand men being fed with a few loaves, from John vi. 1—15. I am unable to express, what sensations pervaded me, when I heard of another miracle of Jesus : those who consider it a duty to reflect on the wonders of Omnipotence can enter into my feelings. Now I formed a firm resolution to worship him who had done those miracles. With this determination I met my mother with this address;—"Tole," (Jesus the crucified) "is God, for he hath done what God alone can do." My mother scarcely suffered me to finish these words, but, after severely beating me, expelled me from her house. Now I took refuge with my friend Schubert; but my pleasant abode with him lasted but one day only, for I was compelled to go with my step-father to see a Jewess, who took me into her house. This Jewess, notwithstanding her strict inspection, being unable to prevent me from going to church, on Sundays; it was determined to send me to Lissa in Poland, where some relatives of my mother resided. I gladly agreed to this plan, in hopes of having better opportunities there for the accomplishment of my desire; but my situation in Lissa soon became very gloomy. I was watched with the greatest severity; wherever I went, I met with a Jew; and no sooner did I make an acquaintance with a christian, and go with him to church, than it was discovered and betrayed. I lost the support which I had procured by singing in the synagogue, was exposed to general contempt, was cruelly persecuted, and provided with the meanest food, so that my constitution at length was seriously injured. When the Jews perceived that my life was endangered, they sent me back to my mother at Breslau. Her maternal feeling was touched, she cried for me with tenderness, but made me promise that I would think no more about the *Tole*. After my recovery I entreated my mother to let me learn to read and to write the German language. Her suspicions of my religious sentiments not being removed, she sent me again from her house, but some kind people gave me a charitable reception. By means of their kindness I was instructed in reading and writing German, in my fifteenth year; and now it was my greatest desire to have a New-Testament to read. In one of my solitary walks I got acquainted with Mr.

Rotisch, a turner by trade, and begged him to give me a New-Testament.—He encouraged me to visit him, shewed me much friendship, gave me considerable support, and entrusted his daughter to me for teaching her to write. Now a bright sun seemed to rise for me, but my comforts were of short duration. My mother discovered my proceedings, received me again into her house, and hoped to force me by hunger and blows, but in vain. I declared boldly to her, that no torture that could be inflicted on me, could prevent me from becoming a christian. The feast of atonement arrived; I escaped from the synagogue, and entered a Roman Catholic church, where I beheld the priest ascend to the altar, with solemn steps, and heard him pronounce the blessing on the kneeling multitude, while the burning wax-candles and the awful stillness increased the solemnity of the scene. Oh how I was struck with the ceremonial of this service! I exclaimed, It must be the Messiah whom they worship, and now the spirit of God seemed to whisper to me, Courage, young man, follow my call; I will redeem thee from thy sins, I will strengthen thee; look to Jesus crucified, and the work of thy conversion will be accomplished. In extacies I went home, and declared frankly, “The time is come, that I must be converted to Jesus: I can withstand the power of truth no longer: for he has said, Whoso confesseth me before men, him will I also confess before my Father.” Now some Jews seized me, and after beating me severely, threw me down the stairs. I repaired to Rotisch, who received me into his house; and now I attended zealously to the great business of my conversion. I expressed, in writing, my motives for embracing christianity, and Mr. Rotisch took my writing to a Catholic priest, of the name of Burgund. When this venerable man put the question to me, Why I preferred the Roman Catholic church? I replied, Because I supposed the most ancient church must be the most genuine. He smiled and said, “If you think so, adopt the Roman Catholic faith; but I think, that in the present state of Catholicism the truth is obscured.” I supposed that he said this merely to try me, whether I should steadfastly continue in my determination. My surprise therefore, was great, when this Mr. Burgund, three years after, became a protestant himself, and is now employed as director of a seminary near Konigsberg, in Prussia. After previous instructions in the truth of christianity, I had the favour, in the 17th year of my age, June 22, 1801, to be added by holy

baptism to the christian church. Now I hoped to live quietly and happily; but a greater portion of suffering was still in store for me. I was like a cast-a-way, persecuted by my mother, my relations and many other Jews, who sought my death, being wholly disappointed in their expectation of making me a Rabbi. I was spit upon, falsely accused of crimes, followed in lonely places, frequently beaten, in short, my life was made as miserable as possible. But how trifling were my sufferings, compared with those that Jesus endured for me! Jesus was my consolation and my hope, during many days when I had not a morsel of bread to satisfy my hunger. I suffered with resignation, to shew to the world, that the words which Jesus spoke, when on earth,—“ He that loveth father or mother more than me, is not worthy of me: if any man will follow me, let him deny himself and take up his cross,”—were more dear to me than all the treasures of the world. Nor did he forsake me in my distress; often, when I was destitute of every necessary of life, and without prospect of relief, he raised kind friends to me; and by means of such friends, I, at length, was enabled to enter upon a course of studies. My life was like a boat, tossed by a storm, on the open sea, from one cliff to another, until a skilful pilot guides it into the harbour. But, however uneasy my outward situation, my spirit, being determined upon the service of the Lord, was not offended thereby. At length, the long wished for day arrived, when I entered into the theological class. Whatever I had learned hitherto, was only the means for the attainment of my main design. Now I studied the history of the christian church.—What came to my knowledge then! What liberties have men in different ages taken with the word of God? How has it been perverted by men, so that from the tenth to the sixteenth century, it was sunk from the height of truth to the lowest degree of superstition! But how excellent was the work of Luther, in restoring the knowledge of pure and divine truth in Christendom! I read reflected, and comprehended that the *form* of christianity is not the substance: that the word of truth must be established, not by human, but by divine authority; and that the kingdom of Christ consists not in celebrating mass, holding possessions, &c. but in something infinitely more noble; the sacraments being only means of grace, to be observed according to the manner and purpose of their institution.

This change in my sentiments diminished my courage,

from day to day, for becoming a preacher of the word of God, not in conformity with human opinions, but according to the will of God.—The time approached, when I was to enter the higher class : I hesitated. Evil reports were spread concerning me, because I sprinkled my body no more with consecrated water when entering the church, did not kneel during mass, &c. The minister who had baptised me, conversed with me on the subject, and I frankly declared to him that I wished to be a genuine Catholic, but could not be a Roman Catholic ; and that I desired once for all to proclaim the pure doctrines of the gospel, in which nothing occurred of such ceremonies and human appointments. This open declaration deprived me of the favor of men : I lost my stipend, and the support which I had hitherto obtained by giving instruction in several sciences, in a Roman Catholic family. My outward situation became once more exceedingly heavy. At length, in the year 1811, the Protestant University was removed, from Frankfort on the Oder, to Breslau. My courage revived ; but a new struggle took place in my mind. What shall I do, that I may once teach the pure word of God ? Will not the world condemn me as a changeable man, who, from sinister motives, renounces one profession for another ? What will your former benefactors think, whom you evidently treat with ingratitude ? But a voice within said, —Fear not ; tread on in the way of truth with a firm step—With these sentiments, I frequented the lectures of some Protestant professors ; with a view to be still more established in my conviction, before I ventured publicly to avow myself a Protestant. In the year 1812, I had courage and resolution to enter my name as a Protestant student of divinity. Now my only desire, and the mark towards which I press, is to become a witness of the saving doctrines of the Gospel : I had the favor to deliver the first public testimony to my Saviour, in the church to a numerous auditory.

Thus may I always walk in the ways of the Lord, and speak and act according to his mind. May nothing change my resolution ! Though still more earthly sufferings should be reserved for me, though severe cares should weigh me down ; if I am but guided by my Saviour's hand, I can cheerfully proceed on my pilgrimage.

THE FEMALE ONESIMUS SOCIETY.

THIS society had its origin in a high state of excitement, on the all important subject of religion, apparent among many of our youth. It led them to meet often together. That their impressions might not wear off, they were anxious to associate on some common principles. What appeared most likely to be lasting was the *union of piety and morality*, which mutually excite and strengthen each other, and cannot be separated.

The name under which the society associates is of Greek origin, signifying *to profit*, expressive of their desire to receive advantage individually from such an association, and to be advantageous to others.

All the members are divided into committees to solicit donations, and to visit the poor.

They meet once a week to make garments for those who are destitute.

Whilst at work readers are appointed, to read select passages from the Old and the New Testament, with Orton's and Doddridge's commentary.

THE BIBLE SOCIETY

Of the District of Columbia, by a vote of the subscribers, has become auxiliary to the American Bible Society.

THE
MONTHLY VISITANT;

OR

Something Old.

“NO MAN HAVING DRUNK OLD WINE, STRAIGHTWAY
DESIRETH NEW; FOR HE SAITH, THE OLD IS
BETTER.”

Vol. I.....No. V.

FOR NOVEMBER, EIGHTEEN HUNDRED AND SIXTEEN.

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The Visitant, &c.

TO THE YOUNG.

“YET LACKEST THOU ONE THING.”

IT is a thousand pities, when, among many qualities, valuable in themselves and useful to society, a pernicious one, like the dead fly in the Apothecary's Ointment, should spoil the whole. This is too common, and was exemplified in the character of him to whom the great Teacher of mankind addressed these words.

He was a *young man*. Youth is a promising season: it is spring; the season of hope, followed by the showers of summer, the abundance of autumn, and by what cheers the gloom of winter. Our youth had great possessions, being very rich; on the principles found in scripture, these are not to be sought after, nor confided in, but considered as a trust committed to some, whereby they may become eminently useful. The advantages which they afford are neither to be neglected nor despised. Besides, he was a ruler or young magistrate with whom our Lord now conversed, worthy of the trust committed to his charge, and of the chair of justice, to which he was advanced.

Having heard of the fame of Jesus, and believing him to be a teacher sent from God, he was determined to profit by his instruction. Eager for his company, he ran to meet him; and in his presence, he kneeled before him; habituated to high life, he used a phraseology, respectful indeed, but too often unmeaning: “*Good Master*, what good thing shall I do that I may inherit eternal life?” Jesus, intending to censure an unmeaning phraseology, and to encourage simplicity in our intercourse with fellow-men, demanded, “*Why callest thou*

me good, there is none good save one, that is God." By the censure implied in these words Jesus awoke attention, as well as by the notice which he took of his question: "Thou knowest the commandments—do not commit adultery; do not kill; do not steal; do not bear false witness; honor thy father and mother." Our youth ignorant of the law as spiritual, extending to the heart as well as to the conduct, said "All these have I kept from my youth up."

Such an assemblage of amiable qualities—*youth, rank, an unblemished character, a becoming concern to secure his future welfare*, is uncommon: Jesus beholding him, loved him, and said, "yet lackest thou one thing"—and may not *one thing* be dispensed with? Just in his transactions with men, regular in the worship of God, concerned for his future safety, if he be pleased with his abundance which enlarged his sphere of usefulness, was this so culpable? Can it shade a thousand acts of humanity and justice, of obedience and worship? It cannot, these must overbalance the small defect, and secure from God a favorable regard. Such the decision of men, and in the decision multitudes acquiesce.—They pronounce the character perfect, and perfect it is when compared with the character of others: But the decision of God differs from the decision of men: what they account of no consequence, he knows to be essential; by his decision we must stand or fall: Let it be our rule now, that we may avoid fatal consequences afterwards.

One thing thou lackest, which thy other good qualities cannot compensate, *Thou lovest the world and the things thereof*. In this thou transgresses a law of the Gospel, and insultest the authority of Jesus by which that law is enforced. This was the ruin of a young man otherwise very amiable; against this rock Demas dashed and made shipwreck of the faith; you cannot serve God and mammon; in friendship with the world you are at enmity with God, worshipping this idol, you will never with the knee bow to Jesus in willing submission, nor with the tongue confess him Lord. The Gospel is a feast of which multitudes are invited to participate, but they excuse themselves, being prevented by the pursuit of worldly business, the dream of worldly honor, or the enjoyment of worldly pleasures.

Attachment to *the things* of the world may not be so much your fault as attachment to its pleasures: what pleasures? The pleasure of rioting and drunkenness; of chambering and wantonness; of strife and envy; of oppressing the body and

besotting the mind ; of falling from the rank of rational creatures and taking your place among those who are irrational ; of doing what ought not to be named much less practised. And can any call these pleasures ? Yes, and mad in the pursuit, they prostitute in their service, distinguished ability and youthful vigor, their hopes in this world and in that which is to come.

May I not, says an advocate for pleasure ; may I not indulge appetites implanted in my body ? Can a little excess be so reproachable ? Must I cease to be jovial with my friend or incur the vengeance of omnipotence ? I neither wish nor do harm to any creature under heaven, it is a small deviation, if a fault, it cannot be unpardonable.

These are words of course, a plea for what is your shame. I have known *genius, eloquence, a turn for business, advantages* which must soon have rendered the possessor flourishing and independent, totally lost through dissipation ; the dissipated cannot escape disgrace and ruin. Beware thoughtless youth, from the moment that you disregard God, and man, and conscience, from that moment you are in danger, you approach a precipice, a step farther, you are gone beyond recovery.

“ Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thy eyes : but *know* thou, *that for all these things God will bring thee into judgment.*” A lover of pleasure more than a lover of God is a prominent feature in a very odious character. They who live in pleasure on earth and are wanton, are nourished like the beast for the day of slaughter. She who liveth in pleasure is dead while she liveth. Flee youthful pleasures, they weaken and destroy the religious principle. Such have their good things in time, but in eternity they are tormented.*

* To see a worldly spirit in all its malignity and danger, consult the following passages of scripture, *Luke xiv.* 16....25. *1 Cor. vi.* 9....10. *Gal. v.* 19....20....21. *Phillip. iii.* 18....19. *James, iv.* 1....5.----- *v.* 1....6. *Matthew, v.* 27....31 ----- *vi.* 19....25.

"ONE THING THOU LACKEST."

ATTENTIVE to the *second table* of the law, thou art inattentive to *the first*.

I have heard men repeat the Gospel rule, 'do to others as you would that they should do to you,' and boastingly exclaim, this is our religion, the sum of our faith and practice. **Mortifying** is it to observe the ignorance of men and the refuge of lies in which they take shelter. It is allowed, and not allowed only, but insisted upon to be essential in a religious character. that men do their duty to one another; but other duties are equally essential. The youth whose amiable character procured the regard of Jesus, was chaste, and just, and respectful to his parents: so far is well, and on this head such shall not be condemned, but if they proceed no farther and yet dream of safety, they miserably impose upon themselves, and shall when too late find their fatal error.

Such forget, or seem to forget that it is enjoined in the divine law, "thou shalt have no other God before me—Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them. Thou shalt not take the name of the Lord thy God in vain; remember the sabbath day to keep it holy"—now if their God is their belly—if men either do not worship God, or worship him in a manner, and with rites which his word does not warrant; if they take his name in vain or profane his sabbath, the defect is glaring and radical, it leaves them destitute of the characteristic which distinguishes the child of God, from the child of the Devil. Love the Lord thy God with all thy heart, and all thy soul, and all thy strength, and all thy mind, is the first commandment, the foundation of religion, so essential, that lacking this, men, not only forfeit the privileges peculiar to the Godly, but also are exposed to the ruin in which those who live without God in the world shall be involved. The world may speak of such as good and just, as possessing the best intentions, but neglecting their duty to God, whatever may be said of their goodness and justice, or whatever they may think of themselves—their final prospect is gloomy, threatening and hopeless.

Reverse the character now drawn, let men attend to the *first* table of the law, but neglect the *second*, such may pretend to be religious, but the pretension cannot be admitted. This character was exemplified in the Pharisees of former times, and Pharisees are always found. Through them religion is ridiculed and contemned: on no account would they use a great and terrible name in common conversation; the sabbath they strictly observe;—they are not to be withheld from religious services, public or private, for common or extraordinary purposes. This is all well, for this they have the esteem and commendation of good men, let their veneration for the name of God, and for ordinances of divine appointment elevate their minds—improve their tempers—spiritualize their conduct; for they may be assured whilst their minds are grovelling—their tempers peevish—their conduct carnal, that the religious services in which they engage are of little advantage: Unless they become meek and humble, kind and charitable, better masters and better servants, better parents and better children, better rulers and better subjects, under a specious mask, they impose upon themselves. Eager haste to attend religious instruction—the humblest posture, and the most passionate address, whilst an idol is enthroned on the heart, and the affections are unsanctified, veil a detestable object. It is the whited sepulchre beautiful to the eye, but a cover which conceals under it death and corruption. No zeal, no bodily exercise, no gift natural or spiritual, however valuable in itself, or useful to society can compensate for such defects.

“ Though I speak with the tongues of men and of angels and have not charity,* I am become as sounding brass, or a tinkling cymbal. And though I have the prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burn-

* *The original word is LOVE, charity used in our translation at the time the translators lived conveyed the sense of the original better than it does now, being at present generally confined to alms-giving, but in this passage, love is used as the great principle when a religious duty, either to God or man originates.*

ed, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be knowledge it shall vanish away. For we know in part, and we prophecy in part: But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

ON

FASHIONABLE AMUSEMENTS.**FASHIONABLE AMUSEMENTS ARE EXPENSIVE.**

HOW many hundreds, nay how many thousands of dollars are sometimes wasted in one night at the theatre, at the card table, or at a single ball! In *fashionable amusements* how much must be expended in extravagant dress and useless ornaments? But reason and scripture demand, that we devote our property, as well as our other talents, to the service of the Redeemer. He requires us to relieve the wants of the poor, especially of the members of his spiritual body. All holy beings are pleased, when we are liberal in promoting the cause of piety. And if we only look around us, how many sons and daughters of affliction do we behold; how many institutions formed to ameliorate the present condition of man, and to open to him the gates of immortality,—how many that deserve and call for pecuniary aid? Will a generous individual, will a Christian, knowingly spend that at a theatre, which might save the life of one perishing for want of bread, or suffering for want of a comfortable habitation? Will any man of common humanity be expensive in his amusements, while millions of perishing heathen are extending their hands to him for the only book, which makes known the way to everlasting life?—God forbid.—Diversions, so purchased, are purchased at an infinite cost. When the dead, small and great, shall stand before God, and the books shall be opened, the heathen will rise up in judgment, and condemn both the profusion and parsimony, that denied the Gospel.

Fashionable amusements occasion loss of time. And who, that considers the consequences of such a loss, would not avoid it with religious care. Time affords an opportunity to do good;—to promote the piety of friends and fellow creatures;—it may be, to extend our benevolent efforts to distant nations. But it is only when time is connected with eternity, that we form any tolerable estimate of its value. Here all calculation fails; and the mind is left to contemplate and wonder at what it can never grasp. One immortal spirit is of more value than ten thousand worlds. It will survive the

dissolution of the stars ; and will enjoy, in future, more than all finite creatures have ever enjoyed, or suffer more than all have ever suffered. Yet it depends on the improvement of time, whether we and our fellow men realize, this eternal weight of joy or of suffering.

Much time is spent in extraordinary preparation for *fashionable amusements* : much in frivolous conversation by the way, and at the place of meeting ; and much in idle reflection and remark, after the amusement is past. Time so spent is worse than wasted, because it is not only *not* used for the benefit of either mind or body, but so as generally to unfit both for serious employment.

Amusements prevent the acquisition of valuable accomplishments. By valuable accomplishments, we understand those only which give innocent pleasure,—are lasting and useful. Among these, we may include with propriety, a well cultivated taste and understanding, the knowledge of business, habits of industry, &c. These are acquisitions which all must allow to be desirable. Deprived of these, society would want, not only its present elegancies, but its substantial comforts ; and christianity, and science, and civilization would be lost to the world. Though all are not required to engage in the same callings, but may innocently select those which best comport with their circumstances and natural dispositions ; yet none are excused from virtuous industry :—from qualifying themselves in every possible way to act a useful part in life. Who, ever refuses to do this, transgresses the command of God,—becomes a moth to society, and should be considered as an enemy and a disgrace to the human species. Our Saviour aimed at being useful. His disciples did the same. It is the glory of Jehovah himself, that the exercise of his perfections promotes the beauty and happiness of the universe. Ascertain the voluntary efforts of an individual to do good, and you have all his just demands upon the esteem and gratitude of men ;—all that renders him lovely in the sight of God.

If these observations be just, it follows that *fashionable amusements* hinder the acquisition of *valuable* accomplishments. They consume much time which might be employed in attaining important acquisitions ;—they lead to useless thoughts and conversation, and contribute to lower the standard of excellence.

It will not be pretended, that the theatre is a school of good manners. People attend the theatre, ostensibly for the sake

of being taught the customs of other ages ; of being warmed by the rehearsal of noble actions ; and of learning the secret mazes of the human heart. But all this instruction may be better obtained in other ways. The instruction of the theatre is without system, generally foreign to our circumstances, and always connected with much that is exceptionable in language, sentiment, and manners.

Cards answer no valuable end whatever. No man can advocate them in any view, except as a means of banishing the tedium of protracted visits ; or as a convenient covering for ignorance and folly of some, who nevertheless would be tho't people of consequence.

Most persons feel the necessity of occasional relaxation from business ; and are disposed to seek it in the social circle. There is, however, no necessity of *wasting time* even here. It is not difficult to render such intercourse, not merely a relaxation, but the means of increasing knowledge and virtue. Accordingly the apostle has enjoined it on christians, *whether they eat or drink, or whatever they do, to do all to the glory of God.* It is not enough that amusements be, in their nature, harmless, or in some degree beneficial ; they should unite the most valuable improvement with innocent pleasure. The Gospel requires, that all men improve their talents to the utmost. Such conduct honours the Divine law and exhibits a faint image of the moral beauty of man, as he came from the hand of his Creator. Thus God is glorified ; and thus christianity is more effectually recommended to the world, than it could be by volumes, written with the professed design to recommend it.—But it is obvious that fashionable amusements do not combine these advantages. Their occupying the place of others which might combine them is another melancholy proof, that they hinder the acquisition of valuable accomplishments.

They unfit the mind for religious duties. We do not bring this accusation, without having first considered its import. The great object of human life is, to secure the favour of God. Without this favour, our natural and acquired talents, our enjoyments and privileges ;—all which birth, and riches, and influence can give, will serve but to aggravate our future wretchedness. That which entices from God, or unfits for communion with him, threatens our dearest interests. For “ what shall it profit a man, if he gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? ”

Fashionable amusements unfit the mind for religious duties, by diverting its attention from them. Here any reference to the peculiar doctrines of the Gospel, and especially to the momentous topics of death, judgment, and eternity, is proscribed, as altogether impertinent. Serious reflection too must be avoided;—it would render the passing scene insipid and painful. Accordingly, persons called to mourn the recent loss of friends, or from other causes greatly afflicted, usually refuse attendance. The same is true of those, who manifest peculiar anxiety to secure the salvation of their souls. Revivals of religion, though they uniformly promote friendship and social intercourse, never fail to bring these amusements into disrepute. In short; their warmest advocates must allow, that their obvious effect is, to divert the mind from the most important duties of religion.

Now whatever keeps any object uniformly out of view, creates indifference to that object. Of this trait in the human character, very few are entirely ignorant. When we would assuage grief, we labour to produce forgetfulness of its cause. When we would excite men to worthy pursuits; we exhibit them to their view;—we repeat the exhibition;—we make them the principal object of remark. Whoever does this, generally obtains his purpose. Religion is not, in this respect materially different from other employments. Keep its nature and importance out of sight, and it ceases to interest.

Fashionable amusements not only banish religious thought and observation, but they fill the mind with an inordinate love of those things, which reason and Scripture pronounce, “Vanity and vexation of spirit.” In most pursuits men have their standard of excellence. He who attains to this standard, will be envied or esteemed by all, who unwillingly fall short of it. But when the standard of excellence is low, or the objects, which create emulation, insignificant and hurtful, eagerness of pursuit is productive of the most unhappy consequences. It degrades and vitiates the moral faculties. The man comes to be not only indifferent to religious duties, but frequently to despise them, as unworthy of comparison, with the trifles, by which he is occupied.

It is almost needless to add, that these remarks are peculiarly applicable to balls. A few useless attainments here procure flattery, while real worth is overlooked.

If cards and plays do not present an equal field for competition, they chain the mind to objects equally trifling and per-

nicious. Promptness in the ceremonies and small talk of the card table;—elegance of form;—exquisite art in putting on their gaudy finery, which is the very opposite of modest and decent attire, certainly merit little attention from immortal beings. Yet such are the subjects which interest those who stately engage in these amusements; and which must have immense influence in forming their moral character. Can he who is dazzled by these trifles, and steadily bent on excelling in them, be, at the same time possessed of the meek and prayerful spirit of christianity? Without this spirit, all claims to the right performance of any duty is totally groundless.

Thus we have showed, that fashionable amusements are not consistent with the general tenour of the scriptures; that they hinder the acquisition of valuable accomplishments, and unfit the mind for communion with God. Other arguments might be brought, but they are thought unnecessary. It is deemed a sufficient reason for relinquishing any pleasure, that it hazards life or health. Does any one doubt the influence of fashionable amusements upon these?—Let him look at the melancholy and daily increasing lists of early deaths by consumption, especially among females, many of whom are from the most respectable families. Let him see whether these early deaths are not in multitudes of instances to be traced to some vain amusement, as their cause?—And shall we go on to witness in silence this waste of health in blooming youth, yea, this sad exposure of their lives, so precious to their friends—so inconceivably precious to themselves as probationers for eternity?—We have seen that fashionable amusements do infinitely more than this; they pervert our talents, alienate the soul from God, and thus prepare it for aggravated ruin. But, saith our Saviour; “If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.”

Reader, you have a soul of infinite value. Shall this soul be wantonly sacrificed? Will you for a single moment hazard its loss, for the sake of vain amusements!—Oh! beware of so unwise a choice, lest destruction come upon you, like a whirlwind, and there be none to deliver.

THE

SINNER RECLAIMED.

The Rev. Rowland Hill, of London, and the successor of the Rev. George Whitfield was riding in his post-chaise over Highgate common, where a highwayman met and stopped him, and with horrid words and oaths, ordered him to give up his money and watch, or he would blow his brains out in a minute. Mr. Hill calmly replied, I will comply with your demand when you remove your pistol and cease your vile and blasphemous language. Mr. Hill gave him his money and his watch, saying this is all I have with me—you are welcome to the money, but I wish to give a ransom for the watch which my grandfather left me—and I will not expose you. The robber said “damn me and if I trust you!” Mr. Hill said you may safely rely on my word as a christian. The robber asked his name. My name is Rowland Hill, was answered. Ah! said the robber, I have heard you preach and pray, and dare trust my life on your word and honour; I will call on you with the watch, and if you shall recollect me, address me with “How do you do, Mr. Lazarus?” I will deliver the watch to you. They then departed, one from another. Soon after the robber called on Mr. Hill, clothed in a different dress, Mr. Hill recognized him, and said, “How do you do Mr. Lazarus?” My health is good—do you know this watch? Mr. Hill answered,—Yes; and here are fifty guineas at your service; I thank you for the exchange. Mr. Hill requested him to be seated, and take a glass of wine. And now (says Mr. H.) tell me why you ever undertook such a dangerous mode of living? The robber replied—I am a coachman to a nobleman, who did not pay me. I was in debt by supporting a wife and four children—must go into prison, lose my situation, and ruin my family, unless I paid my debt in forty-eight hours; and my lord would not pay me. Mr. H. told him—Your plea is the best you could have offered, but very insufficient to me. The robber replied—be it so: but my plea is in fact true. Mr. H.

asked the robber—Will you leave my lord's service, become my coachman and serve me faithfully? He answered—Yes. Mr. Hill then gave the robber a bank bill of thirty pounds, and told him—Go and bring your family and goods to my house, and here abide, free of rent, during your fidelity to me, yourself, and your God. The robber complied with this order, and served Mr. H. 17 years with fidelity, and provided handsomely for his wife and children.

Having spent seventeen years with Mr. H. in belief of christianity, and in doing good to his fellow creatures in distress, he became sick and died, with a character highly revered and esteemed by all the people of God. His funeral was attended by more than 10,000 sincere mourners. The Rev. Rowland Hill preached an excellent sermon on the occasion, and printed and published it. Therein he for the first time made known the past folly and errors of the deceased brother, and explained what God had graciously done for his soul. The godlike benevolence and forbearance of Mr. Hill towards an offending brother, saved one soul from death, and covered a multitude of evils from a wife and four children.

YOUTH

ADMITTED TO THE COMMUNION OF THE CHURCH.

The following letter from Dr. Proudfit, of the Associate Reformed Presbytery, to Joseph Nourse, Esq. Register of the United States, will be read with much interest, especially by young people, whom the church claims as her children, and receives into her embrace.

MY HONOURED AND ESTEEMED FRIEND,

SOON after my return from New-York I received your affectionate letter, intimating your safe arrival to your family in Washington; but I cannot recollect whether I answered it: It is particularly pleasing that although we were absent in body, we can frequently be present in spirit; and may occasionally converse on paper, until we meet in that better world, where we shall see each other, without the pain of separation: when our fellowship with our common Father, and with each other, will be intimate, uninterrupted, and eternal. Let us pray, and read; meditate and perform even the offices of the present life with our eyes fixed on that grand consummation. This will more than doubly enhance all the engagements of earth, and will soften the rigour of every cross which we are called to take up. The great head of the church, in adorable sovereignty, and distinguishing love, is carrying on his work of grace in my congregation: there has been for several weeks an universal solemnity in public worship: particularly among the rising generation, at our communion in October, among other applicants *two precious youth*, appeared, one aged *eleven*, and the other *fourteen years* whose exercises were very satisfactory.

Tomorrow we are called again to the delightful service of commemorating the dying love of our dear redeemer; and *fifteen young persons* have offered themselves for admission to the privileges of the church; among these *one* has not attained to her *eleventh year*; and some of the others have been

formerly the most *gay*, and apparently the most *thoughtless* in our village; but they appear uncommonly melted down with a sense of their own sinfulness, and the condescension of Jesus; among the number admitted is my eldest son, aged *thirteen* years, who, I trust has been enabled to choose that good part which shall not be taken away. My dear friend, unite with me in giving the glory to God. I am often lost in wonder at the sovereignty, no less than the exceeding riches of his grace, it is of his own will that any are begotten again by the word of truth; all is of God who hath reconciled us unto himself by Jesus Christ.

NEW YEAR'S DAY.

The following discourse delivered at the Presbyterian church on the 1st day of January, A. D. 1817. by MR. ELIAS HARRISON, Principal of the Alexandria Academy, arrested attention when delivered, and will no doubt be now read with pleasure and profit.

GENESIS, XLVII, 8.

“And Pharaoh said unto Jacob, how old art thou?”

THE lives of the ancient Patriarchs, are full of the most important, the most interesting instruction. The names of the founders of a nation, an empire, a colony, a city, or a temple, are not unfrequently heard to drop from the lisping lips of an artless infant, even before its opening mind is capable of comprehending what is attached to the names which it articulates. The mighty conqueror, glittering on the throne of earthly empire, to which he has made his way, through the blood of slaughtered thousands of his race is frequently chaunted, in the song of the savage the simple and the wise. And though followed at a distance, in his desolating track, by the deep toned execrations of the widow, the father and the orphan; he is still enrolled as mighty, on the records of history, and will probably go down the lapse of time in the recollection of the world till the sun shall go out, and the stars shall cease to glitter on the mantle of night. But if the annals of these splendid butchers of humanity—these harbingers of death and desolation to the inhabitants of the earth are sought for with avidity, and read with attention—if the names of those whose nod was once terror, and whose frown was death—whose bloody march to empire was followed by the besom of destruction:—if those who have once roused,

convulsed, and desolated nations, are deeply imprinted in the recollection of the great, and chaunted in the song of the unmeaning infant. with how much more propriety, and with how much greater avidity, ought we to treasure up in recollection the characters and incidents of the venerable fathers of the church of God? Though like the potentates of the earth, they are now in the land of silence, mouldering and mingling with their kindred dust, their characters and actions, on the unerring records of inspiration are still unfolding to us, lessons full of interest and practical wisdom. Before these eminent servants of the most high, the proudest and the most exalted earthly monarch must wither and sink into comparative insignificance. In them we behold the connecting links of that chain which united the antediluvian and the Jewish church. In them we behold as it were the favorites of Heaven, and the repositories of the will of the Omnipotent Jehovah—in their characters, and lives, a lively image of that pilgrimage which every child of God, ought to consider himself as performing. But what is of infinitely more value, through them, we behold the glimmerings of that light, which, was one day to enlighten and resuscitate the world. That Almighty Saviour, whose peaceful advent the seraphic choirs of Heaven announced, and at whose humble manger the eastern sages bowed with reverence, was through this Patriarchal line to come, and bless the world. In the life of the Patriarch Jacob, the subject of the interrogatory in the text, we find much to charm, to animate, to soften and to chill the soul. In the fullest sense of the word, he was a stranger and a pilgrim on the earth.

At one time we behold him artful, cunning and insidious supplanting his brother in the birthright, and wresting from him the primary prophetic blessing of an aged father; at another, we behold him at Bethel wrapped in the visions of the night—the favourite of heaven—attended by its celestial throngs, and listening with solemn silence to the benediction of the Omnipotent; the God of his fathers Abraham and Isaac. Transported to the land of his progenitors, we follow him through the tardy years of his servitude—behold him in his return, wrestling and prevailing with the angel of the covenant,—the Fear of his father Isaac. Again we witness the clouds of calamity and affliction and sorrow, gathering around him, and mantling his before joyous countenance, with the thickening gloom of despair. Joseph, his beloved, darling Jo-

soph, is numbered in imagination among the multitudes of the dead.

Twenty years of sorrow, during which time, the snows of age must have gathered thick around his head, and the prospect again begins to brighten. A messenger arrives; mighty God! How mutable the lot, how fruitful the incidents of human life! Joseph lives;—and Jacob too, lives. Revived by the cheering intelligence, the years of his life, seem to roll back to the animating sprightliness of youth. In glancing over this inimitable portion of sacred history, so deeply interested do we become, that the mind fluttering with a tumult of sensations, for which it is hardly able to account, frequently outstrips the pen of inspiration, and anticipates the result. In almost the same moment we behold the patriarch pressing eagerly on his journey, locked in the fond embrace of his long lost, his beloved Joseph—and standing venerable, and unintimidated before the regal authority of Egypt. Struck with the dignified aspect of this eminent servant of the most High. Methinks I see the monarch of Egypt filled with wondering interest as the incidents of the patriarch's life are unfolding before him; till at length amazed, and astonished at their numbers, he is constrained to interrupt the narrative, by the interrogatory in the text. "How old art thou?" How full of artless simplicity is the answer! And Jacob said unto Pharaoh, the days of the years of my pilgrimage, are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage. Age is a relative term; and has respect, not so much to the intervening space between life and death, or to the time which may have passed from our birth to the present; as to the number of incidents, and afflictive providential dispensations, through which we may have been called to pass. The smallest insect that floats in the sunbeams, or is borne down the impetuous torrent into the ocean, has probably suffered as much, undergone as many changes, and is in fact as old as any human being who now treads the surface of creation. And could the events of a century be crowded into the compass of a day, the man who had experienced them would probably be as old as the one who has lived an hundred years. Thus, though Jacob, had not equalled in days the years of his fathers, still from the complicated, and multiplied incidents which he had experienced, he was probably as old as any of them.

Philip! thou art mortal: was the daily exclamation of one,

whom the king of Macedon had stationed at his door, to remind him, that he must die. And my brethren seizing the opportunity which this day affords, I with the same design address you in the language of the text, "How old art thou?" The life of man at best, is short, fluctuating, and uncertain. No sooner do we begin to live, than it may also be said of us we begin to die. Generation after generation, like the successive billows of the mighty deep, pass in rapid review before us, and are soon embosomed in the vast ocean of eternity. And those who we now behold, fluttering on the busy stage of life, attracting the admiring gaze of the infatuated multitude, they too must soon sink into the land of forgetfulness, to give place to another which is to follow. So that taking our stand at the present point of time, and looking down through succeeding ages, we may behold one generation after another, rising up in rapid succession, acting the same parts, and running the same rounds, which we are now doing. How solemn, how impressive is the prospect! a few years, and not a single solitary individual that now exists will then be found remaining, to tell our story or satisfy the inquiries of posterity. Numbered with the cold tenants of the grave, our bodies must mingle with their native dust, till the echoing trumpet of the archangel, shall summon them to judgment; while our immortal parts must mingle with the spirits of eternity; enchained in the blackness of darkness, or glittering in ineffable glory. Seeing then that, time, swift as the volitions of the soul, is passing away—seeing that finite beings like ourselves, are unable to protract its movements, and that every successive moment advances us nearer to the grave, and nearer to the judgment bar of Omnipotence; what can be more rational, than, for beings who profess to be candidates for eternity, to stop occasionally, as they are floating down the stream, and glancing over the incidents of the passed, ask themselves, seriously, the important question in the text, "How old art thou?"

"Every moment of a thinking man's life, says an eminent writer, may be considered as a point of prospect, or a point of reflection. We are ever reviewing the passed, or diving into futurity. Like travellers, we avail ourselves of every little eminence on the road, to measure with our eyes, the track we have been pursuing, or the space which is yet extended before us. The present moment continually disappears at the moment: just as the spot on which we stand to

review a landscape, disappears, though it be the centre and focus of all that we behold.

My beloved brethren, our situation at the present moment is peculiarly interesting. We are floating as it were upon the confines of the year that is passed, and the year that is to come. A flood of ideas painful, and pleasant, almost involuntarily rush in upon the soul. The lapse of time is rapid and unceasing—the present moment is all which we are able with any propriety to call our own. This too will soon be gone, and we shall find ourselves one stage in advance of the year that is to come, let us then improve the present, being all that we possess,—let us fill up the fleeting moments as they pass with those reflections, which the text, as well as the occasion is so well calculated to excite.

“How old art thou?” is the language of the text, and reflection excited by the occasion of our meeting seems to whisper as it rises, thou art one year nearer the world of spirits. In throwing a hasty retrospect over that which is now to us as the years of eternity, we shall probably, if seriously viewed, find much cause of mourning and lamentation; and some of perhaps, much cause for joy and rejoicing. Many, whose prospects, at the commencement of the year, were bright and flattering as ours—many, who were united to us by the strongest earthly ties—whom we had fondly pressed to our throbbing bosoms; and in whose society we had often taken sweet council, have probably been swept away into the land of silence and are now reaping the retributions of eternity. Many a budding blossom, just beginning to unfold its latent charms upon the world, has doubtless been withered by the chilling blasts of death, and suffered to fade and moulder in the cheerless mansions of the tomb. Many, who at the commencement of the passed year, alarmed at the rapid flight of time had resolved to devote themselves to God, and live in constant reference to eternity; have gone back in the world, taken to themselves seven other spirits worse than the former, and have now become fitter fuel for that fire which never can be quenched. Others again, who were apparently fit subjects for almighty vengeance, now assured of an interest in redeeming love, are, waiting the summons which shall call them to their rest. That blissful hour in which Immanuel, spoke peace to their troubled consciences, is now no more. Those blissful seasons which it occasioned, and, in which the heart, the fancy, and the understanding, all participated,

have already passed away as the visions of the night, and the year that afforded them, is now numbered with the years which are beyond the flood.

“The life of man is not merely a current, flowing incessantly downward, with uniform speed; in a channel throughout of the same depth and wideness: but a stream undergoing every instant unexpected variations. Now, precipitated over the rock, again, slumbering through the plain—here confined within barriers, which hardly afford a passage, and there spreading into an ocean. To day, swoln above its banks by the torrent from the mountain, to-morrow drunk up by the fervent heat of the vertical sun.” He must have been a very short time in the world, or life must have flowed in a very even tenor indeed, or else he must be a person little given to observation, who is not conscious of something more than the mere lapse of time, of the transition from one measurement of human life to another. Who among us so young, as not to have felt, or so forgetful as not to recollect during the year that is passed, the sad transition from health to sickness, from ease to pain, from joy to sorrow? Are there not seasons and situations, in which we needed a councillor, a comforter, a supporter: when we looked for them but found them not?

But as to the passed, whether improved, or misimproved, is gone from our possession; and as the passed can never be recalled for our enjoyment, let us my brethren, direct our meditations for a moment, to the present and the future. We are all of us moral agents living and acting for eternity. Here all is fluctuating, as the billows of the ocean, daily reminding us that we have here no permanent habitation. And as this is the day in which mankind generally close their accounts with their fellow men, the solemn and interesting question, ought to fly from heart to heart, how stand my accounts with the Omnipotent Jehovah? Have I so adjusted and regulated these matters, which ought to be considered of primary, of eternal moment, as to enter in safety on the ensuing year? I am sensible my beloved brethren, that we are too apt to pass lightly over this important matter; too apt to let go the heart without probing it to the bottom. I am sensible, that while we are solicitous to settle our accounts with our fellow mortals, we are too much disposed to let them run on with God, till the mass becomes so great, and their appearance so complicated, as effectually to frighten us from the experiment. Day after day, and year after year frequently passes away without finding us pre-

pared to enter upon the solemn scrutiny. A more convenient season is uniformly anticipated: and thus the account is permitted to run on, till the sword of divine justice is at the heart.

Christian! How is this matter with you? Have you balanced your accounts, and come up hither this day solemnly to renew your covenant with God, and commit yourself to his disposal for the ensuing year? If you have, happy are you. You are one year nearer your everlasting home. With your anchor, hope, fast fixed within the veil, you shall outride the storm, the hurricane and the tempest, and be landed safely on the shores of the heavenly Jerusalem. Yes, christian, to you, the lapse of time brings no alarm, the advance of death, no chilling terrors. For you to live, is Christ, but to die is gain. Encircled in the everlasting love of your gracious redeemer, you may again go out into the world, be engaged in its concerns, and participate in the blessings of a beneficent Providence. Go on my beloved christian brethren, and may the God of everlasting peace and mercy shed his blessings on you.

But O sinner, what encouragement have we to offer to you! Instead of that peace of God, which passeth all understanding, the return of this day, if rightly considered, would plant daggers in your bosom, while out of Christ, the passed year, has wafted you much nearer the world of torment. Could you have a clear perception of your awful situation, instead of that tumult of sensual pleasure, which you have probably been accustomed to anticipate from an occasion like the present, you would experience, in your bosoms, a tumult of anguish, and despair, unutterable.

How much longer God will bear with you is not for weak short sighted man to determine. He has however assured us, that his spirit shall not always strive with man. There is a time when forbearance on the part of God will cease; and when the sinners hope shall be blasted to eternity. My beloved friends, it is far from my design to give you unnecessary pain on this day in which you expected joy. But when I

look around me and behold my fellow mortals, daily dropping into eternity ; some of them probably into hell, I cannot hold my peace. And when I see others floating carelessly down the stream of time unconscious of their danger without God, and without hope in the world, I cannot, I dare not be silent. In faithfulness to my God, and master, in faithfulness to my own soul, and to your souls, I must speak—I must warn you of your danger. This may be the last warning you will ever receive:—the last year you will ever enjoy. I therefore entreat you, by the mercies of God, by the blood of your Redeemer, and by the value of your immortal souls, to fly instantly to the Saviour. Before you leave this house come to the unalterable resolution, that the next year shall be a year for God. Come to this, and you are safe—do this and your salvation is secure. Death cannot hurt you—hell shall not swallow you up.

But when I cast my eyes around upon this respected audience, I behold here and there a solitary individual like the patriarch Jacob, white with the snows of years, and trembling apparently on the brink of the grave. My beloved friends, “how old art thou?” The king of terrors with one mighty sweep, has borne down almost all your generation, and you alone are left to tell their story. Bending over the habitations of the dead, your race is almost run ; your mortal career is nearly terminated. And while now floating as it were, on the confines of time and eternity, I with the tenderest regard to your feelings, as well to your eternal interests, put to you these solemn questions, hast thou this day settled thine accounts with God ? Art thou prepared to meet thy God in judgment ? These are solemn and momentous questions ; and as this will, in all human probability, be your last year, demand your solemn your most immediate attention. To your own reflections, to God, and to the riches of his grace I commit you.

And my beloved fellow youth, fellow companions, and fellow travellers to eternity, to you too, I put the solemn interrogatory in this text, “how old art thou ?” Methinks I hear some of you whispering the answer, we are young : true, you are young, but not too young for the chilling grasp of the king of terrors. Busy with the pencil of imagination, you are probably sketching out scenes of pleasure and gratification for the year which is just commencing. Be not deceived ; the pleasures of this world are indeed fascinating, for a moment, but

always in the end, delusive and destructive. They will ultimately bite like a serpent and sting like an adder. My dear young friends, my heart's desire and prayer to God for you all is, that you may be saved. That devoting yourselves to him in early life, you may walk together, hand in hand along its rugged paths, and all, finally meet together, in those blissful realms, where the wicked cease from troubling, and the weary are at rest: and could I, ah! blissful thought! could I indulge the pleasing hope, of meeting some of you in those happy regions, who from this day's service, had been induced to give yourselves to God, how amply compensated should I feel myself for the feeble effort which I am now making.

Brethren I have done. From my soul, I wish you all a happy New-Year:—and that this may be the lot of each individual of us, may God of his mercy grant, for Christ's sake.
AMEN.

Obituary.

DIED,

ON THE FIRST OF JANUARY, A. D. 1817, IN THE 40TH

YEAR OF HER AGE,

MRS. ELIZABETH VOWELL,

Late wife of Ebenezer Vowell, Merchant of Alexandria.

THE deceased was the daughter of pious parents, and from her youth took a deep interest in religious services. The religious principle grew with her growth, and strengthened with her strength. Her conduct in the closet and in the church; in the various relations in which she stood to civil or religious society, discovered a mind renewed by the spirit of God. She *said little, but did much*. Her dying moments bore testimony, to the consolation derived from her dutiful and tender conduct. They who knew her best feel most sensibly her loss: to them the loss is not to be repaid before they join her in a better world.

She was present at worship in the Presbyterian church on the twenty fifth of December; nothing was so delightful to her as public worship, and this was the last time she enjoyed that happiness on earth.

She gave birth to a daughter on the 28th, who on the 29th expired suddenly. The stroke was felt and made deep impression.

She had for some months anticipated her end, but submitted — “if I live or die, not my will but thine be done.”

She embraced the remains of her infant daughter, exclaiming, “*sweet angel, thy mother shall soon follow thee.*”

A dark cloud overspread her mind. Assurance of an interest in a Saviour was desired; this only could reconcile her to death; could it be obtained she was willing to die.

To bring the prevailing disposition of her mind to the test, it was proposed to her to resolve, "were your friends—what is dearest to you on earth—the whole world put in one scale and the Saviour in the other, which would you prefer? She did not hesitate to reply, "the *precious, precious Saviour*. "God knows from my heart, my first wish was to love and serve Him, but if interested in him, why such wandering of heart? why such cold affection? Oh that my thoughts were more fixed on heavenly objects, and my affection towards them more ardent!"

The cloud began to dissipate, she spake more confidently of her death and with calmness: let this be done and that, let no parade attend my funeral.

During the night of the 31st, she discovered great composure. Our Saviour's words, "my peace I leave with you," She repeated, adding once and again, *peace, peace!*

Did she see the angelic band hovering around, to convey her to the mansions of bliss? what else occasioned the exclamation, "*wait for a moment, wait!*"

Shall your friend pray with you? *Yes, O Yes; pray and praise his name!* It was a happy moment; God was present; one heart and one voice were lifted to the hearer of prayer, let her have an easy passage through Jordan—and an abundant entrance to the heavenly Canaan—to this she added an earnest and repeated amen.

She spoke of Christ as precious very precious, and clasping her hands, appeared to be in an ecstasy; *raise me up, Oh! raise me up;* did her guide, invisible to others, beckon her to the sky? was she on the wing to take her flight? in motion to be gone? she was all animation and all rapture! Being raised up, her voice was once more heard, "*come Lord Jesus; come quickly.*"—Then, with a heavenly smile, she escaped from this vale of tears, hastening with rapid speed to join the Redeemer, in a better world.

THE GRAVE OF THE YEAR.

THE following Poem under this title, we recommend to the special attention of our readers. We have ourselves perused it with no ordinary satisfaction. Among the many admirable productions, with which we have been favoured by the same esteemed author, we consider this as decidedly the best; and he who can read it, unmoved by the solemnity of its topics or the tenderness of its strains, must possess a kind of sensibility and taste which we can neither envy nor applaud.

THE GRAVE OF THE YEAR.

BE compos'd ev'ry toil, and each turbulent motion,
That encircles the heart in life's treacherous snares;
And the hour that invites to the calm of devotion,
Undisturb'd by regrets—unencumber'd with cares.

How cheerless the late blooming face of creation!
Weary *Time* seems to pause in his rapid career,
And fatigued with the work of his own desolation,
Looks behind with a smile—on the grave of the year.

Hark! the wind whistles rudely—the shadows are closing;
That enwrap his broad path in the mantle of night;
While pleasure's gay sons are in quiet reposing,
Undismay'd at the wrecks that have number'd his flight.

From yon temple where Fashion's bright tapers are lighted,
Her vot'ries in crowds, deck'd with garlands appear,
And as yet their warm hopes by no spectres affrighted,
Assemble to dance round the grave of the year.

O I hate the stale cup which the idlers have tasted,
When I think on the ills of life's comfortless day,
How the flow'rs of my childhood their verdure have wasted,
And the friends of my youth have been stolen away!

They think not how fruitless the warmest endeavours,
 To recal the kind moments, neglected when near,
 When the hours that oblivion has cancel'd forever,
 And interr'd by her hand in the grave of the year.

Since the last solemn reign of this day of reflection,
 What throngs have relinquish'd life's perishing breath!
 How many have shed the last tear of detection,
 And clos'd the dim eye in the darkness of death!

How many have sudden their pilgrimage ended,
 Beneath the low pall that envelopes their bier,
 Or to death's lonesome valley have gently descended,
 And made their cold beds with the grave of the year!

'Tis the year that so late, its new beauties disclosing,
 Rose bright on the happy, the careless, and gay,
 Who now on their pillow of dust are reposing,
 Where the sod presses damp on their bosoms of clay.

Then talk not of bliss while her smile is expiring,
 Disappointment still drowns it in misery's tear;
 Reflect and be wise—for the day is retiring,
 And to-morrow will dawn—on the grave of a year.

Yet awhile and no seasons around us will flourish,
 But silence for each her dark mansion prepare;
 Where beauty no longer her roses shall nourish,
 Nor the lily o'erspread the wan cheek of despair.

But the eye shall with lustre, unfading be brighten'd
 When it wakens to bliss in yon orient sphere;
 By sunbeams of splendor immortal enlighten'd,
 Which no more shall go down on the grave of a year.

◆ PLEA FOR

SACRAMENTAL COMMUNION

ON CATHOLIC PRINCIPLES.

CHURCH communion with christians of different deno-
minations is devoutly to be desired. The holy table is covered
for the refreshment of christians; not for individuals of this
or that name. For this or that name to pretend an exclusive
right to the table, is to unchurch all other churches, and is
often attended with embarrassing circumstances. This is well
illustrated by an anecdote which the Rev. Doctor John M.
Mason relates of himself, in a book written expressly to
vindicate "*Sacramental Communion, on Catholic Principles*;"
and with a clearness and spirit that the man must be blind as
a mole, and hard as a rock, who can read without being fully
convinced, and strongly impressed.

SACRAMENTAL COMMUNION, &c.

IN August, 1810, a combination of circumstances wholly providential, being unsought and unexpected by all concerned, led the third Associate Reformed Church in the city of New-York, then recently formed under the ministrations of Dr. John M. Mason, to hold their assemblies in the house belonging to the church under the pastoral care of Dr. John B. Romeyn, a minister of the General Assembly of the Presbyterian Church in North America. As the hours of service were different, the one congregation succeeding the other in the same place on the same day, the first effect of this arrangement was a partial amalgamation of the two societies in the ordinary exercises of public worship—the next a mutual esteem growing out of mutual acquaintance with each other, as united in the same precious faith; and, finally, after a very short time, invitations on both sides to join in commemorating, at his own table, the love of that Saviour who gave himself for them, an offering and a sacrifice of a sweet smelling savour. The invitations were as cordially accepted as they were frankly given. The bulk of the members of both churches, as well as some belonging to correlate churches, mingled their affections and their testimonies in the holy ordinance. The ministers reciprocated the services of the sacramental day; and the communion, thus established, has been perpetuated with increasing delight and attachment, and has extended itself to ministers and private christians of other churches.

Such an event, it is believed, had never before occurred in the United States. The Presbyterean Church in North America sprang immediately from the established church of Scotland. The Associate Reformed Church, Presbyterian also, was founded in the union of ministers and people from the two branches of the Secession in Scotland, and from the Reformed Presbytery.

When they emigrated to this country, it was not to be expected that the *esprit du corps*, their characteristic feelings, should perish in the Atlantic. All experience justifies the poet's remark,

Cœlum non animum mutant qui trans mare currunt ;

and accordingly like the mother-churches, they maintained not only separate communions, but much of the old reserve and distance.

Portions of two denominations thus situated, laying aside their party distinctions, coming together on the broad ground of one body, one spirit, one hope, one Lord, one faith, one baptism, one "God and Father of all," and embracing each other in the most sacred and tender offices of Christian fellowship, presented a scene of no common or feeble interest. Its very novelty roused attention; and gave birth to speculations various as the temper, character, and condition of their authors. Rumour, with her "hundred tongues," was active, as usual, in bespeaking the public ear. Intelligence, announcing the truth, and more than the truth, but yet not the whole truth; and accompanied, occasionally, by surmises and comments ill calculated to make a favorable impression, was forwarded, with industrious celerity, to distant parts of the land.

The Associate Reformed Church, generally speaking, had been strict, and even exclusive, in her communion. The jealousy *naturally* entertained by her toward the General Assembly, was, to say the least, not diminished by the collisions which had taken place between many of their members, especially in the western and southern parts of the United States. All things, therefore, considered, we are not to wonder that the report of what happened at New-York was received, by very many, with dislike and alarm. This effect is so perfectly analogous to the laws which govern feeling in masses of men, that it could not have been hindered but by a miracle, or something very like a miracle. They are startled by nothing so soon as by encroachment upon their habits: and will rather permit their understanding to be unfruitful, than the routine of their thoughts and conduct to be broken up. Let us not complain of this propensity, although it may be, and often is indulged too far. It is a wise provision in the economy of human nature, without which there would be neither stability, order, nor comfort. Remove it, and the past would furnish no lessons for the future: Intellect would be wasted on premises without conclusions, and life on experiments without results. Therefore no principle is more firmly established in the minds of all who think correctly and act

discreetly, than this—that wanton invasion of social habits is of the essence of folly. Yet there is an extreme of caution as reprehensible and hurtful as the extreme of rashness. Till human opinions become infallible, the practices which grow out of them cannot be *always* right. In many cases, as every party acknowledges of every other, they are decidedly wrong. It is thus settled by common consent, and for the best of reasons, that whatever be the courtesy due to public habit, we are not to bow before it with superstitious reverence. We should treat it as we are to treat our civil rulers, with unfeigned respect, but with a reserve for the obligation to obey God rather than man. At no time, and upon no pretence, must it be allowed to usurp the right of controlling conscience in matters of *scriptural principle*; nor to exert the pestilent prerogative of abetting the cause of error by arresting the progress of inquiry after truth. Unless we accede to this proposition, the rock is swept away from under our feet. The doctrine of Reformation is the worst of heresies; and every attempt to enforce it a profligate insurrection against human peace. “Thou that teachest another, teachest thou not thyself?” When there exist serious doubts, and those not hastily admitted, whether certain practical opinions, i. e. opinions which influence habit, among Christians, are really serviceable or injurious to the interests of pure Christianity, an opportunity of bringing their propriety to the test, instead of being lamented as an affliction, should be welcomed as a benefit. Such doubts have been long entertained, and, as it is conceived, upon no slight grounds, not concerning the *avowed doctrine* of the Associate Reformed Church, respecting Christian communion, but concerning her *almost invariable practice*, on that point. It has been, it is at this moment, more than doubted, whether the rigour of her restrictive communion corresponds with the genius of the gospel; with the best spirit of the best churches in the best of times; or with her own professed principles. The writer of these pages confesses that such has been long the state of his own mind. Considerations of public delicacy, induced him, for a number of years, not merely to abstain from the use of his liberty, but to forego what he accounted a high evangelical privilege; and to submit to these sacrifices under the painful apprehension, at least on some occasions, that he might be found to have lent himself to mere party passions, when he ought to have immolated them on the altar of love to Jesus Christ, in ex-

pressions of love which he was compelled to deny even to those who bore the image of Christ.

One of these occasions it is impossible for him to forget. He had been distributing tokens of admission to the Lord's supper. After the congregation had retired, he perceived a young woman at the lower end of an aisle reclining on a pew in a pensive attitude. As he approached her, she said, "Sir, I am afraid I have done wrong!" Why, what have you done? "I went up with the communicants, and received a token, but am not a member of your church; and I could not be at rest till I spoke to you about it." To what church do you belong? "To the Dutch church: and, if you wish it, I can satisfy you of my character and standing there." But what made you come for a token without mentioning the matter before? "I had not an opportunity, as I did not know in time that your communion was to be next Lord's day. I am sorry if I have done wrong: but I expect to leave the city on Tuesday; and to be absent, I cannot tell how long, in a part of the country where I shall have no opportunity of communing; and I wished once more before I went away, to join with Christians in showing forth my Saviour's death." He consulted a moment with the church officers who were still present; and it was thought most expedient not to grant her request. He communicated this answer as gently as possible to the modest petitioner. She said not another word; but with one hand giving back the token, and with the other putting her kerchief to her eyes, she turned away, struggling with her anguish, and the tears streaming down her cheeks. How did his heart smite him! He went home exclaiming to himself, "Can this be right? Is it possible that such is the law of the Redeemer's house?" It quickened his inquiries; his inquiries strengthened his doubts; and have terminated in the conviction that it was altogether wrong.

The Bible.

The following Extracts are from the Appendix to the last Report of the British and Foreign Bible Society.

IRELAND.

[Some account of the Hibernian School Society, (whose agent communicates the following statement) has been given in former numbers of the Recorder.)

ONE of the inspectors of the Schools, in the progress of his inspection, was invited by the Parish (or Catholic) Priest, to attend the chapel after the mass.—With some hesitation the Inspector complied. Upon seeing him enter, the Priest requested him to take a seat near the Altar, and to lend him his Irish Testament; he, having complied with this request, the Priest opened the Testament at the chapter from which the Gospel for the day had been taken, (Matt. xxiv.) and read it very audibly in the hearing of the congregation. The Priest then addressed them, and said: “You have now heard in a language you all understand, what I before read in the Mass, in your hearing, in a language you did *not* understand; and you all seem to be highly pleased with what I have now read; now this is one of the good books taught in the free school opened for the instruction of your children, free of expense to you, by the good people in England. The *English* books, also, provided by the Society, for your children, are good, very good; one of them the Testament, is the word of God; and, if you wish to know the difference between the Catholic Testament and the English and Irish Testaments provided by the Society, it is even the same as if I should say, “Four and two make six.” and you should say, “Two and four make six;” which, you all know, is the same in the end: I therefore, not only permit these schools, but command you all to send your children to them, and to be thankful;

and I shall be much displeas'd with the man who neglects so great a blessing provided for his family. These schools will benefit your children and yourselves: your children-educat-ed in them, will not be like you, a poor ignorant people; and what know you, but the words you hear your children read to you out of these books, may be the means of saving your souls, and of bringing you to everlasting bliss?"

A general relish for the word of God happily prevails in this, and the adjacent counties; viz. Sligo, Leitrim, Mayo, Donegal, Fermanagh, and in places where it was never heard of until the establishment of the schools. At first, it was received as a strange, uninteresting book; indifference to it soon gave place to strong aversion, created by misrepresentation.

The regulations of the schools requiring the Scriptures to be read, masters and pupils were thereby compelled to compliance, use begat acquaintance, acquaintance created a relish; and, in many instances, relish had given birth to delight.

From the report of the Committee of the Sligo Branch of the Hibernian Bible Society.

UPON the formation of your Society, its utility was questioned by some, upon the grounds of the illiterate state in which the lower orders of the community were to be found; and the question was asked, "Why give books to persons who cannot read?" Your committee are happy in being able to meet this objection, by adverting to the benevolent and zealous exertions which are at present making to promote the education of the poor in the town and county of Sligo.—Our schools will be found always open to the reception of your books, and give a fair promise of becoming most powerful Auxiliaries in conveying the Sacred Scriptures into the houses of the humbler classes of society.

Your committee presume, that the practical good daily arising from the Schools established in various parts of our country, by the Hibernian Society in London, has not escaped the notice of the public. Its members have been for years laboring to civilize the poor of Ireland; and, though discouraged by difficulties, which at first appeared insurmountable, their philanthropic exertions have been crowned with astonishing success, and they can now rejoice in having, under their care

about 17,000* poor children. By means of these Schools the word of God has forced its way into the most unenlightened parts of your county. Villages, glens, and mountains, denied by nature the cheering beams of the sun, have received ample compensation, in having their hitherto unpierced clouds of ignorance dispelled by the rays of the Gospel. The Bible has now become the class-book of the hedge-school, and supplanted those foolish legends which poisoned the minds of youth. The children read no other book, and must necessarily imbibed all their ideas of good and evil from this pure fountain of morality, this unerring standard of right and wrong. The attention of the parents has been arrested by the reading of their children at home, and in many places they have attended, with adults, the evening schools which have been opened for instructing persons prohibited by their daily occupations from giving up any other portion of their time. Nor is it the only effect of the circulation of the word of God: your committee have been credibly informed, that, in several remote villages of your county, numbers of persons, anxious to receive scriptural knowledge, meet together after the close of the evening schools, not, as formerly, to witness scenes of idle amusement, drunkenness, and gaming, or to enter into illegal combinations, and dangerous conspiracies, but to hear the Sacred Volume read aloud to them, and to listen to those sublime precepts which inculcate love to their neighbors, loyalty to their king, and reverence to their God.

* Since augmented to nearly 20,000.

ANECDOTE.

As the Rev. William Tennent was crossing the bay from New York to Elizabethtown, in company with two gentlemen, who had no great fondness for clergymen, and who cautiously avoided him for some time after getting on board the boat. As he usually spoke loudly, they overheard what he said, and finding him a cheerful companion, who *could* converse upon other subjects besides *religion*, they ventured a little nearer to him; and at length they and he engaged in a conversation upon *politics*. One of his congregation, who was a fellow passenger, happening to overhear a remark he made, stepped up to him, and said, "Mr. Tennent, please to *spiritualize* that." "*Spiritualize* that," said Mr. T. "you don't know what you are talking about." "Why, sir, there is no harm in talking *religion*, is there?" "Yes," replied Mr. T. "there is a great deal of harm in it; and it is such good folks! as you, that always lug religion in, by head and shoulders, whether it is proper or not, that *hurt the cause*; if you want to talk *religion*, you know where I live, and I know where you live. and you may call at my house, or I will call at yours, and I will talk religion with you till you are tired; but this is not the time to talk religion; we are talking *politics*." This reply, and his conduct in other respects, so much ingratiated Mr. T. with the two gentlemen, as to furnish him with an opportunity for advantageously introducing conversation upon more important subjects; and the younger of the two was so much pleased, that on their arrival at Elizabethtown Point, he insisted upon Mr. T's taking his seat in a chair, and he walked from the Point to Elizabethtown, through a muddy road, which to a person of Mr. Tennent's age, would have been very inconvenient, if not impracticable.

INVOCATION TO RELIGION.

COME, blest religion, come, and with thee bring,
 Peace in thy smile, and healing on thy wing.
 Thy smile serene, thy healing balm divine
 Alone can sooth a heart so pierc'd as mine :
 Thy heav'nly aid can ev'ry doubt control;
 And raise to hope and peace the sinking soul ;
 Beguile adversity's dark dreary road,
 And lead her weary steps to rest in God.
 Come, then, ah ! haste, thou ever holy guest,
 This panting bosom craves thy balmy rest ;
 Subdue these sighs, these agonies, these fears,
 Banish these sad regrets, these fruitless tears ;
 Come with thy bright attendants from above,
 Grace all serene, and peace with smiles of love ;
 Breathe on my soul the woe-subduing balm,
 And through my soul diffuse a holy calm ;
 Bid resignation ease th' oppressing care,
 And patience mild, her load unurm'ring bear ;
 Bid bright-ey'd virtue gild the darken'd road,
 And faith triumphant rest upon her God.

THE

MONTHLY VISITANT;

OR

Something Old.

"NO MAN HAVING DRUNK OLD WINE, STRAIGHTWAY
DESIRETH NEW; FOR HE SAITH, THE OLD IS
BETTER."

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FOR DECEMBER, EIGHTEEN HUNDRED AND SIXTEEN.

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1816.

The Visitant, &c.

INSTRUCTION FROM THE

GRAVE:

In which are unfolded the behaviour, sentiments, and prospects of persons of different ranks, characters, and situations, in their Dying Moments.

VIEWING the poor remains of those who once were dear to us, a truth, important to be remembered, sounds in the ear, and impresses the heart—"Man that is born of a woman, is of a few days, and full of trouble.—He cometh forth as a flower, and is cut down.—He fleeth also as a shadow, and continueth not." He walks in a vain show. The Pageant moves forward, and disappears.—The son takes the place of the father, this generation of the former generation.—Where is Adam and his immediate descendants? Noah and the first settlers of the earth? The thousand thousands who were members of the Babylonian, Persian, Grecian and Roman empires? They have passed. The place which once knew them knows them no more. Their names are erased from the catalogue of the living.

I look upon the body of a departed friend:—It is a lump of cold inanimate clay; a substance vile and perishable; which the worm shall devour, corruption shall waste, and time wear out.—But the spirit, the inhabitant of that body:—Is it also a lump of cold and inanimate clay; a substance vile and perishable; which the worm shall devour, corrup-

tion shall waste, and time reduce and wear out?—No; It is an immaterial and immortal substance; a fire which shall never be extinguished. Like him, whose image it originally bore, it possesses an endless existence. But where the symptom of its presence here?—It is not here. Having escaped from its earthly prison, and burst asunder the oppressive fetter, it has returned to God, who assigns to each separate spirit his place and portion in the unseen country to which it has removed.

This world is not intended for a final abode: We are here in a sojourning state. Eighty years is the boundary which few reach, and very few exceed. Must all die? And may they die at any stage of life, and under any circumstance? Can there be no exception? May not pleas be urged to delay the stroke, or ward it entirely off? Can youth and beauty—the affectionate heart, and amiable manners—conduct so affable, so pious, so kind, as to excite in friends, acquaintances, and even strangers, the most endearing attachment, be of no avail? Must such be cut off, and leave a blank on earth?—Yes—The decree is gone forth, and cannot be altered. “Dust thou art and to dust thou shalt return.” But why repine? Is not infancy preferable to the preceding state? Is not the improvement gradual until we attain a state of manhood? And does improvement stop here? Think not so meanly of your destination. The present state when most improved, is the beginning only of existence. At death we spring into life; what is mortal is thrown off, and what is immortal remains. The christian who has escaped has a great advantage over those whom he has left behind. He is in a better world; a spirit made perfect; associated with celestial beings. But we are in a wilderness; imperfect creatures; associated with a world lying in wickedness. Take shelter from the stormy blast under the Redeemer’s shadow. Believe the gospel. It teaches you how to live, and how to die. It abates, for the present, the severity of trial; and secures, for the future, approbation and triumph.

Hope and fear, forebodings of good and evil, excited in a manner we know not how, sometimes rouse the soul and leave indelible impressions. Are not these evidences of the native dignity of the soul, which anticipates a separate state with different feelings, as the views of an agreeable or gloomy nature are more or less distinct. Warning was once given during public worship:—“Some within hearing shall soon be

summoned hence; let them prepare for that summons."— Those who preside in worship, may safely on all occasions give such warning, and in the same language. We are always in danger. Death eyes his prey, and waits for the permission only to seize without distinction whoever may be put within his power. The warning might have been given on general principles, without pretending to a prophetic spirit; but it struck conviction upon the mind of one who was young, healthy, and amiable. I am the person—I shall soon sicken and die! She was not mistaken; her days indeed were numbered. Soon after she did sicken and did die. The death of this amiable youth excited in a companion feelings uncommonly strong and tender. It reached her very heart. She considered her own departure as at hand; and, after a short interval, also disappeared. This was an awful period to the young. A sharp blast sweeping the field, withered many opening flowers. The two who were gone, had been the intimates and companions of a third, who one night in a dream beheld an enchanting place, where were a company of blooming virgins arrayed in white, happy beyond expression, among whom her late friends were recognized, who beckoned for her to come and join their company. The dream was repeated, leaving the strongest assurance of what the event verified, that she should no longer remain in the mortal state. In each of these instances there was an anticipation of an immediate removal from this to another world. How comes the mind by such anticipations? Not by reflection, for the impulse by which they are produced was sudden; not from sympathy, for it was felt in retirement; not from an over-heated imagination, for it operated in the coolest moments. I am apt to think that some friendly spirit makes these impressions to prepare the soul for the hour of trial.

Those who are conversant with scenes of sickness and of death, must have observed the different behaviour of persons of different characters at that awful period.

Ignorance and error, especially when wilful and obstinate, divert the attention from approaching ruin, "I have been a good neighbor and a good citizen." is sometimes the language, when the fact was they had little to boast of in these respects. "I know no considerable failure in any of the relative duties; I owe no man any ill-will; I cannot doubt of being perfectly safe." What a miserable dependence! No account is made of their duty to God, or should they have ex-

engaged in occasional acts of worship, a spiritual and a pure mind was never once thought of. How ignorant such are of themselves; how ignorant of what God's law demands! Surely they take shelter in a refuge of lies. It is expressly declared concerning even attainments to which they can have no pretention, "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Persons who have broken asunder the bands of religion, and cast these from them; who suppress the admonitions of conscience, and resisted the strivings of God's spirit; indulging in an irreligious, dissipated, profane course, have been known to brave it to the last; jesting with serious things at the intervals of ease; or, blaspheming the God of Heaven under their torments. Such cases have fallen under my own notice, and a more striking resemblance of what may be supposed to occur in the regions of despair could not be exhibited on earth. Such a wretch accused the providence of God, that being in health, he was poor, but amassing riches, sickness prevented him from enjoying that wealth on which he had set his heart. I have seen such, who spake with the utmost levity of future things, giving the fictions of the Heathen a preference to the discoveries of the Christian; and wasting the hours in which they ought to have prepared for death, in speculations of the most wild and romantic kind. Awakened for a moment, to better thoughts by excruciating pain, the expressions were rash and presumptuous.—"To what purpose is all this: were I recovered to wonted health, I should lead the same life I have hitherto led." Hearts so unrelenting are uncommon. Instances of this kind are permitted to occur, that the inveteracy of a sinful course, and its fatal consequences, might be brought fully into view. It fulfils the scripture, that sinners grown old in sin are accursed. Being joined to their idols, they are let alone. They rush heedlessly into eternity, and will believe no danger before they awake in hell.

The evil day, and the year in which men have no pleasure generally strike terror to the heart. "Where," was the dying expression of one who had lived without God in the world. "Where," (amazement was visible in his countenance) "O where am I now going!"—Scarce had these agonizing expressions escaped, when he was no more. Some feel that by guilt the penalty of a broken law is incurred. The day of

grace has been abused—the accepted time has passed over without improvement. Bitter is the complaint,—“My obdurate heart will not now relent; I have provoked God’s spirit, and he is gone; I resisted his striving with me, and he will strive with me no more. Horrible! inexpressibly horrible!—for me is reserved the blackness of darkness!” To witness such distress, expressed in such language, may well soften the hardest heart, and awake the most tender sympathy. But alas! When God has given up a sinner, unavailing is every effort for his relief. It is seldom that a case so desperate ever occurs, and when it does occur, it is meant to warn survivors against trifling with serious things, or putting off the moment of mercy, which, when once passed, can never be recalled.

Many who have abused the best and most improved natural powers to revile the religion of Jesus, and overwhelm its professors with contempt, have found their opposition recoiling with irresistible violence upon themselves. Julian, the apostate, was compelled, with a reluctant heart, to exclaim, in his expiring moments, “Thou hast overcome, O Galilean.” His haughty spirit was overawed—the king of Zion, whom he madly opposed, now ruled him with a rod of iron, and dashed him in pieces as a potter’s vessel. Voltaire, who prostituted his life to the service of infidelity, is generally believed, when dying, to have sought ease from upbraidings of mind, which he could not bear, in the most childish and unwarranted superstitions. Among the multitudes whose irreligious, loose, and daring principles have exposed them to the most intolerable agonies, some have at the last, not only confessed their folly, but have become real converts to that religion which it had been the business of their lives to ridicule and pervert. Of this class was the celebrated Rochester.—Light broke in upon his mind; his whole nature was changed and sanctified; over him the grace of God gained a complete and a glorious triumph.

A sudden death surprises the best, and awakes their fears and apprehensions before the mind can collect its force, and wield with efficacy the christian armour. Their sun has been known to set in darkness, even when there was every reason to believe that it should arise unclouded in a better world. Flesh and blood are appalled at the unexpected approach of the king of terrors. It requires a mind strengthened by the power of God, and borne up by the faith and hopes of the gospel, to meet death with becoming decency and composure.

Instances might be produced of persons of the strongest minds, venerable for their years and character, their office and public services, who in the close of life have been cast into a furnace exceedingly heated; tossed with temptation; buffeted by Satan; and dreadfully harrassed. The struggle has been severe, tedious, and doubtful; but they overcame, through the blood of Jesus; and with brightened countenances and triumphant hearts have retired to that rest which remains for the people of God.

I believe it will universally be found, that distinct and impressive views of the grace of the gospel, which have been improved, and are firmly relied upon, never fail of smoothing the passage through the gloomy vale, and procuring a complete conquest over the fears of death. Many witnesses confirm this truth. I shall single out two, as sufficient for my present purpose.

An officer of the British army, of a volatile disposition, and dissipated turn, was taught wisdom in the school of affliction; Sickness of two years continuance, was the mean used by God to bring him to a sober mind. In an interesting conversation with him before his death, he expressed the utmost abhorrence of his former courses, and full reliance on the mercy of God. When demanded what ground he had for such reliance, he earnestly replied—the promise of God, pledged to sinners in his word. He was in some perplexity concerning the nature of the new-birth. Assured that aversion to sin; that breathings after holiness; that hope in God, were certain evidences of the change which that metaphor is intended to represent; and that the spirit of God alone could excite such aversion—such breathing—such hope. He was much relieved, possessing these evidences of a renewed nature; and continued in a calm, hopeful, devout frame, until he expired.

A promising youth, whose death has suggested these reflections, died in such manner as shews that the grace of God can loosen the attachment even of the young to this life, and introduce them in triumph to the life to come.

We are all naturally in a state of enmity to God, neither subject to his law, nor until that change spoken of in scripture (as a *conversion*, a *new birth*, a *resurrection from the dead*) takes place through the energy of God's spirit, ever likely to be so. Where a corrupt bias has received no effectual restraint or that restraint has been overborne; where men have acquired habits of forgetting God, of indulging the flesh, and loving the world; and these habits have become strong and inveterate, I cannot for a moment doubt, whether such may not be able to give an exact account of the period when some suggestion, some word of power, some awful providence stopt them in their mad career, and turned their feet into the path of peace: but children brought up in the nurture and admonition of the Lord; who have listened to instruction, and put it in practice, may find the principles and tendencies of nature contrary to a life of godliness gradually removed, and opposite principles and tendencies fully established. The triumphs of grace are as evident in cases of this kind as in any other.—Such grow up as calves in the stall; their delight in God, and trust in the Saviour; their love of holiness, and good-will to all men, are evidences to themselves and to others, of a more unquestionable kind than what can possibly arise from the strongest bodily affection, that they are the sons of God and the heirs of Heaven. I believe this to have been precisely the case of that amiable youth of whom I speak. The blessing of God upon the religious education which he had enjoyed, and upon his improvement thereof, effected that great change in his heart and life so essential to his entering into the kingdom of Heaven. Religion, from his infancy, had taken full possession of his mind: never was he known to neglect prayer to God morning or evening: he strictly observed the sabbath; and took pleasure in public worship.—His life, unstained by prevailing vices, was engaging and exemplary. No wonder that he was the darling of his parents, and in favour with all who knew him. He had for many months been in a declining state of health, which excited a peculiar concern for his eternal welfare. He was sensible that he must be renewed and sanctified before he could get to Heaven, without being able to pronounce that this was indeed the case. The christian frame is variable. The comfort of religion, even where it has real possession of the soul, may not always be enjoyed. Was Isaiah overwhelmed at the discovery of the Divine Majesty—"woe is me; I am undone; I

am a man of unclean lips?" Did David pray "create in me a clean heart O God; renew a right spirit within me?"—And the apostle Paul use the utmost caution, diffidently referring himself to the final decision of God without presuming to rest on his own—"With me" (his words are remarkable) "with me it is a very small thing that I should be judged of you, or of man's judgment; yea I judge not mine own self, but he that judgeth me is God?" And can we be surprised, keeping in mind the perplexities with which the most distinguished of God's children have on trying occasions been oppressed, that others whose attainments are by no means so eminent, should enter the valley and shadow of death with a trembling heart and misgiving thoughts?

Sad indeed were the last days of our dear young friend.—By the bursting of a blood vessel, attended with great difficulty in breathing, which rendered it impossible to rest by day or by night, he endured excruciating pain in body, whilst his mind was a prey to gloomy and painful apprehensions. At every interval of ease he was entirely engaged with divine things, receiving with gratitude and advantage great assistance from the conversation and prayers of his worthy pastor. So submissive was he to the will of his Heavenly Father, that the most agonizing pain produced no complaint, nor even the least murmur. The night previously to his departure he enjoyed a refreshing sleep, and began to breathe freely. He awoke in a composed praying frame, continuing in constant prayer for some hours. God did not "hide his face from him, but when he cried unto him he heard." It was the moment of triumph. No longer was he harrassed with perplexity, nor assaulted with temptation. The love of God filled his soul—Death lost his terrors. He was even anxious to be gone, exclaiming "come Lord Jesus, come quickly; I would not remain on earth for ten thousand worlds!"

The tears of his parents drew his attention.—He put one hand on each, and embracing them, said "Do not weep; I cannot weep, I am full of joy, I have no pain.—Is this death? Is this dying? I never felt better in all my life. In a little time I shall see you both again." He took an affectionate leave of his friends who were present, reminding them of their duty; and desired in parting with his little favourite niece, that she should convey his love to his absent sister, and his hope of meeting her in a better world.

After shutting his eyes for a moment, he sprung up, exclaiming "Oh I saw him coming for me, but I have lost sight of him; he will soon return!" In prayer to God, and in his praise, he continued, until being entirely exhausted, he lay down; and, with his eyes fixed on Heaven, and his lips in motion, without the least groan or struggle he went to eternal rest.

This awful, pleasing scene, made impressions on the beholders, which cannot soon be forgotten. Their tears were tears of joy. The presence of God brightened the countenances of the friends of Jesus: controlled the violence of natural affection, and abashed the king of terrors, who fled in dismay foiled even by a stripling opposing him in the name of the Prince of Peace. Heaven appeared to have descended upon earth. All and each were ready to sing the new song—
 "Thou art worthy, for thou wast slain, and has redeemed us by thy blood; out of every kindred, and tongue, and people, and nation."

The different facts which I have now stated, without any disguise or exaggeration, strongly establish some important truths.

Are we not so constituted, that none can get clear of apprehensions that the soul shall survive the dissolution of the body, and exist in a separate state? Of these apprehensions, the most ignorant and the best informed; persons of regular and irregular lives; by whom a separate state is desired, and by whom it is dreaded, cannot entirely divest themselves. They may for a time deride these apprehensions, and in the darkness of vain speculation lose sight of them; but the hour of danger, and the moment of death, spoil their mirth, and convince them to their terror, of a truth which they have anxiously attempted to evade, and to keep out of view. It is impossible they can ever be assured that what is so agreeable to the natural desires of the soul; what has been universally admitted by men of all nations, and in every age, and is confirmed by the whole weight of scripture, is, or can be either false or nugatory.

Few, perhaps none, are able entirely, and at all times, to resist the dread of death. Death is clothed with terrors which discompose, stagger, and overwhelm the most bold and resolute. The law of God arms death with that sting, the poison whereof drinketh up the spirit. The innocent are free from alarm, but none of the sons of Adam are innocent. Fear is

the offspring of guilt; and guilt, in a greater or less degree, is attached to the best on earth. Hezekiah at the approach of death was oppressed, and in great bitterness; and the disciples in jeopardy felt dreadful consternation, calling upon Jesus, "Master, Master, we perish!" Through fear of death, some are all their life-time subject to bondage. The sinfulness of our nature, and the infirmities of which God's own people are conscious, leave them often a prey to uneasy, and even agonizing feelings. These feelings are common, with others, to persons of the strongest minds, and of the most upright conduct: they arise from the imperfection of the human character, and cannot be avoided whilst any degree of imperfection remains. In most instances the first approaches of death are terrible. It is not against flesh and blood we then wrestle, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, we need the whole armour of God that we may be able to withstand, in the evil day. Girded with truth, and defended with righteousness; shod with the preparation of the gospel of peace, and sheltered under the shield of faith; wielding the sword of the spirit, which is the word of God; and praying always with all prayer, the enemy shall not prevail: Omnipotence on our side shall overpower any force, however mighty, however numerous, however artful, which can be brought against us.

There is a time to die, to which we are all appointed. We totter on the brink of the grave, and may any moment fall in. A vast proportion of the human race are cut off in infancy, great numbers in youth, many in manhood, and a few after having reached old age. Numbering our days, let us apply our hearts to wisdom, prepare for the evil day, and for the year when you can expect no pleasure.

To infants no instruction can be given. It may not, however be unreasonable, to bring in view some passages of scripture, from whence parents, mourning the loss of their infant offspring, may derive hope. What means that passage—"The promise is to you and to your children." To Christ, foretold from the beginning, and in the fulness of time accomplishing the work which he had undertaken, "*the promise*," a term often used in the New-Testament, is generally applicable. In him the promises are yea and amen—with him the new covenant has been established; and through him, as the channel, the blessings thereof flow to our guilty race. That he should

be made flesh, and dwell among us ; that he should die, and rise again ; that the Holy Ghost, in consequence of his death and resurrection, should descend and abide with men on earth, surprising them with his gifts, and enriching them with his grace, is "*The promise*" immediately spoken of in the passage which I have now produced. Had not Christ interposed in our behalf, the whole human race, without any exception, root and branch, infant and adult, young and old, had inevitably perished—but his death revives our hope. Were infants incapable of receiving benefit from his death, none of them could be saved. But the thought is equally abhorrent to scripture, as it is to every tender feeling. Christ, the unspeakable gift of God, and the immediate subject of the promise, is the saviour of the child, as well as of the parent. Children have been considered in the covenant of grace, and provision has been made for their renovation and happiness, and they are admitted to baptism, in token of this delightful truth, that the blood of Jesus has efficacy to wash away thier original guilt, and his spirit to renew and sanctify their natures.

What says the Lord by the prophet Jeremiah ? He says, "A voice was heard in Ramah, lamentation and bitter weeping ; Rachael weeping for her children, refused to be comforted for her children, because they were not." Thus saith the Lord—"Refrain thy voice from weeping, and thine eyes from tears ; for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Does God notice and reward the care with which parents watch over their infant charge ? Is death an enemy who has led them captive to a gloomy land ? But is it not here promised that they shall be rescued from the hand of the enemy, and put in possession of that immortality, the inheritance originally intended for Adam and his sons ? In hopes that this promise shall be accomplished, let the afflicted parent refrain her voice from weeping, and her eyes from tears.

When Job recovered his losses, it is particularly marked that all his stock was doubled, but he continued as before to have seven sons and three daughters, of which the Jewish commentators give this account—that his children, although dead, were not lost as his other possessions were, but would in due time be restored to him again.

Assured that infants are thought of in the covenant of grace, and shall escape from the power of death, let not parents mourn as those who have no hope, but without a murmuring word comply with the command of the gracious Redeemer—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

It may be in pity to the human race, that such a proportion are removed in infancy, whereby they are secured against temptation, and escape the multiplied sorrows under which survivors groan. Few and evil are men's days on earth, attended with trouble, and hastening to a period. Is there no hiding-place from the wind, nor covert from the tempest; no rivers of water to refresh the dry ground, nor great rock under whose shadow we may take shelter in a weary land, The work of righteousness, in consequence of his spirit poured upon us from on high, is peace, and the effect of righteousness, is quietness, and assurance for ever. His people dwell in a peaceful habitation, and in sure dwellings, and in quiet resting-places.

That grace, which the scripture unfolds, illustrates, and enforces is the procuring cause of peace on earth and good will towards men, and alone can control our fears, give support in the day of trial, and at last afford a complete triumph over sin and death. The statement in scripture on this subject is perfectly plain, but through the natural darkness and pride of the heart is not discerned; nor will men receive as a favor what they would demand as a reward. The prevalence of such darkness and pride is the leading characteristic of the unregenerate; but upon the regenerate, light breaks forth, and they yield the most entire and cheerful submission to the will of God. This is the precise boundary between the kingdom of Christ, and the kingdom of satan: *Here* a state of nature ends—*There* a state of grace begins.

God entered into engagements with his own son, let the son assume human nature; in that nature let him give obedience to the law which men had transgressed; the offender, through his merit and energy shall be forgiven, shall be renewed, and again put in full possession of that immortality which he had forfeited. The son complied with his engagements, and claims as his reward, that the guilty may be rescued from ruin: his claim is admitted, and all power in heaven and on earth is entrusted with him, that he may carry his kind designs into complete effect. His Gospel is address

sed to all the world, inviting and commanding each of the human race to trust in him for salvation: whenever this invitation and this command is listened unto, and complied with, men are as certain of mercy and of grace as the word and the oath of God can make them.

That a divine power is necessary to incline and to strengthen man to listen to the invitation, and to obey the command on which their safety depends, is not to be denied; but such grace is afforded to men as improved, would issue in their complete recovery, and shall render their final rejection of the gospel altogether inexcusable.—God's spirit in this view is said to strive with the wicked; light is afforded them in different degrees; they are restrained from running all the lengths to which they would otherwise proceed in an evil course—but resisting the strivings of God's spirit; shutting their eyes against the light; and breaking through every restraint; they are given up of God, and left to wander and to perish.

May not the circumstances of the Antediluvians, with whom God's spirit strove for many years; of Herod the King, who was inclined to hear gladly the instructions of John the Baptist, and to do many things in conformity to these instructions; of those Hebrews who received not only the miraculous gifts of the Holy Ghost, but were also so far illuminated, that for a time they took pleasure in the truths of the gospel, and felt their influence on conduct; may not these circumstances be recollected as an illustration of this subject? Notwithstanding the advantages arising from warning and forbearance; from divine influences and grace; from clear light and full conviction, they persevered in an evil course; grew worse and worse; and finally apostatized from the faith. Shall not the grace, which through their perversion and abuse was received in vain, leave them speechless when arraigned before the bar of God?

Meditation and prayer; reading the word, and attending the ordinances of divine appointment, attempts to do well, begun, followed up, and persevered in, mark the path of duty in which alone we can expect the divine blessing, and the communications of grace which are of an effectual and saving nature.—Proceeding in this path, it shines more and more, unto the perfect day; our own demerit and weakness become evident; leading us to ascribe every good disposition, and every good act to the spirit of God, and to place the most firm and entire dependence on the great Redeemer.

The new nature is gradually unfolded in a humble and spiritual, a loving and obedient, a patient and submissive temper: renouncing all merit on our part, and giving to the Redeemer the whole glory of rescuing and of saving an undone criminal from deserved ruin. By whatever means men are brought to rest on Christ for salvation, when this once becomes the cheerful and resolute act, it is attended with peace and with safety.

Hopes derived from our own feelings, or our own exertions; from any affection of body, or any frame of mind; from what we either have done, or can do, shall most assuredly disappoint us; our feelings are variable and our exertions feeble; the affections of the body and the frame of the mind often depend on circumstances which have no immediate connection with religion; or which, at least, cannot evidence its seat in the heart; nothing we have done, or even can do, either merit the favour of God, or are an equivalent for eternal life: Men deceive themselves who depend in whole or in part, on any or on all of these things, to procure acceptance: they build on a foundation of sand; and, to use the Apostle's language, are "fallen from grace." But hopes derived from Christ alone cannot make men ashamed:—His power, his faithfulness, his grace, are ever the same:—He changeth not: great is their consolation who fly to him as their refuge: God is reconciled to them: sin has lost its dominion over them. death has no sting to injure them—nor the grave power to detain them prisoners.—It is Christ's will, that where he is, there they should also be.

Pretensions, however plausible, are much to be suspected which contract the mind and alienate the affections; exciting violent attachment, to this or that separating names whilst love waxeth cold.—Such act as men; and have no evidence to themselves, and give none to the world that they are spiritual. The faith of Christ, unmixed with human infirmity, unites all hearts in the strongest manner; whilst this is not the case, it shews that the best are sanctified in part only: but let Christians go on to perfection, as they advance, the heart will enlarge, and burn with love to all men, especially to the household of faith.

A steady reliance on Christ is what alone can support the dying, and introduce them in triumph to a better world. Men in danger catch at any thing; but they are left in perplexity

and terror until they give all up, and rest on the rock of ages. This may account for the darkness and suspense in which the dying are often held: they enquire after their faith and repentance: this act of obedience, or that, to which they may attach some merit, and in which they may place some confidence: it is the last struggle with the body of sin and death; for however necessary faith, repentance and new obedience be. they are not our saviours; where they do exist, they are given from God, and ought to excite our gratitude; but must not be offered as a price to procure the reward. It is the triumph of grace to bring us off from all dependence on these, to depend on him who loved us and washed us from our sins in his blood: the moment that this is effected, the christian shouts for joy; he stands on firm ground; he is equally sheltered against the accusations of his own mind, or the condemning sentence of the broken law. Great is his confidence: —“ If God be for us, who can be against us? He that spared
 “ not his own son, but delivered him up for us all, how, shall
 “ he not with him also freely give us all things? Who shall
 “ la: any thing to the charge of God’s elect? It is God that
 “ justifieth. Who is he that condemneth? It is Christ that
 “ died, yea, rather that is risen again, who is even at the
 “ right hand of God, who also maketh intercession for us.
 “ Who shall separate us from the love of Christ? Shall tri-
 “ bulation, or distress, or persecution, or famine, or naked-
 “ ness, or peril, or sword? As it is written, ‘ For thy sake
 “ we are killed all the day long; we are accounted as sheep
 “ for the slaughter.’—Nay, in all these things we are more
 “ than conquerors, through him that loved us. For I am
 “ persuaded, that neither death, nor life, nor angels, nor prin-
 “ cipalities, nor powers, nor things present, nor things to
 “ come, nor height, nor depth, any other creature, shall be
 “ able to separate us from the love of God which is in Christ.
 “ Jesus our Lord.”

THE WEATHER

UNTIL the beginning of January, was uncommonly mild and pleasant, since then, now five weeks, an extreme cold has been experienced, which must long be remembered from the effects; in some instances the effects have been fatal; in many instances the cry for bread and fuel has been loud: whilst those who are sheltered from the stormy blast, and have abundance have been excited to warm the naked, to feed the hungry, and to minister to the sick.

Individuals have done much, but societies uniting their efforts have done more: their exertions ought not to be concealed. The example may teach others; it is light which put under a bushel is lost; but which put on a candlestick illuminates a benighted world.

The object of the individual, or of individuals united in societies, is the same; the good deeds of the one may be presented to the eye; and the good deeds of the other may reach the ear; if good be done, I rejoice; one does good one way, another, in a different way; I am willing to give each all the credit they may claim; and to speak of *them* with respect and honour, from the assurance, that a good deed dying tongueless kills a thousand.

We have seen the sad effects of cold in a letter from Greensburg, Pennsylvania, dated January 26, 1817. "On Monday evening last, James Black, stage driver, while driving the mail stage south west of this place, on the road to Pittsburg, was frozen to death and fell from his seat. This distressing event took place about day break, and the horses going on correctly as usual, he was not missed by the passengers in the stage until they had proceeded two and half miles from the spot where he fell, nor until they were hailed by a person who had discovered the dead body, and followed them with the information."

It is equally melancholy to relate, that a lady of respectable family and connections in this neighbourhood, in a fit of insanity, unknown to her friends, had left her bed, on one

of the severest nights during this season, and before her escape was known had suffered so much by the cold, that she soon expired.

Many in town were pining through exposure and want, and must have perished had not seasonable aid been afforded.

The more immediate organs of relief are the overseers of the poor, but many cases must of necessity be concealed from them; these have claimed the notice of two societies, which consisting of females, can more feelingly sympathize with the afflicted and more effectually administer to their relief.

The female Episcopal Benevolent Society have administered to the *temporal* and *spiritual* wants of many. They have purchased and delivered wood, blankets and provisions. They have nursed the sick, procured for them medicine, and read to them the scripture, doing what was in their power to promote their comfort. Their works praise them, and they may expect a reward.

The Female Onesimus Society, originated in the Presbyterian church, at a moment when the religious feeling among our young females was strongly excited, and had no view at first but to cherish and direct these feelings, by reading the scripture, and celebrating the praises of redeeming love: but out of this arose a desire to be useful to others, in a manner most in their power, by making garments for the naked, no sooner was the suggestion made than it was carried into effect. They applied to their friends for money to procure materials, the application put a considerable fund into their hands, whereby they have been enabled to make three hundred garments. Their funds were exhausted, but much was yet to be done, they thought of a Charity-Sermon, and requested Mr. *Elias Harrison* for this purpose, who readily complied. Thus their labours have been continued, a sum beyond what they had any reason to expect being afforded. A copy of the sermon is here given, as a memorial of the labours of the society; and of the estimation in which these labours are held by the church and the community at large.

PHILEMON, VERSE 10, MIDDLE CLAUSE.

"ONESIMUS."

BRETHREN,

How inestimably valuable is the gospel of Christ! How consoling its doctrines, how lovely, how benevolent its precepts! Scrutinize the volumes of antiquity—penetrate the repositories of science, in every age—and collect into one mass, the combined wisdom of the world and to what does it all amount? Not a single ray of comfort does it impart to the desponding bosom—not a tear does it dry from the eye of the afflicted. The troubled billows of life continue to roll on without a remedy—the silent habitations of the dead, are still dark, cheerless, and uninviting.

Unenlightened by the illuminating influence of the gospel of Christ, the most stupendous human talents, have not unfrequently proved to the world, a conspicuous, a tremendous curse. What was a Plato, a Socrates, a Cicero, or a Seneca, compared with the unlettered fishermen of Galilee—the apostles of our Redeemer? What, but as the faint glimmerings of the glow-worm, to the glittering effulgence of the noon-day sun. I am unwilling to affirm that they died, as the brute dieth; but I mean little more when I say that they lived, and died like great heathen philosophers. Their exalted talents could never make the current of life flow uniformly even; their profound research, could never make death, less than the king of terrors;—and their philosophical speculations could never make the grave, other than a cheerless, gloomy, mansion. All beyond it, was still a land of darkness—an extended field of uncertainty and doubt.

And what were the moral precepts which they inculcated? Multitudinous in number—contradictory in sentiment—and often destructive and pernicious in practice. The diminutive concerns of ordinary life were thought too low to receive a passing glance from the soaring speculations of these heathen wonders. Like comets they rose, and sparkled, and glitter-

ed and excited the wondering gaze of an astonished world, for a season, and then like them they went away, without leaving much salutary influence behind. In them, the offending criminal, seldom found, a pardoning friend—in their moral precepts, the wretched poor seldom an advocate, seldom an accent of tenderness, or commiseration. And why was this? Because the day spring from on high, had never yet visited them:—the star of Jacob had not yet begun its revolution in their cheerless, moral hemisphere:—the Babe of Bethlehem had not yet commissioned his messengers of mercy.

Reverse the scene, contemplate for a moment the religion of Jesus. What are its doctrines, what its precepts? Peace on earth, and good will to man, is inscribed in effect on almost every page. How sweet how tender are its messages, to the heavy laden, heart broken sinner! Come unto me, are its cheering invitations, and I will give you rest. No sooner are its precious truths properly relished, and applied, than the trembling bosom ceases to throb with anxiety for the future—the cheek of the afflicted is no longer moistened with the tear of sorrow. Here no jarring sentiments—no contradictory principles, no pernicious doctrines, harrass the enquiring mind, or keep it suspended in painful uncertainty. All is uniform, harmonious, and instructive; dissipating the obscurities of the passed, and lightening up the prospects yet to come. To civilize, and enlighten, to soften the rough and fiercer passions of the soul—calm the angry tumult of the mind—smooth the pillow of distress, give fortitude, and resignation in the hour of danger, and of death, and to unfold to lost man the blessed prospects of a glorious immortality, are the wonderful offices it is destined to perform, and the happy effects which it invariably produces.

But whatever duties the precepts of the gospel is found to inculcate, its willing disciples, joyfully execute. To do good to our fellow creatures, to comfort the afflicted, and to pardon the penitent and returning offender, were duties, which our blessed Saviour, his apostles, and the primitive fathers frequently enjoined, and in the performance of which they themselves were illustrious examples. An instance of this, is exhibited in the conduct of the writer of this epistle, towards the person designated in the text. Wherever a fair opportunity of doing good presented itself to the Apostle Paul, the uniform, active benevolence, of his ardent soul, would never

let him rest till it was done. Thus it was, in the case before us. The person under consideration had been a servant to Philemon. But having robbed his master, as it has been supposed, to a considerable amount, in order to escape the stroke of vindictive justice which awaited him where he was, he had fled to Rome, that he might hide himself among the numberless multitudes of that crowded metropolis. But even here he could not rest. Taught, as he doubtless had been, by his pious master, in the principles of the religion of Jesus, he knew, that though it might be easy for him to escape the vigilance of men, yet, that he was at the same time, under the notice and inspection of the Omniscient God. From his all-seeing eye, he dare not hope to escape. Harrowed up, and tormented with the insupportable stings of a guilty conscience the trembling culprit directs his hesitating steps to the prison of his masters friend—the Apostle of the Gentiles. How highly interesting must have been the interview! Paul was a prisoner—the guilty servant of his beloved Philemon was before him. What should he do? seize him, as a culprit, and send him back to receive the punishment due to his offences? No, brethren; the heart of the Apostle yearned over him. He beheld him trembling, destitute, without a friend; and at the same time, bending beneath the burthen of conscious guilt. He pities him. Improving the favorable opportunity, this prisoner of Christ, probes him to the bottom—makes him still more sensible of the enormity of his offences; and then, smarting under his wounds, directs him to the blood of the Redeemer. Here the wretched sufferer finds a healing balm, for all his wounds. Released from the heavy burden, which had long been pressing on his heart, his countenance again assumes the smile of serenity and peace. And immediately from being a wandering fugitive from justice, he becomes, the faithful companion, the affectionate friend, the constant attendant, and the unwearied comforter of his beloved father in the Lord.

But he must return to his master. Conscious, that he had done wrong, and knowing that his master was actuated by those blessed precepts of christian benevolence, which enjoins pardon to the penitent, even though he should have offended seventy and seven times; he longs to return to throw himself at his feet, and to receive sweet accents of pardon, the benediction of one whom he had injured. To prepare him for this greatest of earthly blessings, the Apostle Paul, (to whom he

had now become dear, by ties of the tenderest as well as the strongest kind) writes and sends with him that short epistle, of which the text constitutes a part. He goes, and is received. Not indeed as a servant; but as an affectionate christian brother. How dark, brethren, and how mysterious are the ways of providence! How inscrutable the councils of Omnipotence. Who could have imagined, that this man who was once endeavoring to escape observation in the crowded streets of the mistress of the world, was destined, at no distant period, to shine as a star of the first magnitude? And yet, if we may believe the early writers of the christian church, (and we have no reason to disbelieve them,) he was soon after, not only an eminent bishop but a triumphant martyr to the glorious cause of his adored Saviour. His name was Onesimus.

Names brethren, though often arbitrary sounds, introduced by the consent of mankind, for mutual convenience, in order to distinguish one person, or object from another, are still however, not unfrequently, full of meaning. This was particularly the case, among the polished inhabitants of Greece. There scarcely an individual received a name, that was not expressive of some peculiar quality, which, either the individual then possessed, or which it was hoped he ultimately would possess. This was the case with the name of the person under consideration. Onesimus slightly varied, to make it suit the idiom of the English language—in the original signifies useful; how aptly it was applied in the present instance, you will all of you, after what has been said, be able to form a pretty tolerable estimate.

Having, now, introduced the occasion, and explained the meaning of the text; we shall proceed to deduce from it those observations which it may naturally suggest: and then apply the subject to the particular object contemplated by the discourse.

Brethren, to be useful in the world, is one of the objects, and when extensively considered, perhaps the only one, to which we were destined by the Author of our being, in placing us in it. But when I say it was perhaps the only one, I expect not to be misunderstood. The great end of our existence, and that which ought ever to be the actuating principle of our conduct in life, is the glory of Him by whom we were created, and to whose munificence, we are constantly indebted for every blessing we enjoy. Considered in this point of

view the text assumes an importance far beyond any thing which you have probably been accustomed to ascribe to it. It is however no more than what legitimately belongs to it: and therefore demands your serious attention. Look at the law of God, that perfect transcript of his own moral excellence? And to what does it amount? Summed up in the language of one who spake as never man spake, (and who was a much more competent judge of this matter than all the self styled philosophers of the world :) it is this, love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; and thy neighbor as thy self. When therefore I speak of being useful, as one of the grand objects of our existence; I wish to be understood in this extended sense. It is not that narrow, contracted, worldly, selfish utility, which confines its views and operations, to the little circle of our connexions, or to the still more narrow boundary of self, that I would recommend to your attention. No, verily, brethren; usefulness of this description, has not unfrequently been the cause of more mischief to the world in half an age, than could in many others, be repaired. It is this selfish spirit, given scope, which lights the flame of civil discord—makes the angry nations rush together, on mutual destruction—and which is doubtless daily sending crowded multitudes to the damnation of hell.

That man, who ever expects to be extensively useful in this life, in the restricted sense of the word, must be actuated by principles far different from these. He must be so on gospel principles. In one word he must be a pious christian, filled with supreme love to his heavenly Father—with equal love to his neighbour, as himself. A peculiar advantage which the religion of the despised Jesus possesses over every other, is, that its principles are no sooner rooted in the heart, than they uniformly impel to actions dignified, noble, rational, and benevolent. In them, are comprehended, every thing that can add to a nations peace—every thing that can conduce to an individual happiness. That society where they are prevalent will ever exhibit a spectacle of benevolence and affection:—that individual who possesses them, will ever welcome you with a smile. Here the wandering stranger, finds a home—the wretched sufferer, a consoling friend—the distressed poor, a willing advocate.

Surely then brethren, if this be fact, (and that it is not fancy, I appeal to the word of God—to the uniform experience of ages, to your own experience as well as observation) if

these things are so, it evidently becomes your duty to extend to it your patronage, your smiles, and your encouragement wherever it may, appear. This should be done not only to individuals, but to every association, founded upon this solid basis, and which professes to be regulated by its pious and benevolent principles. And it is the cause of such an institution brethren, that I am this morning occupying this sacred desk to plead before you. And I thank my God, that I am not addressing a people whose hearts are rankling with enmity against every thing that bears the name of Jesus, or whose bosoms are steeled to the piercing cries of the wretched poor. I thank God, that I am addressing a congregation, who are not only disposed to listen with attention, but to sympathize, to feel, to act.

You have already had many calls upon your benevolence, and were it not for the assurance that another was still necessary—that the cause in which I am at present engaged was a good cause, that it was imperiously demanded by the dreadful situation of many among you, and that it was sanctioned too, by the word of God; after what you have already done, I should really blush to make it. But when the judgments of God are abroad in the earth—when the hurricane or tempest, the pestilence, or famine, are carrying havoc and desolation, misery and want, into the habitations of those who were once crowned with abundance, and rejoicing in the smiles of quietude and peace; it becomes the imperious duty of those, who are beholding at a distance, the raging of the elements, not only to feel for their suffering fellow mortals, it also becomes them to act: and to act too with effect. Such a scene brethren is now witnessed among us. Added to the unusual inclemency of the season, and the general want of business among the lower orders of society; Almighty God, during the passed year, as a punishment to our polluted world has been sweeping down the fruits of the earth with the besom of destruction, so that many who were once, if not in a state of affluence, yet blessed with a competency of this world's goods, may now be seen, strolling the streets, pale with disease—emaciated with hunger; shivering in the winter's blast and with faltering accents, imploring the charity of their more favored neighbors.

To relieve, in some degree these multiplied calamities, these penetrating woes, which one would be induced to suppose were sufficient to melt a heart of adamant; a society has been formed: not like those transitory associations, esta-

blished for the promotion of sensual pleasure, without being designed for any valuable purpose. No brethren; constituted of the fairest as well as the most interesting portion of God's creation—the younger females of your community; its object is noble and benevolent—its action interesting, and lovely. Its name, I need hardly tell you, is the same as that which I have taken for my text: and from its name it will be easy for you to deduce its object,—*useful*: useful to themselves, and useful to others.

The spirit of the living God moved upon them. Being made sensible that like, the servant of Philemon, they had robbed their master—robbed God, of much of that precious time which he had given them for valuable purposes, and that to escape his observation they had run far away from him; being made sensible of this, by that same spirit which wrought upon the heart of Onesimus of old, they were like him solicitous to return; and uniting on some common principles to be useful to themselves and useful to others.

But whence were these principles to be deduced? Not from the boasted speculations of the Heathen philosophers, or from the more subtle metaphysics of modern infidels: no, brethren they are only to be found, in this book of God. This was consulted—this was chosen. Happy selection! Blessed choice! It was this, that altered the views of the servant of Philemon—this, that made him glitter in the church as a star of superior lustre:—this, that made him a triumphant martyr to the cause of his Redeemer: and it is upon this circumstance, my young friends, of your being guided by its sacred principles, that I am resting all my hopes, not only of your being extensively useful, but of the very existence of your institution. It is the very foundation of your society—let this be removed, and the superstructure which you have built upon it will sooner or later, crumble into ruins. I entreat you, therefore, as you value your institution—as you value the important, the benevolent objects it embraces, never to let go from you this precious treasure—this book of God. Cling to it, as your last resource—your best your only hope and you cannot fail of obtaining the object which you have in contemplation.

Christian brethren, do you consider it a duty to read the word of God—to meditate upon its precious truths—to chaunt the anthem of praise to your Redeemer, to meet frequently to converse on these subjects, which are full of everlasting interest! I know you do. And have you never felt your hearts melting within you, and the fire of divine love beginning to

kindle in your bosoms, while thus engaged? And do you not conceive it your duty to approve with your smiles and your benediction, a disposition of this description, wherever it may appear? Bless, then, with your encouragement, that institution, whose cause I am now pleading before you: for this is one of its principal objects.

Parents, when you look around upon that interesting group of flourishing immortals, which compose your domestic circle—those lovely children of your affection, do you not frequently feel your bosoms throbbing with painful anxiety for their future destiny? Is it not the ardent desire of your souls, your constant prayer to God, that they should grow, lovely as the tree by the rivers of water, which bringeth forth its fruit in its season, and whose leaf withers not?—that they cultivate among the endearing circle of their companions in early life the heavenly spirit of tenderness, benevolence, and affection—that spirit of love to one another, of industry, and of active humanity, which shall prepare them to go forth on the busy, tumultuous theatre, of active life, with usefulness and credit to themselves, and at the same time with much comfort and consolation to you? Yes, parents, if your hearts are not steeled to the calls of nature, I know that these feelings and these desires, are frequently passing in crowded succession through your agitated bosoms. Give then your countenance, your assistance, to an institution, which embrace this too, as one of its important objects.—This lovely spirit, which I pray God, they may not only ever cultivate, but for ever practice.

But even this is not all. No brethren, one other object still remains. One, if not more important, certainly in the present state of things, much more interesting. It is to relieve the urgent necessities of the suffering poor:—to gladden by their munificence the vale of poverty and woe. To affect this godlike purpose, they have hovered around like the angel of mercy,—they have penetrated the cheerless abodes of the wretched. They have made themselves acquainted with misery, and want, and woe. They have witnessed scenes, which were sufficient to make the hardy spirit of the masculine to sink within him:—scenes in the delineation of which I find my powers of description utterly fail me. Go with these messengers of mercy—enter with them the comfortless habitations of the indigent—habitations which are unable to defend them from the chill blasts of the winters tempest which is howling around their

dwellings. Behold the wretched mother stretched perhaps on a bed of straw—pale with hunger and shivering in the breeze—listen to the heart rending cries of her half famished freezing offspring:—do this, and your feelings will tell you more forcibly than I am able to do, how inadequate language is, to pourtray the miseries to which many of our fellow beings are subjected.

Brethren, I am not dealing to you in fancy. Did I suppose for a single moment, that I was placing before you a picture, which has no existence, but in the colourings of an ardent fancy. I should certainly hold my peace. But I have no such expectation,—no such belief. It is my firm conviction, my deliberate opinion, that much of the misery which exists around us has never yet been brought to light: that many are suffered to pine and want, and perhaps die, for want of some angel hand to minister to their necessities. The society which has this day been brought to your notice, has already done much: much to merit the gratitude, not only of the individuals benefitted, but of the community at large. They have taken the heavy burthen of searching the abodes of wretchedness, and of clothing the naked, on themselves. And they have discharged their duty faithfully.

With the proceeds of your former bounty, added to their own, they have with their own hands made more than three hundred and sixty garments. With these many individuals have been clothed, who must otherwise have suffered, perhaps perished by the inclemency of the season. Besides these, some have been supplied with the precious word of life. This is being useful on Gospel principles. Were it necessary to adduce proof of what I have asserted, it would be easy for me to appeal to facts. Yonder are many of the individuals, whose present appearance can testify that I have not exaggerated in my statement. With these facts before you brethren, you may rest assured that your bounty has not been misapplied. And while they continue to hold the word of God in their hands as the ruling principle of their actions, you have a sure pledge that it never will.

My dear young friends, it is far from my purpose on the present occasion to flatter, or to elevate you in your own estimation, by recounting what you have done. Standing as I now do in the presence of the Searcher of hearts, before whom I must give an account of this day's service, it would ill become me to degrade the sacred desk by descending to the

low arts of flattery. No, I must tell you plainly, there is a weight of responsibility resting upon you which might almost make the shoulders of angels bend. To you it belongs to see that the poor and the needy suffer not. The eyes of the public are upon you, they expect much, they demand much of you. Disappoint not their expectations—shew by your conduct, that you are fully equal to the arduous task you have undertaken. Let not difficulties affright—let not scenes of misery and distress deter you from your duty. Go on in your labours of love; and may the God of everlasting peace and mercy be ever with you, and for ever bless you.

But brethren, without your aid they can go no farther. Their funds are already exhausted. Though much has been done much yet remains to be done. The cry of the needy is still loud and pressing—the chill blasts of winter are still howling around their dreary habitations. Mothers are still weeping for their children—children are still shivering in the icy breeze. Something must be done. The cries of the helpless sufferers continually sigh upon the breeze and linger on the ear. They grow louder and louder—they pierce the heavens,—they penetrate the sanctuary of the living God—they demand of you brethren to come and help them. And what shall I tell them? I know you have already done much, much I trust, which is already noted down on the records of eternity. And are your tender mercies all exhausted? Have you not a single tear yet to shed over the wants of suffering humanity; a small pittance yet to bestow? And must I go back to them with this chilling message? Tell them that the sources of their comfort are dried up, that there is no more for them to expect? Must I tell the wretched mother, whose countenance, is already beginning to brighten with a gleam of hope, to go back into her comfortless hovel, to take back with her, her shivering offspring; and suffer, and pine, and die; for there is no more help for them? No brethren, I cannot, I dare not go back with this cheerless, this freezing message. And your countenances tell me that I shall not.

I have discharged my duty. Remember the eyes of God are upon you. His ministering Angels are in this assembly. Hovering around they mark your charity and carry the amount to the courts of Heaven. Let it be such, as not to make you blush, when you come, in the presence of an assembled universe, to stand before its tremendous bar. And may God of his infinite mercy add his blessing for Christ's sake. *Amen.*

REVIVALS OF RELIGION,

ARE frequent and of great interest; the Visitant delights to state the account thereof, that we may be sensible of the power of God over the heart, and may anxiously seek to become its subjects.

Extract of a Letter from Princeton, dated 27th February, 1817.

WITH regard to the revival in Newark, it is not in my power to give you many particulars, though we receive intelligence from there almost daily. The work commenced about five or six weeks ago, and has been extending with great rapidity, through every part of the town. I suppose, from the best intelligence which I have acquired, that there are from five to six hundred in the different classes of conviction, alarm, comfort and joy in believng. It is principally in *Dr. Richards'* congregation, though not entirely. In Elizabethtown a similar work commenced about three weeks ago, and has since become very powerful, and I believe extended pretty much through the town. It began in a school of young ladies, twenty of whom were seized with the most pungent convictions, in one night. Several of our students have been to both these places, and a letter has lately been received from Newark, containing a most affecting demand on the seminary for several more.

FROM THE CHRISTIAN HERALD.

FROM a letter written to a Christian friend in this city, it appears that a great work of divine grace is manifest in the town of Charlotte, in Vermont. Many of all ages and both sexes are anxiously inquiring the way to Zion, with their faces thitherward. The work is peculiarly remarkable among children. In a school in that place the female teacher one afternoon discovered an unusual solemnity on the countenances of many of the children, gradually increased and spread throughout the whole school, to such a degree, that before it was dismissed, nearly every one was found bathed in tears, and exclaiming—"what shall we do to be saved."

Such incidents may be ascribed to other causes than real religion, and can doubtless be sometimes explained as the effects of mere human sympathy. But when they are followed by abiding concern for the attainment of the one thing needful. (as it is hoped is the case in many of the youth above mentioned) and when the peaceable fruits of righteousness are uniformly displayed in the future conduct and conversation, let us not be readily disposed to disregard the hand of the Almighty Agent, on account of the smallness of the subjects on which he operates, or the simplicity of the means which he is pleased to use to effect his gracious ends. Let us rather be inclined to adore the sovereign wisdom and goodness of the Spirit of grace who worketh in the hearts of the children of men both to will and to do of his good pleasure, and who hath declared that out of the mouth of babes and sucklings he perfects praise.

*Extract of a Letter written at Jay, Essex County,
New-York, August 6th, 1816.*

"DEAR BROTHER.... Agreeably to your request, we give you a sketch of the recent work of God in this place.—In November last, the travelling pains of Zion were discoverable in the fervent prayers of Christians and the groanings of the churches. When the evenings were of suitable length, conferences were instituted, houses of worship were filled, and people became exceedingly solemn. In December last, the

Lord displayed his power and grace by dispelling the darkness and breaking the chains of sin, bringing blind and captive sinners into the light and liberty of the Gospel. New converts from the age of eight to eighty were then found flocking in from every quarter, backsliders returning and sinners anxiously inquiring "what shall we do to be saved?" Indeed my brother, that was not only a very solemn time, but to the disciples of our blessed Redeemer a day of gladness and exceeding great joy.

The work progressed through the winter. It was not confined to the contracted limits of a single town, county or state. New-York, N. Hampshire, Vermont, Massachusetts, and Connecticut were blessed with its happy influence. The Lord reigneth let the earth rejoice.

From the first of December to the first of June, seventy nine were added to this church, a number to the Congregational, and a number to the Methodist church in this township. The small Baptist church at Northwest Bay have had an addition, in the above mentioned time, of seventy members, and considerable numbers have been added to all the churches throughout this. There is a great work of divine grace progressing northward of Plattsburg and Chazy, where a new church is about to be constituted. Thus my brother, the Lord is riding forth triumphantly conquering, and to conquer,

DEVOTION

SUITED TO SACRAMENTAL OCCASIONS.

LORD, to whom if not to thee, shall the wretched fly for succour? To whom if not to thee, shall the tried heart, tried to the uttermost, pour out its sorrows. To thee who canst enable me to triumph over the weakness of nature, when harassed by cares, I shrink from the thorny path, thou hast ordained I should tread. To thee, who canst dart a ray of heavenly benignity through the gloom which envelops me, and display by its bright radiance, the blissful, if distant, views of christian hope. —O my God! Support thy weak creature through these trials, sooth her with these hopes. When recollection is a pang, and each passing hour a repetition of suffering, when the prospects of life are darkened, and temptation under the garb of tenderness and virtue would lead to sorrow, then fortify, O Saviour of men! the heart which is raised to thee for support, and animate it with those hopes, over which neither life nor death can draw a veil.

I believe in the great Almighty Ruler of the universe, and his unerring providence which governs, protects, and supports, with wisdom unfathomable, the system his power has created;—I believe that this frail body which now, in suffering, acts its little part on this earthly scene, shall be resigned to corruption, but that again united to the vital spark it is destined to an existence through the countless ages of eternity. I believe too, through the mercy of the Omnipotent Sovereign, and the example and mediation of a blessed Saviour, this existence may be as blissful as it is never ending.

May life and immortality then be mine! May happiness, ever-during, unchangeable, and inconceivably glorious, be the portion of a spirit whose powers are lost in the immensity of the idea, and whose now-confined faculties cannot explore the design of the next moment!

Father of mercies! what privileges hast thou allotted to thy creatures! Yet alas, from their weak bosoms instead of the

increase of gratitude; too often do the murmurs of impatience arise: and the sighs of discontent; for the mild breathings of praise.

Ye sorrows, under which my panting heart now mourns;—ye trials, which call forth the tenderest feelings of nature, and awaken her most poignant regrets;—ye evils, which have embittered the morn of life, and hang in threatening gloom over its early decline; what are ye when compared with this blessed issue, that I should waste a pang upon you through your slow progression to the tomb? In that inevitable period, will it throw a shade on the transporting prospects of immortal bliss, to look back on a comparative moment of suffering? Will it lessen the rapturous hope of a re-union with the object of my fondest affections, to recollect that but few of the fleeting moments of sad mortality were spent together? Ye sorrows, ye trials, ye evils of life, then will your stings have no power; and, blessed permission of unbounded goodness! —“All tears shall be wiped from all eyes,” and the sufferers of the earth, unite in gladness and joy to hail the eternal source of purity and bliss!

Be with thy creature, O Lord, I beseech thee, on the approaching solemn occasion, when by public profession of her faith in thee, she takes upon herself those promises which at her baptism united her to thy holy church. Strengthen her faith, enrich her with thy grace, and O enable her to see clearly the doctrines of salvation, on which that faith is grounded; that so under thy blessing the religion of her education, may be the religion of her choice. O my God! may no lightness of heart, no caprice of fancy, no sheltering in ceremonies without the vital power of holiness, influence her determination. And O may that clearness of belief which thou only canst give, dissipate the darkness which sometimes beclouds her researches, and may a ray of thy divine influence, O Saviour! guide her to thee, to thy gospel, to thy mercy, to thy grace, and lead her through these, to life everlasting!

I presume, O my God! I presume to enter into covenant with thee, on this day, when in the eyes of thine all-seeing Majesty, I make public profession of my faith in thy word. Under an humble consciousness of my own unworthiness, I supplicate thy grace to preserve me from error; I supplicate thy love to uphold me through all trials;—I supplicate thy mercy to pardon all past frailties, all future wanderings from the light of thy truth. O may I never lose that small hold which I now have upon thee, and by which thou hast drawn me to seek thy face in righteousness; but may my weak faith be made strong in the renewed visitations of thy love; and may I ever be attentive to that still small voice of peace, which teacheth the listener the law of eternal life. O may that beam of heavenly light which has dawned upon my mind increase in radiance, till from the brightness of its rising the mists of uncertainty and doubt shall vanish, and the clouds of unbelief shall flee away!

Preserve me, O God, I beseech thee, preserve me in the hour of weakness—through repeated trials thou hast upheld me; O continue thy support; for without it I should sink into the blackness of despair. Save me from the murmurs of impatience; save me from the presumption of complaint; save me from that despondency and weakness which sometimes overhang my hopes, and threaten to crush them into the abyss of darkness and doubt. O enable me to overlook all trials, to cast off all entanglements of this world, and keep my eye single to HIM, who trod the wine-press alone, and with his own power accomplished salvation for his people!

DOMESTIC.

DESTITUTE REGIONS.

[A paper has recently been read before the Religious Historical Society in Philadelphia, by the Rev. James K. Wilson, in which a brief account is given of the state of religion and morals among the mountaineers in the western parts of Pennsylvania and Virginia. The following extracts from this document, exhibit a state of society which calls loudly for increased Missionary exertions.]

THE belief in witchcraft is almost universal both among the Germans and Irish. They are remarkably superstitious. In the neighbourhood of Bedford, a tenant in order to prevent his landlord from renting to another the farm on which he lived, set afloat a rumor that the house was haunted. The tale was generally believed. Great numbers of people collected to hear the Ghost speak, and witness its exploits. Many tricks were played off on the multitude, clumsy indeed, but effectual for several weeks. To such extent did it spread, that the county officers interfered, and had a prosecution entered against the person who had been the means of producing this extraordinary excitement. Charms and incantations are very commonly employed for the cure of diseases, and to prevent or repel numerous dangers.

There are very few schools established for the education of children, and those which exist have been wretchedly organized and badly conducted. The compensation offered to teachers is so small that no good and competent masters can be procured. There are extensive districts containing a numerous and increasing population, in which there neither is, nor ever has been any kind of school. Multitudes of parents can neither read nor write. Indeed I have sometimes thought that in several counties, more than one half of the adults are unable to read. In many situations it would be nearly impossible at present to apply a suitable remedy for this evil. A neighbourhood often times does not contain as many inhabitants as would support a tutor. Families are sometimes

planted along narrow valleys, at such distances from each other, that a school could not be formed. Both of these impediments will be removed by time.—Those settlements, however, that are incapable of supporting a teacher are comparatively few, and embrace but a small part of the population. The greatest difficulty that presents itself is the unwillingness of those who are able to pay liberally for educating their children. I scarcely know of any plan, by which this evil can be surmounted, but by the interference of the State government. Compell them to pay for the support of teachers by a tax, and they will send their children to school. Those who have never been in the mountains can scarcely form any tolerable conception of the wretched state of the inhabitants in relation to learning. *I am persuaded there are thousands of people who never saw the Bible, nor any other book.* While they are increasing in wealth, while their farms are extensive, their orchards large, and in good order; while their houses in many instances are of brick, and their barns of stone, their moral state is growing worse.

The congressional district composed of Bedford, Somerset and Cambria counties, probably now embracing 40,000 inhabitants, has but one fixed pastor, a Mr. G——, of the German Calvinist church. Without doubt there are many thousands of people in this district who never heard a sermon.

I had in my family as a hired servant, a girl about 14 years of age. She was of Irish ancestry, and possessed as much natural understanding as girls of her age usually do, in things with which they are acquainted. I could not discover that she knew whether there was one God, or twenty Gods, or no God at all. To give this girl a knowledge of the christian system, such as those of her age should possess, would require many years—From all the knowledge which I have acquired of these people I think her a fair specimen of children of her age, in the mountains. A few Methodist and Baptist preachers, occasionally travel, and preach to these unfortunate human beings. But the members attached to those Societies are few indeed, and those few very poorly instructed.

The following anecdote is related by Mr. Wilson, to illustrate the indifference to religion which the new settlers acquire after a few years residence.

“A pious Irish mechanic travelling westward a few years ago, was invited by a person of his craft to unite with him in his establishment. The traveller, among other inquiries,

asked if there was any opportunity of hearing the gospel preached in that region. He answered in the negative. He said he had always been accustomed to enjoy the ordinances of the church in his native country, and he should think his situation most unhappy without that privilege, wherever he settled. "O!" said the mechanic's wife, "so did we, sir, when we first settled in the mountains. But we soon got used to it; and now we think nothing of it at all." This was perhaps a fair specimen of a great majority of the settlers who had been religiously educated."

While the situation of this people precluded them from the means of improvement, it also preserved them from many of the vices which prevail to the eastward and in a crowded population. Their wants compelled them to be industrious. The fine elastic atmosphere of the mountains, and the purity of the water which they drank, added to the simplicity of their mode of living, imparted a remarkably healthful tone to their physical constitution. The exercise, which the labours of the farm and the pleasures of the chase produced, happily developed all the physical powers of their constitution, and rendered them capable of enduring privations to an uncommon degree. The mountaineers are certainly the largest and stoutest men in the United States. The volunteers and regulars raised in the mountains during the late war, were larger than any other of the United States' troops. It was the mountaineers, with those rifles that had been employed, against the deer and the bear, who did such terrible execution at the battle of New-Orleans. They possess all the bodily force, all the muscular vigor of the North American Savage, without his dullness and indolence.

DIED—On the 16th of March, 1817, MR. PETER M. GREGORY, in the 20th year of his age, he attended worship on the 9th of March both parts of the day, at the Presbyterian church; on the 17th he became an inhabitant of another world. Never was there a more amiable or promising youth; It was necessary only to know, in order to love him. He has left a very bad, and is gone to a very good world. The improvement of this, and of similar events, may be seen in the introductory observations to this number.

**AN INGENUOUS EXPEDIENT ADOPTED BY A TEACHER TO
CURE IDLENESS.**

HAVING lately met with two instances of sloth, I resolved to show my displeasure in such a way as might afford hopes of a speedy and effectual reformation. I had some time before given directions to my gardner to part off a small piece of ground, and to leave it totally without culture. As a natural consequence it was soon covered with weeds. One day I conducted my boys thither, and in their presence I singled out the two delinquents, and commanded them to put on a cap which had in its front the following incription. "Idleness will cover a man with rags." I then ordered them to walk about among the weeds for one hour in the view of the whole school; this punishment produced the desired effect:—The boys were reclaimed and are now among the most diligent of my pupils, reaping the reward of their subsequent assiduity; and I have never since had occasion to recur to a similar procedure. The place is named "Sluggard's corner." I have preserved it for the sole benefit of the rising generation; and all that I require will be a certificate from the parent or tutor of any youth, stating the bearer to be an idle boy, which will secure him a place in the "sluggard's corner," until he is reclaimed; and I will venture to express a hope, that even in the most obstinate cases, this will be effected in the space of two or three days.

FROM A LATE LONDON PAPER.

ON reading the works of the Rev. R. Cecil, late minister of St. John's Chapel, Bedford-Row, we met with an interesting piece of poetry, combining strong Christian feeling with powerful imagination; and as the volumes are likely only to fall into particular hands, we cannot forbear the pleasure of extracting most of the verses. Mr. Cecil wrote the verses and gave them to his wife, with a view to divert her sorrow and soothe her mind, on a child, only one month old, being removed at day-break, and whose countenance in death was most heavenly. The following are the verses:

“ Let me go ; for the day breaketh.”

Cease here longer to detain me,
 Fondest mother drown'd in wo ;
 Now thy kind caresses pain me:
 Morn advances—let me go.
 See yon orient streak appearing !
 Harbinger of endless day :
 Hark ! a voice the darkness cheering,
 Calls my new-born soul away !
 Lately launch'd a trembling stranger,
 On the world's wild boist'rous flood,
 Pierc'd with sorrow, toss'd with danger,
 Gladly I return to God.
 Now my cries will cease to grieve thee,
 Now my trembling heart finds rest :
 Kinder arms than thine receive me,
 Softer pillow than thy breast.

* * * * *

As through this calm and holy dawning,
 Silent glides my parting breath,
 To an everlasting morning—
 Gently close my eyes in death.
 Blessings, endless, richest blessings,
 Pour their streams upon my heart !
 Though no language yet possessing,
 Breathe my spirit ere we part.