

THE
YOUTHFUL CHRISTIAN:

CONTAINING
INSTRUCTIONS, COUNSELS, CAU-
TIONS, AND EXAMPLES.

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SERMONS;" "YOUTHFUL PIETY," ETC., ETC.

"Instead of thy fathers shall be thy children."—Psalm xiv. 16.

"I will pour my Spirit upon thy seed, and my blessing upon
thine offspring."—Isaiah xlv. 3.

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PREFACE.

THIS little volume is designed as an instructive and edifying companion for young persons. The Author wishes it to be regarded as containing the seeds of important principles and truths, which, by the reader's reflection and serious consideration, may germin-

ate and be productive of such fruits of piety as may tend to the promotion of spiritual happiness, and the extension of the Savior's kingdom in the world. He commends it especially to the elder scholars and junior teachers of our Sabbath schools, for whose welfare too much of the pious care and active labor of the church of Christ cannot possibly be expended.

In this day of extensive reading, and cheap publications, if the present mite should, in the least degree, enrich the common treasury of useful works for the young, the design of the Author will be effectually realized. "That our sons may be as plants grown up in their youth, that our daughters may be as corner stones polished after

the similitude of a palace," and that the rising generation may be eminently intelligent, pious, and useful, is the sincere and fervent prayer of the writer.

3, *St. John's Wood Grove.*

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THE YOUTHFUL CHRISTIAN.

PART I.

INSTRUCTIONS.

CHAPTER I.

Knowledge.—The Deity.—The Holy Scriptures.—The Infidel who began to Read.—The Practical Use of the Word of God.

For the soul to be without knowledge is not good. Ignorance is the bane and blight of the mind. It is the night and darkness of the soul. It is positively injurious, and fraught with a variety of distressing evils. The soul was designed and capacitated for the possession and advancement in knowledge. The understanding was specially given to be the faculty of light, and the judgment the faculty of truth and correct decision. When knowl-

edge is wanting the understanding is like the sun eclipsed, or as the mists which exclude his radiant beams from our vision. And the judgment cannot act without information; and of course the soul must be manifestly exposed to every poisonous error. It is not every kind of knowledge that is intimately associated with true religion. But thorough ignorance of every kind, both in the mass and in the detail, is unfavorable to it.

A knowledge of the works of nature is much more likely to lead the mind to reverence the great Author of all things, than ignorance of these things. A knowledge of science, and philosophy, and history, is not unfriendly to the spiritual elevation of the mind.—But it may exist alone. It may even be possessed by the irreligious, and by those who hate and oppose it. And the highest degree of any or all of these kinds of knowledge cannot savingly enlighten the eyes. A knowledge of God as the first great cause of all things, the eternal source of all exis-

tence, who is spiritual in his essence, unchangeable in his nature, who possesses almighty power, infinite wisdom and knowledge, who is of spotless purity, perfect righteousness and truth, unbounded goodness and mercy; a knowledge of God as the creator of worlds, the governor of the universe, whose administrations are just and righteous altogether; a clear and full knowledge of God is only presented to us in his holy word. Well may it be styled, "the word of God," not only as proceeding from heaven, but containing a full and blessed revelation of his nature and perfections. How desirable to know God; to behold his glories in the scriptures of truth; to know what he loves and what he hates; what he has commanded and what he has forbidden; what he requires and what he prohibits; what will ensure his favor and what will expose us to his wrathful displeasure.—However we may value a knowledge of other subjects, this must be the basis of all spiritual happiness. My young

friends, what views have you of Deity? Listen with holy awe to the testimony of the oracles of truth. The revelation given of the blessed God includes—

His eternity. "He is the high and lofty One that inhabiteth eternity," Isaiah lii. 15.

His unchangeableness. "With whom is no variableness, neither shadow of turning," James i. 17.

His almighty power. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all," 1 Chron. xxix. 11.

Knowledge of all things. "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding?" Isaiah xl. 14.

"Known unto God are all his works

from the beginning of the world," Acts xv. 18.

"O Lord, thou hast searched me and known me. Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off.—Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether," Psalm cxxxix. 1—4.

His omnipresence. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me," Psalm cxxxix. 7—10.

His perfect wisdom. "O Lord, how manifold are thy works! in wisdom hast thou made them all," Psalm civ. 24.

"The Lord by wisdom hath formed the earth, by understanding hath he

since they were written, by some of the wisest and best of mankind.

2. They have never yet been proved to be forgeries. Neither the persons by whom, nor the country in which, nor the time at which they were forged, has ever been asserted by the most daring unbelievers.

3. It is difficult to believe that bad men of any class would write a book so holy as the Bible. Bad kings would not write a book in which oppression and tyranny were denounced. Bad priests would not write a book so severe against hirelings, and wicked teachers, and false prophets.

4. Good men would not write lies, or say they were directed of God, if they were not.

5. Besides, what end was the production of such a book to ensure?—There is not a volume in the world so severe against every kind of selfishness and injustice. It condemns every kind of wickedness. It is so strict that it disallows all evil thoughts and idle words.

6. It has never been received as God's word in any country or nation, without producing the most elevating effects in the manners and lives of the people. Its fruit is invariably good.—Its streams are always pure. Its influences always moral.

7. Whenever persons cordially believe and revere it, it makes them both holy and happy. It changes the profane man, and makes him a man of prayer; the dissipated man, and makes him regular in his conduct; the wicked man, and makes him upright; the dishonest man, and makes him righteous; and it always gives peace to the mind, and real joy to the spirit. It fills the soul with light and gladness; with comfort and hope.

8. It has afforded believers abundant consolation in adversity, sickness, and death. We see this in the case of Dr. Leechman, late principal of the college of Glasgow. At the close of life he thus addressed the son of a worthy nobleman, who was designed for the church, and the early part of

whose education had been much under the doctor's eye, "You see the situation I am in. I have not many days to live. I am glad you have had an opportunity of witnessing the tranquility of my last moments. But it is not tranquility and composure alone; it is joy and triumph; it is complete exultation." His features kindled, his voice rose as he spoke. "And whence," says he, "does this exultation spring? From that book," (pointing to a Bible that lay on the table,) "from that book, too much neglected indeed, but which contains invaluable treasures,—treasures of joy and rejoicing! for it makes us certain that this mortal shall put on immortality."

If we look at professed unbelievers, those who boast of their infidelity, we shall see the evident consequences of rejecting God's holy word. Many of these persons have been unprincipled and corrupt in their lives and manners. None of them have ever been distinguished by superior morality than that which is among Christians, and in no

case are we aware that it has ever produced a real philanthropist, or an individual distinguished for deep compassion and mercy to his fellow-men. Its consolations have never been referred to, for what can that system have to cheer which excludes the blessed Deity from his own world, and leaves man a prey to uncertainty, to chance, and fears, and doubts? Unbelievers in a divine revelation have generally been men who have been the devotees of wit, and have directed their ridicule against religion to gratify the base enmity of the human heart, and to please an ungodly world. Or they have been proud and arrogant men, who have elevated their own intellect to the position Deity should occupy, and so presumptuously have despised the revelation of his will. Or they have been adventurers, who, anxious to obtain notoriety, have been determined, rather than be lost among the superior lights of the Christian hemisphere, to become glaring meteors, attracting the gaze of minds simi-

larly disposed to their own. In not a few cases they have been the victims of selfishness, and have been writers and teachers of scepticism for gain.—One thing we fearlessly assert, that a professed unbeliever has never yet appeared whose principles, or conduct, or influence were at all adapted to ameliorate human misery, or bestow real enjoyment to mankind.

How extremely foolish, then, for any one to abandon the Scriptures for the mere objections and cavilings of infidel minds. This is, indeed, giving up wheat for chaff; exchanging diamonds for straw: the wholesome air for the atmosphere of death. Let doubting minds, at any rate, cling to the Scriptures until a better guide is provided; one more holy, more sublime, more merciful, and more suited to comfort men in this world of sorrow, disease, and death. We add the following delightful case, which we pray may prove salutary to sceptical minds.

CASE OF AN INFIDEL WHO BEGAN TO READ.

“There was a merchant of East Tennessee, U. S., who belonged to that class of men calling themselves deists, who increased much in number immediately after the revolutionary struggle. All of them advocated morality of deportment, and few of them practised it; but this one of whom we are writing did, and his walk was exemplary. Truth he advocated and practised. Any defect in this virtue, seen in an acquaintance, was enough to forfeit his esteem ever after. Dishonesty, or any deceptive dealing, had his unmitigated scorn. He had, in short, taken many of the Bible precepts without knowing where they came from, and practised them with unceasing vigilance. He would not believe that the favorite principles of his practice came originally from the Bible; for he who scorned the very name of ‘Bible,’ acted on these rules, whilst many church members (professed lovers of the Bible) violated them

shamefully. So long as the conduct of many professors near him would by no means compare with his own, he was not likely either to give credit to the Bible for what principle his mother, or others for her, had taught him of its rules; or to become uneasy at his condition, or convicted of sin. His honor, hospitality, patriotism, benevolence, and other excellencies, made him a favorite with the world. But if the world praised or admired him, how much of an idol must he have been in the eyes of his children as they grew up. On their education he spared no pains. For their happiness in life he advanced all that good example, advice, money, vigilance, or unceasing parental kindness could do. His children loved him as they might be expected to love such a father, who possessed both amiableness and ardor of affections. They grew up hearing, as early as they were capable of hearing, and knowing ever after, that he smiled with scorn at the very name of Christ. Part of the result may be anticipated.

His eldest son was an infidel. He would not condemn Christianity with that vehement confidence which belonged to older men, for he possessed more modesty than many young persons who were reared as he was. He would even confess that many amiable men, who had read more than ever he had, did reverence the Bible; but he did not believe. He would even confess that investigation would not be amiss for him on this subject; but living in the amusements of life, as he did, there was no likelihood that he would ever go through the toils of a faithful research. His father had succeeded in teaching him excellent moral principles, to the extent which he himself practised, and he was crying peace to his conscience with little cessation, if any. It was at length observed that when professors of religion acted amiss, and he spoke in disapprobation of their conduct, there was more detestation of countenance and more bitterness thrown into the tone of his voice than usual. He began to

notice their ill deserts more frequently and more readily than those belonging to other men. The hill down which he was sliding was plain enough to the eye of those who know something of the human heart and of the different avenues by which men can reach ruin. The Lord, we believe, had it in view that he should not descend that declivity.

“He had called away from him a young wife, by a slow and lingering disease. She had time and mind to think over *forever* and its endless concomitants. Before she bade him farewell, she exacted from him a promise that he would read the Bible through with the notes of Scott, (Scott’s Family Bible.) One of the choice rules in which he had been educated, and upon which his whole system was built, was *never to forfeit his word*. After her departure, nothing short of *impracticability* could have prevented the fulfillment of his promise, should the task be agreeable or disagreeable. He began, and read a portion every day. As

he progressed, his difficulties and his objections were such as are commonly made under like circumstances. Strong minds or vivid intellects, strange to tell, in this research will stumble over cavils ridiculous for their imbecility, such as in after days they can scarcely believe, and did they not know it to be so, never would believe could ever have engaged their thoughts. He had not finished the work before he had made up his mind slowly and deliberately, but entirely. He said in the hearing of an assembled parlor, ‘*I believe the Scriptures to be the work of inspiration.*’ His father asked him with surprise and with a smile somewhat sarcastic, ‘And so you believe that book the word of God?’ ‘I do, father,’ said he, ‘I do indeed believe it sincerely.’ [Reader, one item of this case points out a truth which is important; they do well who note and forget it not.] There was a friend near who heard this declaration, and who rejoiced on the following account. He had often felt concerned for the immortal

welfare of the young infidel. Whilst conversing together on the subject of religion, the latter had often said, 'If I believed the Bible, as Christians say they do, I would certainly obey it. I would scarcely think or care for any thing else save that eternity which they expect, and that judgment which they wait for.' If his friend should remark to him that so we might all suppose, but we were besotted by sin and altered by the fall, and that the Bible teaches of a state of soul belonging to us all which will lead us to slumber on the edge of death, &c., adding, 'Perhaps if you did believe you would move on much as you do now,' he was answered, 'Do you think I would risk unending darkness and misery, whilst my Creator was offering me unending peace and splendor, for the bare acceptance? No; I would never be such a fool: if every other man on earth were negligent, I do assure you I would not be, with such a prize as that at stake.'

"Some months after he had made

up his mind concerning the verity of the holy book, he was called on by his friend, and the following conversation (or substance of it) took place between them.

"*Friend.* 'You say that you read some in your Bible every day, how does it appear to you now?'

"*Answer.* 'I find something new and interesting almost every time I open it. It is a singularly instructive book.'

"*Friend.* 'I rejoice that you read, and I rejoice that it is not to you what it once was, a book of tiresome insipidity, possessing your aversion.'

"*Answer.* 'The fault was mine, not in the book. I was too ignorant to enjoy it.'

"*Friend.* 'Yours is only a kind of literary enjoyment in reading that book, for I do not see your life changed any since your belief in it. You once thought that you would not risk an endless hell half an hour, that you would not be contented a moment without a title to heaven, if you believ-

ed God had ordered the writing of that volume.'

"*Answer.* 'That is another proof of the truth of the Bible. I am going on stupidly, day after day. I never would have believed it, no matter who informed me of it, that I should have acted as I am now acting, and I know that we are not thus infatuated in other things. We do not act with this mad imprudence in any thing else. It must be that sin has some strange effect upon the soul.'

"For the sake of those who expect to reach heaven, we add one sentence here, which others need not read unless inclined. It will be pleasing to some, and it does not take us long to state, that this young man after a time did obtain the Christian's hope. He hopes to see the author of a certain commentary on the right hand side of a throne that is *high* and *white*! We should love to see them meet; but it will not be the only feeling interview."*

* Nelson's Infidelity, p. 131.

Now, the use the young Christian must make of the Scriptures, is worthy of the most serious consideration.

To be truly and savingly benefitted by the word of God, we must,

1. Receive it with feelings of supreme reverence on account of its ever-blessed Author. It is not to be handled lightly, or treated with flippancy of manner or levity of spirit, but with holy awe, with sacred fear, and deep respect.

"The veneration of King Edward the Sixth for the Bible was very great. So singular was the piety of this young prince, that being about to take down something which was above his reach, one of his play-fellows offered him a bossed-plated Bible to stand upon, and heighten him to take what he desired. Perceiving it to be a Bible, with holy indignation he refused, and sharply reprovved the person who offered it; it being unfit that he should trample that under his feet, which he ought to treasure up in his head and heart."

2. We must receive it with a sin-

cere desire to understand it. That is a very important question which was put to the Ethiopian eunuch, "Understandest thou what thou readest?" It is clear that the most profound and learned will find many things both too deep and too sublime for human comprehension. But this remark will not apply to the greater portion of the Holy Scriptures. The essentials of religious truth are as clear as crystal. The precepts of religious truth are written as with a sunbeam. The facts, and narratives, and biographies of the word of God are penned in a spirit of inimitable simplicity. The gospels, which reveal the person, and work, and discourses, and miracles of Christ, are so plain as to commend themselves to the mind of the most illiterate, and to the understanding of a child. Yet with all this, the pages of the Bible may be turned over so negligently as not to leave the traces of knowledge on the mind of the reader. We must seek to understand. We must labor to do so; read and re-read until the mind is enlightened;

pray for the Spirit of holy anointing that we may know all things.

3. We must seek to be imbued with the spirit of the divine word, so as to enter into the design of the writers, and if possible attain the very spirit and emotions under which they wrote; so that the breathing thoughts and burning words of living truth may affect us with a kind of inspiring influence.

4. We must resolve to exemplify what we read; to embody it in our conversation, and feelings, and actions. This is the great end of the Scriptures, that the word of Christ may dwell in us richly in all wisdom, that as milk it may nourish us and cause spiritual growth. We should commence and conclude the reading of the divine word with a sense of the importance of practising it; as expressed in the words of the poet,

Even so
"Make me to walk in thy commands,
'Tis a delightful road;
Nor let my head, nor heart, nor hands,
Offend against my God."

5. Let the Scriptures be our fre-

quent study and meditation. Read in the word of God every day. Be as anxious for it as for your daily food.

Prize these truths more than thousands of gold and silver. Meditate on them by evening dawn and morning light. Think of them as you walk by the way and as you labor with your hands. Have a small portion stored up for the services of the day, so soon as you rise, and let the channels of your thoughts thus be supplied with the pure and gracious streams of heavenly truth. Seek to realize the blessings they reveal, and the present enjoyment of the promises with which they are imbued. Remember this, that the whole land of gospel wealth is for your possession. It is all yours by the free gift of God, and it is his blessed will that you should be filled with all the goodness and wisdom of his holy word.

CHAPTER II.

Testimonies of Great and Good Men to the Excellency of the Holy Scriptures.—The Dying Deist.

KING ALFRED, justly styled the Great, labored under many difficulties in reference to obtaining scriptural knowledge, which we have never experienced, and manifested an attachment to the sacred volume not often seen now. In those dark ages learning was considered rather a reproach than an honor to a prince. In addition to which, his kingdom, for many years, was the seat of incessant war. Yet, notwithstanding all this, Alfred found opportunity not only to read the word of God, but actually to copy out all the Psalms of David, which book he constantly carried in his bosom. That he profited greatly from reading the scriptures is no matter of surprise, when we learn that, after the example of David, he earnestly sought divine teaching, and prayed that the Lord

would open his eyes, that he might understand his law. He frequently entered the churches secretly in the night for prayer, and there lamented, with sighs, his want of more acquaintance with divine wisdom. Having drunk into the spirit of the Bible, and experienced the rich consolation it affords, in setting before the burdened sinner a free and full salvation in Jesus, he naturally felt anxious to communicate the blessing to all around; he therefore commenced a translation of the psalms into Anglo-Saxon, though he did not, however, live to finish the work.

SIR MATTHEW HALE. "I have been acquainted somewhat with men and books; I have had long experience in learning, and in the world; there is no book like the Bible for excellent learning, wisdom, and use, and it is want of understanding in them who think or speak otherwise."—*Letter to one of his sons.*

SALMASIUS. This great and eminent French scholar, after all his study,

and labor, and honor, went out of the world with this sorrowful reflection, "Oh! I have lost a world of time; of time, the most precious thing in the world; whereof had I but one year longer, it should all be spent in David's psalms, and Paul's epistles."

SELDEN. This famous person, one of the most eminent philosophers and most learned men of his time, who had taken a diligent survey of antiquity, and what knowledge was considerable amongst Jews, heathens, and Christians, and read, perhaps, as much as any man ever did, towards the latter end of his days, declared to Archbishop Usher, that notwithstanding he had been so laborious in his inquiries, and curious in his collections, and had possessed himself of a treasure of books and manuscripts upon all ancient subjects, yet he could rest his soul on none save the scriptures.

SIR CHRISTOPHER HATTON. This great statesman, a little before his death, advised his relations to be serious in searching after the will of God

in his holy word, "For," said he, "it is deservedly accounted a piece of excellent knowledge to understand the laws of the land, and the customs of a man's country; how much more to know the statutes of heaven, and the laws of eternity, those immutable and eternal laws of justice and righteousness; to know the will and pleasure of the great Monarch and universal King. I have seen an end of all perfection, but the commandments of God are exceedingly broad."

JOHN LOCKE, Esq. "As the lively oracles, the Holy Scriptures are confessedly an immense blessing and inexhaustible treasure, which the divine wisdom and bounty have adapted to all the purposes of a holy life, directing us to a cure for every disease of the soul, considered both in a moral and theological sense. The displaying the authority, use, and excellency of them, must have a direct tendency, not only to excite our curiosity, but to animate our desire and impatience to be thoroughly acquainted with the

contents of them. These, therefore, resemble the leaves of the tree of life which were appointed for the healing of the nations; and discover that pure fountain, opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. And we may affirm of the holy scriptures what St. Paul attributes to his own preaching, that in them is declared the whole counsel of God's will; namely, that instruction in faith, and that regulation in practice, which is able to make us wise unto salvation, and thoroughly furnished unto all good works. And, indeed, the perfection, the fullness, the comprehension of the holy scriptures is truly astonishing. So that those who disguise or disesteem the holy scriptures, may be listed under some of these denominations: the proud, heady, high-minded, superficial boasters; the low, carnal, indolent, heavy sensualists; the confident, malicious, raging, wicked hearts of unbelief."—See *Works*.

SIR PHILIP SIDNEY. This polite

scholar and valiant soldier left his farewell among his friends in these words, "Love my memory, cherish my friends, but above all, govern your wills and affections by the will and word of your Creator. In me behold the end of this world, and all its vanities."

MONSIEUR BOILEAU. "Every word and syllable of the Bible ought to be adored. It not only cannot be enough admired, but it cannot be too much admired."

SIR RICHARD BLACKMORE. "I would not derogate from the true value of classical knowledge. The Greek and Latin poets should be studied, that we may understand those languages of which there is such a manifest necessity; but 'tis most evident that for the sense, for the noble and sublime thoughts, and, what is more than all considerations, for the forming a man's mind according to the justest ideas of virtue and true wisdom, and thereby promoting his honor and his happiness, the poetical parts of the scripture have an infinite advantage above all others

put together; and therefore, one would think, should not be less worthy of a Christian's study and application, than Homer and his followers."

LORD LYTTLETON. "What then? shall man presume that his weak and narrow understanding is sufficient to guide him into all truth without any need of revelation or faith? Shall he complain that the ways of God are not like his ways, and past his finding out? True philosophy, as well as true Christianity, would teach us a wiser and more modest part. It would teach us to be content within those bounds which God has assigned to us, 'casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.'"

SIR ISAAC NEWTON, universally allowed to be the ablest philosopher and mathematician that this or perhaps any other nation has produced, is also well known to have been a firm believer, and a sincere Christian. This

great man applied himself, with the utmost attention, to the study of the holy scriptures, and considered the several parts of them with an uncommon exactness; particularly as to the order of time, and the series of prophecies and events relating to the Messiah; upon which he left behind him an elaborate discourse, to prove that the famous prophecy of Daniel's weeks, which has been so industriously perverted by the deists of our times, was an express prophecy of the coming of the Messiah, and received its full accomplishment in the Lord Jesus Christ. What passed on a certain occasion between Sir Isaac and the famous Dr. Halley, is much to the honor of the divine word. Dr. Halley, who was a professed infidel, throwing out some indecent reflections upon Christianity, Sir Isaac stopped him short, and addressed him in these or the like words, "Dr. Halley, I am always glad to hear you when you speak about astronomy or any part of the mathematics, because that is a subject you have studi-

ed, and well understand; but you should not talk of Christianity, for you have not studied it. I have, and am certain you know nothing of the matter."

It is said of the same great man, that though he entered further into the depths of philosophy than ever mortal before him, yet he accounted the scriptures of God to be the most sublime philosophy, and never mentioned his Creator's name without an awful pause of adoration, wonder, and self-abasement.

EVEN THE SCEPTICAL LORD BOLINGBROKE. "There are passages in scripture which give most sublime ideas of the majesty of the Supreme Being. The conceptions which the Jews entertained of the Supreme Being were very orthodox in the eye of reason; and their psalmists and their prophets strained their imaginations to express the most elevated sentiments of God and of his works, and of the methods of his providence. No religion ever appeared in the world whose natural

tendency was so much directed to promote the peace and happiness of mankind as Christianity. No system can be more simple and plain than that of natural religion, as it stands in the gospel. The system of religion which Christ published, and his evangelists recorded, is a complete system to all the purposes of religion, natural and revealed. Christianity, as it stands in the gospel, contains not only a complete, but a very plain system of religion. The gospel is, in all cases, one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity."—*Works*.

JAMES EARL OF MARLBOROUGH, a little before his death, in the battle at sea on the coast of Holland, A. D. 1665, wrote the following letter to Sir Hugh Pollard, comptroller of his majesty's household.

"God, in his infinite mercy, hath given us his holy word, in which, as there are many things hard to be understood, so there is enough plain and easy to quiet our minds, and direct us

concerning our future being. I confess to God and you, I have been a great neglecter, and, I fear, despiser of it; God, of his infinite mercy, pardon me the dreadful fault. But when I retired myself from the noise and deceitful vanity of the world, I found no comfort in any other resolution than what I had from thence. I commend, from the bottom of my heart, the same to your (I hope) happy use. Dear Sir Hugh, let us be more generous than to believe we die as the beasts that perish, but with a Christian, manly, brave resolution, look to what is eternal. I will not trouble you further. The only great God, and holy God, Father, Son, and Holy Ghost, direct you to an happy end of your life, and send us a joyful resurrection.

"So prays your dear friend,

MARLBOROUGH."

"*Old James, near the coast of Holland, April 24th, 1665.*

LORD CARTERET. Viscount Carteret, who was Lord Lieutenant of Ireland in 1724, could repeat from mem-

ory the whole of the New Testament, from the first chapter of Matthew to the end of Revelations. It was astonishing to hear him quote very long passages from it, with as much accuracy as if he were reading a book.

AWFUL EFFECTS OF SCEPTICISM EXHIBITED IN THE DEATH OF A DEIST.

"The young man who is the subject of the following poetical lines, I knew," says an American writer, "When I was at the university, where he was considered a youth of splendid acquirements and brilliant talents. He read Paine and Voltaire, and unfortunately imbibed their horrible opinions, and believed in their annihilating doctrines. I often remonstrated with him, but being superior to me in point of intellect, he laughed me to scorn, while he ridiculed Christianity, the glory of the world.

Ah! said I, your doctrine may do to live with, but it will not do in the awful hour of death, when the greedy grave opens before you. Should you

live longer than I, returned the young man, I will show you how a philosopher can die, or, as you term me, a sceptic. Poor fellow! he little thought that I should live to witness his death, one of the most horrible and heart-rending scenes that I ever beheld, and I hope in God that I may never witness such another. Oh! that agonizing look is now before me, and his groans of penitence and terror, and of hopeless misery and remorse, still ring in my ears. God grant that when the things of life are fading from my view, and the vista of the future is opening before me, the sun of my existence may go down without a cloud, and that I may go to the grave in the perfect faith of the glorious gospel, which was instilled into my mind in childhood, at my affectionate and pious mother's knee. God grant that I may never die the death of the deist, and that I may never know the horrors of him who was my fellow-student and friend, who proved the fact that 'with the

talent of an angel a man may be a fool.'

"I saw him in the bloom of youth,
Ere he had felt affliction's rod ;
He spurned the sacred book of truth,
The glorious gospel of our God ;
And scorned the almighty Power above,
Whose eye creation's scope may scan,
And read the source of hate or love,
Within the heart of thankless man.

To him a gracious God had given
The gift of genius, to survey
The wondrous works of earth and heaven,
Spread out in beautiful array ;
But, ah ! creation, to his sight,
Was but a wild, a rude romance ;
Sprung from the realms of rayless night,
By dark and undesigning CHANCE.

He saw the charming seasons change,
And flowers bloom out and blush for man,
But in all nature's radiant range,
The MIGHTY MIND he could not scan.
Each spire of grass, each being born,
Should have convinced a mind so wise ;
And yet, he even laughed to scorn
A suffering Savior's sacrifice.

I saw the dying deist roll
Upon an agonizing bed ;
Hell's horrors harrowed up his soul,
His eye-balls starting from his head ;
With streaming eyes I saw him stretch
His impious hands to heaven, in prayer ;
Save ! save ! oh, save, he cried, a wretch,
Whose soul is shrouded in despair.

Death's darkest angel o'er him waved
His gloomy wings, to waft away
The sceptic's spirit, and he raved,
And wept, and prayed for one more day.
Philosophy, thou fool ! say, where

Was now thy sweet consoling power ?
Where was thy balm for his despair,
In dissolution's awful hour ?

I saw him gathered to the grave,
In Christian holiness unborn ;
He died cold scepticism's slave,
All unforgiven and forlorn :
With genius worthy Heaven's abode,
But with a hopeless heart of pride ;
Rent by the awful wrath of God,
The poor unhappy deist died.

What madness 'tis in man to mar
The joys which God has kindly given ;
And blot out Bethlehem's beauteous star,
Whose light illumines our path to heaven !
'Tis vain to strive—no power may stay
The will and pleasure of our Lord ;
Hell's deep, dark dungeons must obey,
And heaven and earth receive his word."

CHAPTER III.

THE CHRISTIAN SYSTEM.

Man's Ruin.—Redemption.—The Blessings of Salvation.—Repentance.—Faith.—Profession.—Holiness.—Faithfulness.

In the divine system of the Christian religion, the following truths have a very peculiar prominence, and are essentials of it.

1. *The sinfulness of human nature.*—The heart of man is corrupt and deceitful. It is compared to a cage of unclean birds. It is called the plague of the heart. It resembles an impure fountain, or the root of a bad tree. The sinfulness is evident in the utter want of conformity to the law of God, in the desires, and affections, and thoughts. This is evident from the uneasy state of the conscience, and from the enmity there exists with respect to God and holy things. From such a source, we need not be surprised that every possible evil flows. Hence Christ says, "For from within, out of the heart of

man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness : all these evil things come from within and defile the man," Mark vii. 21—23. Thus the lips become defiled; the conversation often foolish, corrupt, and wicked; the life ungodly;—a life of dissipation and prodigality, of worldliness and pleasure-taking, or vanity and show, or pride and ostentation; time murdered, guilt incurred, God provoked, and eternity neglected. Now, to some extent, this is the state of all mankind. For all, like sheep, have gone astray, every one has gone in his own way. "There is none righteous, no, not one." God has proclaimed all to be guilty, he has represented all to be under sin, and in their natural condition, enemies to himself by wicked works. Such a state necessarily exposes its victims to danger, danger the most imminent and awful; under the curse of God's righteous law: the subjects of his terrific threat-

enings, and exposed to the divine anger; for he is angry with the wicked every day; in danger of being arrested by death any instant, and then being cast into the prison-house of hell, where the worm dieth not, and the fire is not quenched. The wicked are often overtaken by divine wrath, and by one stroke, removed into an awful eternity. Destruction sometimes comes as a whirlwind, and in a moment they are swept away from a world of hope and state of probation. And for this guilt, and misery, and peril,

2. *Their is no human remedy.* None within our own hearts. None within the power of those around us. No earthly physician can cure this plague. No earthly friend can deliver from this misery. Neither learning, nor knowledge, nor education, nor our own resolutions alone, can extricate us from this horrible pit, and this miry clay. No more can a man change his own nature, than the Ethiopian the color of his skin. Men may assuredly avoid the excesses of riot, in which many a-

round them may indulge. But the heart, the seat of evil, is unalterable, except by a higher power than that which the natural man possesses. To feel this—to be conscious of this, is one of the most favorable symptoms of a sinner's conversion; for we must feel this deeply, and bemoan ourselves before God, ere we shall be prepared to rejoice in the tidings of a provided Savior. But,

3. We have revealed to us *the redemption of man*, and a full provision of mercy for his guilty condition. The Redeemer is the Lord Jesus Christ, the Holy One of Israel; the beloved, co-equal Son of God; the brightness of the Father's glory, and the express image of his person; possessed of all his glorious titles and perfections; the creator of all worlds, and the moral governor of the universe; the Lord of all, having life and immortality in himself; the fountain of all existence and enjoyment. Our Redeemer, therefore, is the being who made us for himself; the being whose laws we violated, and

whose authority we despised. Yet he remembered us in our low estate, for his mercy endureth forever.

“He saw us ruined in the fall,
Yet loved us notwithstanding all.”

He became incarnate in our flesh, took our nature, and became a real man; was born of a woman, made under the law, and thus became the brother of the guilty sinner. He became poor, a man of sorrows, and acquainted with griefs. He lived a holy life, obeyed all the law of God, taught the way to heaven perfectly, left a spotless example for our imitation, died an ignominious death on our behalf, in our room and stead; the just for the unjust. He bore our guilt in his own body on the tree. He gave his life a ransom for the world, and, by the favor of God, tasted death for every man. He also rose from the dead, opened the grave, and thus became the resurrection and the life. He then ascended on high, sat down at his Father's right hand, and assumed the rule and authority over all things; sent

down his Holy Spirit upon his apostles and followers, whom he had commanded to preach the glad tidings of mercy in all the world, and to every creature. Here we see, then, that the person of the Savior was God's only Son in our nature; that the price was his own blood, and that the effect is this,—Mercy is now freely offered to all mankind. “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 46, 47. But let us notice,

4. *The peculiar blessings and advantages* which are offered to us through the redemption of the Lord Jesus.—The first is *pardon*, or the full forgiveness of all our sins; the blotting out of all guilt and the remission of the sentence which God had justly attached to iniquity. In the mind of God, every evil word, and thought, and deed, are exactly remembered, and remem-

bered to be published against us at the last day, in order to our just punishment. But God offers to blot out all our sins; to justify us freely, that is, to treat with us as persons against whom no charge exists; to allow all our past wickedness to be cast into the sea of oblivion, to be remembered against us no more forever.

Of course, with the removal of our sins, the condemnation ceases, and the wrath and peril are removed. See Romans v. 10, "For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." Also Rom. viii. 1, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." How necessary then, how all-desirable and essential is forgiveness of sin. To be freed from the load of guilt which would cover us with shame at the last day, and sink our souls into the burning lake for ever and ever. Guilt must either be

punished or forgiven. It cannot rest on us without ruinous consequences. It is opposed to the moral government of God, and must exclude both from his favor and presence. How great, then, is the blessing of pardon! A free, full, gracious, and everlasting pardon. This inexpressible blessing is proclaimed to us in the gospel. The Lord of our redemption is ready to pardon, and he waits to be gracious. He delighteth in mercy, and "whoso cometh to him he will in no wise cast out."

Pardon is connected with *regeneration*. In regeneration, an entire change of heart is produced; for "if any man be in Christ, he is a new creature, old things are passed away, and all things become new." The heart of stone is taken away, and a heart of flesh imparted. The enmity of the mind against God is slain, and filial love to God is produced. The desires and feelings are renewed. Sin is now hated and dreaded; holiness desired and sought after. The mind which

was carnal, and earthly, and devilish, is now spiritual, heavenly, and divine. For a new nature, is the mind and Spirit of God implanted within us. Now, in this spiritual change of heart the fountain becomes purified, the root of the tree made good, and a stable foundation for real piety is laid. Regeneration is inseparably associated with

Adoption; that is, the taking us into the family of God; reckoning us with God's children; and giving us his children's name, "sons of God;" giving us the children's dress, the best robe; giving us the children's portion, a right of access to the family table, and to all the blessings of divine love. With adoption, too, we have many great and precious privileges. We become the subjects of the divine care, of the divine protection, and have an interest in the providence of God. We are allowed to approach Jehovah at all times; to tell him our wants, and seek the blessings we stand in need of. Besides, the holy comforting Spirit of

God dwells in the hearts of his children. "Because we are sons, he sends the Spirit of his Son into our hearts."

Now *adoption* is followed by

Sanctification. Sanctification is commenced when we first experience the converting and regenerating grace of God. But then, every thing in the Christian's character is imperfect.—There only exist the seeds or germs of holy virtues and graces. And sanctifying grace is necessary to our growth and closer likeness to God, and daily conformity to his image. This work, therefore, is the gradual progress of the soul towards spiritual perfection, and towards that *meetness* which is necessary to the enjoyment of a holy heaven. To be sanctified wholly ought to be our great and earnest desire; that all sin may be destroyed within us, that all graces and Christian virtues may be maintained, and that we may glorify God in all things, and finally obtain a completeness for all the holy services and employments of the temple of God in heaven. Now this sanc-

tification, or progressive holiness, is constantly insisted upon in the divine word,—“This is the will of God, even your sanctification,” 1 Thess. iv. 3. “The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ,” 1 Thess. v. 23. “Let us cleanse ourselves from all filthiness of flesh and spirit,” 2 Cor. vii. 1. See Isaiah i. 16, lii. 11; James iv. 8; Ps. cxix. 9; how the blessings of salvation are to be realized and received. How very solemn and momentous that question, What must I do to be saved? The very question, however, supposes that salvation is desired; that there is conviction of the necessity of it. The hearing of the gospel and the word of God must show the thoughtful and considerate person that there is nothing so truly important as the salvation of the soul; that to be delivered from the power and evil of sin in this life, and its consequences in the life to come, is indeed the one thing needful.

God has graciously provided every blessing necessary to this glorious result.

The way in which God bestows these blessings is thus made known to us in his word. He requires—

1. *Repentance*, which involves a change of mind, and which is evidenced by a total change of life. To repent is to alter our mind, and to act differently. Hence it is represented as turning from sin, forsaking the way of transgressors, fleeing from the wrath to come, ceasing from evil, and turning to the Lord, seeking God with the whole heart; see Ezekiel xxxiii. 11. Now, whenever a sinner turns from his sins, he will feel the evil of sin, he will dread it, he will be deeply sorry for it, he will mourn over it. “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise,” Psalm. li. 17. His transgressions will be ever before him. “Against thee, thee only have I sinned, and done this evil in thy sight,” &c., Psalm li. 4; see also ver.

9, 10, "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me." Thus the prodigal, when he came to himself, that is, to know and feel his misery, arose and went to his father. Repentance is sincerely returning from the way of sin to God, whom we have offended, that he may mercifully absolve us from our sins, and lift upon us his favorable countenance. "Take with you words and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips," Hosea xiv. 2.

2. Repentance for sin must be connected with *faith in the Lord Jesus Christ*. In repentance, prayer will be offered and mercy supplicated. Often the cry will be heard, "God be merciful to me a sinner!" Lord, save me, and deliver my soul. Then it is that the great remedy the gospel reveals becomes of such inconceivable importance. For how can a holy and just

God forgive sin, and receive the sinner into his family? He can do it honorably to himself through his beloved Son, who is the Mediator between God and man. Christ having died for sinners, God through Christ can freely pardon the guilty; for the Savior magnified the whole law, and made full satisfaction in the atoning sacrifice of his blood. He is "the Lamb of God who taketh away the sin of the world." "He bore our sins in his own body on the tree." Whoso therefore believeth in him, receives him, and trusts in his merit alone, shall be saved. The repenting sinner, while confessing his guilt before God, lays the hand of his faith on the head of Jesus, as the ground of his plea for the mercy of God. He says,

"'Tis just the sentence should take place;
'Tis just; but, oh! thy Son hath died."

Now this faith honors God as the Father of the Lord Jesus Christ, and gives all the glory of the scheme of redemption to his wisdom, love, and mercy. It honors Christ by relying on his all-

sufficiency and infinite merit. And the soul thus brought to rest on Jesus, and find salvation in him, is filled with love, and esteems Christ to be the peerless pearl above all price. The simplicity and efficacy of faith are clearly taught by the apostle; "For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man who doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thine heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man be-

lieveth unto righteousness; and with the mouth confession is made unto salvation," Rom. x. 4—10.

3. *Faith in Jesus Christ must be confessed.* Whoso will be Christ's disciple must take up his cross and follow him; follow him in all things, for which he lived as an example.

Religion in its essence is a gracious principle in the heart, which no eye discerns but God's. He only can search the heart, and he only knows what is in the heart of man. But he requires that public evidence of our love to him be made manifest, by associating with his people, by entering into the fellowship of true believers, and walking in all his ordinances; cheerfully and heartily confessing Christ before men. The Christian must be a living, speaking witness for Christ. He must confess his trust and adherence to the Savior, and make it evident to all that he has put on the Lord Jesus, that he has died to sin, and is alive to righteousness. By searching the scriptures, especially the Acts of the Apostles, it

will be seen that this order of confessing Christ and uniting with his people was invariably followed. This was considered a part of practical Christianity, and that the early Christians rejoiced to testify their supreme love to the Savior, by exalting his name and making his cross their public glorying and trust, see Acts viii. 12; viii. 26—40; ix. 18; x. 47; Rom. iv. 3; Heb. x. 22. Having embraced the religion of Jesus, they first gave themselves fully to the Lord, and then to the fellowship of the apostles and disciples, according to the will of God. The safety, honor, usefulness, and real enjoyment of the youthful Christian, demand a careful and pious regard to this part of religious duty.

A profession of Christ must be maintained by *obedience to his ordinances and commandments*. Hence Christ said to his disciples, Teach them to observe "all things whatsoever I have commanded you," Matt. xxviii. 20. So of the members of the church at Jerusalem it is recorded,

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," Acts ii. 42. A regard to the Lord's day, and to the Lord's people, and the ordinances of his house will ever distinguish those who love the Savior in sincerity and in truth. They will delight to regard these things, and will cheerfully do so as a privilege to which they have been called in the gospel, and exalted by saving grace. Those who value the blessed Jesus, will obey from the heart his holy, reasonable commands. They will delight in his law in the inward man. His yoke will not be heavy nor his burden oppressive. They will gladly carry even the rugged, painful cross, from grateful love to *him* who "loved *them*, and gave himself for *them*." They will seek in all things to magnify and please the Lord Jesus. Obedience of heart and life will distinguish those who are his disciples in truth. This he requires, and having surrendered themselves they will yield this

as their reasonable service. In addition to personal obedience there will be evinced love to the cause of Christ and compassion to souls. They will show to those around what great things the Lord hath done for them. They will recommend this Savior to others, and labor to persuade men to be reconciled to God. They will be witnesses for Christ, and desire to diffuse the fragrant odor of his name every where. They will exclaim, in the language of the poet,

"The love of Christ doth me constrain
To seek the wand'ring souls of men,
With cries, entreaties, tears to save,
To snatch them from the gaping grave.

"For this let men revile my name,
No cross I shun, I fear no shame;
All hail reproach, and welcome pain,
Only thy terrors, Lord, restrain.

"Give me thy strength, O God of power;
Then let winds blow, or thunders roar;
Thy faithful witness will I be:
'Tis fixed; I can do all through thee."

In young Christians honoring God in their lives and conversation, *divine assistance will be indispensable.*

Strength from on high must be possessed. Daily mercy must be receiv-

ed, and grace to help in every time of need. All the blessings of the divine kingdom are to be sought and obtained by prayer. Constant prayer must keep open all the channels of divine love, and bring a supply of every blessing into our souls. By this exercise, the youthful Christian will grow in grace, be supplied with sufficient vigor and power for the discharge of every duty, and for warring successfully against the world, the flesh, and the devil. "In all things by prayer and supplication, with thanksgiving, let your requests be made known unto God." And the engagement of Jehovah is, that his children shall lack no real good, that they shall have grace and glory, and "no good thing will he withhold from them who walk uprightly." To feel a necessity for this, and fervently to seek it, is of the greatest importance to our spiritual welfare and improvement. As in the kingdom of nature, refreshing showers, genial winds, and warming beams are requisite for the produce of the earth

and the increase of its fruits ; so are gracious rains, and spiritual winds, and exhilarating rays of the Sun of righteousness to fruitfulness of soul, and real prosperity in divine things. For these, then, should we incessantly pray, that our souls may be as a well watered garden, green, fragrant, and fruitful. We should feel the necessity of holy fertility, and under this impression pray constantly that divine things may prosper in our souls. Deprecate spiritual barrenness, and when the soul is dark or cold, exclaim,

“ Dearest Savior, hasten hither ;
Thou canst make it bloom again ;
Oh, permit it not to wither ;
Let not all our hopes be vain.
Lord revive us,
All our help must come from thee.”

PART II.

COUNSELS.

CHAPTER I.

WE should begin to serve Christ early. Every argument and reason that can be brought forward in favor of religion at all, may fairly be advanced in favor of early religion. Surely we never can be wise too early, and prudent, and upright, and good. It cannot ever be too early to know God, to understand his glorious character and blessed will. It never can be too early to fear him, love him, obey him, and enjoy his favor. Of course we mean when there is a capacity to know and do these things. Infant children cannot be supposed to be included in our address. Yet very young children have known the evil of sin, and have prayed to be delivered from it, and have given every proof of sin-

cerity. I should say children of four or five years old can quite understand the first elements of religion. Samuel was not more than this when he began to minister before the Lord. When children can discern what is evil and what is good; so soon as they can fear, and hope, and love, and hate, they are capable of being impressed with the importance of divine things.

1. In early life it is much more easy to serve the Lord. Sinful habits are not formed; the roots of evil are not so deeply imbedded in the heart; bad propensities and tempers are not confirmed; the stream of wickedness is not so deep or wide; the poison of depravity is not so universally diffused over the heart and mind. Is it not easier to return from a wrong way one mile than twenty? Is it not easier to receive good before the soul is filled with that which is wicked? Besides, the conscience is not so defiled, nor the judgment so infatuated, nor the heart so enchanted, nor the will so stubborn. Now, the word produces a

keener and deeper effect; now, promises allure more; now, threatenings alarm more, and persuasions influence more easily. Besides, there are many precious promises to the youthful pious: "They that seek me early shall find me." It was the young disciple John who was allowed to lean on the Savior's bosom, and who was afterwards exempted from a violent death.

2. It is *wiser* to seek the Lord early. A traveler who has a long journey before him, starts early. A laborer, who has much to do, rises early. Now, what journey so great as that from earth to heaven? What work so truly arduous and all-essential as the work of religion, in which is involved the salvation of the soul.

3. It is connected with many great and precious advantages. Numerous snares are avoided. A variety of deadly evils are escaped. Many, by early sins, have ruined their health, squandered their property, irreparably injured their mental powers, and laid a sure foundation for numerous woes in

after life. Early piety favors all the concerns of its possessors. It often imparts vigor to the body, always ensures respectability to the character, elevation to the mind, and that degree of temporal prosperity which is really most to be desired.

4. Early deaths strongly urge early piety. A great number die in youth. How awful to die without religion! For there is no hope in death but that which religion imparts. To die enemies to God, rejecters of Jesus Christ; to die the victims of sin, the creatures of vanity without any preparedness for the eternal world, how terrible! How much to be dreaded! The following well authenticated narrative refers to one whose religious education had been neglected by her parents, and who died in great horror of mind.

"A young lady, the darling of her parents, and who was brought up in all the follies of fashion, till she was completely imbued with the spirit of the world, was suddenly taken ill. Great alarm was excited. No less than

three physicians were called to rescue this favorite child from death. They gave in their opinion that she could survive the attack only a few hours. An awful silence ensued, interrupted only by the sobs of a fond mother almost broken-hearted. Collecting all her strength, she requested that her gay companions might be sent for. They came, and with great anxiety entered this mansion of misery. On seeing her associates in folly, she addressed them to the following effect; — 'I am going to die! How awfully have we neglected God and religion, and mispent our valuable time! With my dying breath I exhort you to repent before it be too late.' Then, in the presence of the fashionable young people, she thus addressed her own father; 'You have been the unhappy instrument of my being; you fostered me in pride, and led me in the path of sin; you never once warned me of my danger; now, now it is too late. In a few hours you will have to cover me with earth; but remember, while

you are casting earth upon my body, *my soul will be in hell!* and yourselves the miserable cause.' Here she paused, and presently closed her eyes in death.

DECISION.

In seeking the Lord at any time, but especially in youth, decision is essentially necessary. There are numerous impediments in the way of persons serving God at all times. The heart, which is evil, and evil only, is at direct variance with true piety. The very atmosphere of the world is unfriendly to piety. Often our associations in life are unfavorable to the service of God. Satan, too, will tempt, and employ all his wiles to turn the young inquirer from the way of righteousness. How clearly, then, is decision necessary. The mind must firmly resolve; the step must be resolutely taken. Wavering will not do. There must be no parleying in the matter. Mere thinking and reasoning will not be sufficient. There must be

immediate acting; a prompt regard to the claims of Christ; determinate yielding up of ourselves to the Lord. The whole soul must move in this great work; the understanding and judgment, the will, the affections, and the conscience, must be brought to act in favor of the Lord's claims, and to act at once. This decision is often inculcated and pressed upon us in the divine word; "Why halt ye between two opinions? if the Lord be God serve him." "Who is on the Lord's side?" "Strive to enter in at the strait gate," &c. "The kingdom of heaven suffereth violence, and the violent take it by force." Bunyan describes his pilgrim as running when he first set out, but immediately his wife and children begin to cry after him to return; but the man put his fingers in his ears, and ran on crying, "Life! Life! Eternal life!" "So he looked not behind him, but fled towards the middle of the plain."

DEVOTEDNESS TO CHRIST.

A religious course, begun with decision, must be followed by entire devotedness to Christ. Half-heartedness or formality can confer no bliss, nor ensure any reward. It is of the very greatest moment to consecrate ourselves wholly to the Savior. His claims are as extensive as our capabilities; he requires the heart in all its fervor of affection; the willing mind with cheerfulness to listen to his commands, and the ready feet to run with delight in his ordinances blameless. Nothing that we possess can really be blessed to us, if Christ be not honored in it. He should have our talents, influence, and wealth; he should have the first and best of our time; and even the pursuits of business should be so ordered, that in these, as well as whether we eat or drink, we should seek his glory. The Christian, in all that relates to his life, is under the same sacred obligation to magnify Christ, and to show forth his praise.

Acceptable youthful piety should

have all the freshness and fire of youth about it. The love must be glowingly ardent; the zeal steadily intense; the spirit lively and active; and the life uniformly obedient and pious. In one word, religion must have the SUPREMACY; Christ must sit upon the throne of the affections, having body, soul, and spirit in willing subjection to his gracious and blessed authority. We must evince that we value it as the pearl of great price; that we regard it as the one thing needful; that we act in reference to it, not as a vain thing, but as our *life*. Thus seeking and possessing the kingdom of Christ, and his righteousness first, we have the surest ground for believing that all other needful things shall be added unto us. There can be no decided excellence in religion without this. Just in proportion to it we shall be eminently holy, really useful, and truly happy. Just as the rapidity of a stone thrown from the hand depends on the amount of power by which it is propelled, so the true value of our

piety will be in proportion to our devotedness to Jesus and his religion having entire supremacy within and over us. By the mind of Newton being so entirely devoted to philosophy, and that of Davy to chemistry, did they excel, and rise to an elevated superiority over those around them; so devotedness to the claims of true religion will elevate us to distinguished honor in the cause of Jesus Christ. Be entirely given up to spiritual duties and the privileges of religion, and then you shall bear much fruit, enjoy sweet delights, and have bright ecstatic hopes of a glorious eternity. Never has any private character, Sabbath school teacher, pastor, or missionary, risen to peculiar greatness without this. Eliot, Brainerd, and Swartz, Carey, and Williams, all possessed it, and thus they shone forth from the missionary hemisphere with peculiar radiance and beauty.

CHAPTER II.

Self-Cultivation.—Secret Duties.—Christian Demeanor.—Usefulness.

I. *Self-cultivation.* This lies at the foundation of all true greatness. You may have a plenitude of means, numerous opportunities, kind friends, and efficient teachers, but yet the application of all these to real improvement depends mainly on yourselves. All these will do little towards your real advancement without self-application; and self-application exercised diligently, and with perseverance, has accomplished wonders without them. The mind intensely devoted to its own improvement can overcome difficulties, which, at first sight, appear insurmountable. Look at Ferguson, who raised himself to the highest degree of mental dignity, as an astronomer, by self-cultivation; look at Simpson, who, by the same means, became a first-rate arithmetician; look at Franklin, who,

by diligence and perseverance, became one of the most important personages in America, and whose influence was felt through the whole civilized world; look at Carey, who, after he had arrived at manhood, commenced the study of the eastern languages, and translated the Bible into forty-two different tongues or dialects. So we might refer you to many others; to the memorable China missionary, Morrison; to the South Sea Islands martyr, Williams; and to thousands of godly men who are preaching the gospel both at home and in distant lands. Then resolve that you will exert every power, and employ all your opportunities in instructing your minds, that is, in obtaining useful knowledge, and especially becoming intimate with the great and sublime truths of the Christian religion. Todd, in his Sabbath School Teacher, advises:—

“1. Lay your plans to improve the mind by studying a little every day. This portion of time may be short, probably will be, owing to your busi-

ness; but let it be improved. Do not say, ‘I will study two hours,—or one hour,’ but that you will daily spend at least twenty or thirty minutes in the cultivation of your mind. Have a particular half-hour selected, and do not let any thing shove you over it. Let it be the time of day when nothing *can* cheat you out of it. One-fourth part of an hour every day, diligently and wisely improved in self-cultivation, will help a man to grow in wisdom.

“2. Let this season of self-improvement be devoted to the most judicious reading. The mind of ages is in the pages of books, laid up,—and a little digging will give you gold. Original thinkers are the minds with which you should come in contact. Do not try to read much—too many pages; but make every thought your own, so completely your own that you can retain it through life.

“3. Acquire the habit of reflection. Without so doing your observations, your readings, your facts, your conver-

sations, will all be useless. Who would often go to a store to make purchases, where the goods were thrown in, scattered, heaped up, hardware and crockery together, oil and linen, muslins and groceries, essences and tobacco,—all *there* indeed, but no one thing at hand, and no power of saying where the thing wanted may be found? Make your mind the laboratory into which materials are gathered, and where they are analysed and reduced to their proper elements. And do not be discouraged. Cold wishes will not discipline your mind; cold wishes will not add to the furniture with which they are adorned; but once acquire the habit of making self-improvement, and you will shortly be surprised at your advancement, and at the pleasures connected with the process."

Surely that divine saying of the psalmist should excite you to study the divine works, the wonders of Jehovah's hands, the laws of nature; "The works of the Lord are great, and sought out of all them that have plea-

sure therein." The earth, the sea, the air, the heavens, all proclaim the glory of God. Every where there is the beautiful and the wonderful, adapted both to excite astonishment and to call forth praise.

"Ye sons of men with joy record
The various wonders of the Lord;
And let his power and goodness sound
Through all the tribes the earth around.

"Let the high heavens your songs invite,
Those spacious fields of brilliant light;
Where sun, and moon, and planets roll,
And stars that glow from pole to pole.

"See earth in verdant robes arrayed,
Its herbs and flowers, its fruits and shade,
Peopled with life of various forms,
Of fish, and fowl, and beasts, and worms.

"View the broad sea's majestic plains,
And think how wide its Maker reigns;
That band remotest nations joins
And on each wave his goodness shines."

If you can, acquaint yourselves with other languages, so that you may read the works of the great and good of past ages and of the various nations of the earth. But especially enrich your minds with the great principles and facts of the Christian religion. It is

not absolutely needful that you be a philosopher or a linguist; but it is that you be a good man, a real Christian, a child of God, an inheritor of eternal life. Awaken all your powers, and call all your faculties to the work of laboring to be a distinguished disciple of the Lord Jesus Christ, an intellectual Christian, a star in the church of God, and a holy follower of his beloved Son.

II. *Reading.* Paul urges, "Give attendance to reading."

1. Read the best books. If you desire to be instructed in the works of God, so as to be led at every step to adore their Creator, read the Lectures of Dr. Chalmers and the works of Dr. Dick. Do you desire to know and to understand the best evidences in favor of the truth of Christianity? Then read Watson's Apology, Paley's, Doddridge's, Alexander's and Gurney's Evidences, Nelson on Infidelity, &c.

Among the works on history we recommend the "Ancient history of the Egyptians, Carthaginians, Assyrians,

Chaldeans, Medes, and Persians;" "Barth's Brief History of the Church of Christ;" "History of the British Reformation;" "History of England, including Britons and Saxons, the middle ages, and the sixteenth century." Rollin, Josephus, and Prideaux, are large works which would involve a considerable outlay, and require much time to give them a thorough reading, but from which a great amount of invaluable historical knowledge would be obtained.

If you seek after a systematical acquaintance with divine truth, there is Dwight's Theology, Wayland's Moral Science, and Watson's Christian Institutes. Of course these are books which will require much study to understand and be profited by them. But especially read the memoirs and biographical sketches of good men; such as the lives of Wesley, Whitfield, Bunyan, Morrison, Milne, Martyn, Porter, Payson, Staughton, Walton, Nevins, Bedell, Stoner, Dawson and Colby. I cannot imagine these books to

be read carefully without the happiest results being produced in your minds.

In WESLEY, you have the life of a modern apostle, whose preaching, philanthropy, self-denial, and holy conduct, are yet felt by hundreds of thousands in every part of the world.

In WHITFIELD you have a flying angel, bearing the gospel to multitudes of his fellow creatures, preaching with such energy, and which was accompanied with such success, as the world never witnessed since the first ages of the Christian era.

In BUNYAN you see a Christian of the first rank, beguiling the hours of imprisonment for Christ's sake, in writing his beautiful, almost divine, "Pilgrim's Progress," and other books, which have yielded direction and comfort to every class of the Savior's disciples, and will do so doubtless to the end of the world.

In MORRISON and MILNE you see missionaries of the highest mental and spiritual ardor, living and dying to convert the heathen to Jesus.

In Bedell, Porter, Nevins, Staughton, Walton, Stoner, Dawson and Colby, you have the most ardent and spiritual piety, associated with the most earnest and persevering exertions to save the souls of their fellow-men at home; and Payson's dying hours bring you into the vestibule of heaven itself. But above all, more than all, and first and last of all, read God's holy word, the book of books, the scriptures of universal and everlasting truth. It is the book of life, both present and to come; it has God for its author, truth for its matter, salvation for its end. Read it early, and read it late; read it in your closets, and as you travel on the way; have your minds and hearts always open to its celestial rays and heavenly beams. The knowledge derived from the scriptures is the most precious, most pure, most important, and most abiding. Dig in these holy mines, and be enriched; drink of these pure streams, and be refreshed; take of these healing leaves, and live forever and ever.

As regards the manner of reading, I would suggest that you have only one work in course of reading at the same time; that you write down the leading thoughts and impressions which are produced; that you deliberate and weigh what you read, and, by meditation and reflection, digest it; for it is only what is digested that will strengthen you, and add to the benefit and real vigor of your souls. In these days of cheap publications, you may obtain a select religious library at a small cost. What thousands spend in tobacco and snuff, tea and coffee, and *unnecessary decorations of dress*, and in useless trifles, would procure a store of knowledge of the greatest worth. By cultivating the habit of reading as you walk or ride, much time will be saved, and you will avoid the evils of too close and sedentary a course of life. The copying of striking passages will aid you in composition, and more indelibly impress the subjects on your memories; besides, if plainly written out, they may be worth the

perusal of others. It is a very profitable method for two or three persons to read the same work, each one making notes on the more striking passages, and then meeting for conversation on the same. In this way, much additional interest will be excited, and increased instruction derived.

SECRET DUTIES.

To excel in Christian knowledge and holiness, constant respect must be paid to the private duties of religion. A place of retirement from the noise and confusion of the world is of the utmost importance. It may be your bed-chamber, or a secluded corner of the garden, or in some private walk, where you may meditate and converse with your own heart, and hold immediate intercourse with the blessed God in communion and prayer.

In such scenes, you can have a freedom which cannot be possessed in social prayer. The stillness is favorable to rich and deep thought; the mind is necessarily thrown back upon itself;

and we may more faithfully commune with our own spirits. Examination of our recent actions and state of mind, a careful inspection of our present prevailing feelings and desires, and a calm investigation of the duties to which God is calling us, a minute retrospect of all the way the Lord hath led us, and a devout remembrance of his goodness to our souls,—all these will have the happiest influence upon us, and tend greatly to improve the mind and better the heart. All must be associated with fervent ejaculations to God for his enriching and saving blessings. Those who have frequent private intercourse with Deity and their own hearts, will assuredly excel in holy attainments; and God has expressly said he will reward them openly. Do not neglect to consecrate some portion of your time to secret duties. These will be golden moments, times of eminent refreshing, and seasons of mighty advancement in the knowledge and love of God. The example of Christ stands pre-em-

inently out in reference to these duties. The poet has beautifully said,

"Cold mountains and the midnight air
Witness'd the fervor of thy prayer;
The desert thy temptations knew,
Thy conflict and thy victory too.

"Be thou my pattern; make me bear
More of thy gracious image here;
Then God the judge shall own my name
Amongst the followers of the Lamb."

Of General Washington, in the midst of all the toils and perils of the camp, an interesting incident is recorded.

"That while stationed at Valley Forge with the army, he was frequently observed to visit a secluded grove. This excited the curiosity of a Mr. Potts, of the denomination of Friends, who watched his movements at one of those seasons of retirement, till he perceived he was on his knees, and engaged in prayer."*

When you feel the alluring scenes of the world drawing your hearts, when you feel the keen darts of the enemy assailing you, when you feel a deadness of heart to divine things,

* Christian Keepsake, p. 262.

when you feel a feverish restlessness, as if your soul were unsettled and tossed about, oh! return to secret devotion. Before you enter on any important matter, or engage in any great pursuit, seek divine direction in secret, and there too, ponder well, and weigh deliberately, the subject of your intended adoption. Secret prayer and meditation will refresh you, strengthen you, calm every perturbed feeling, raise your thoughts and desires towards heaven, and fill you with the peace of God which passeth all understanding. "Behold the Christian, in his beloved oratory, prostrate on bended knees. He confesses not, nor smites his breast; he entreats not, nor clasps his hands: his eye is not restless with importunity, but calmly fixed; his lips quiver not with the voice of supplication, but are meekly closed. He is not alone! He is shut in with the present Deity. He is 'delighting himself in God.' His contemplation, his rapture, breathe of heaven! He can 'remember God' without 'being

troubled.' 'The visions of the Almighty' are not only upon him, but, 'because he is a son, God hath sent forth the Spirit of his Son into his heart.' How 'good it is for him to draw nigh unto God.' He has 'come even to his seat.' Deep, solemn, are the intimacies of that hour. The awe of his spirit is tender as its love, and the love overpowering as its awe. He is 'still.' "Truly his soul waiteth upon God; it 'maketh its boast in him; it basks in the 'light of his countenance.' The infinite excellence of the divine rectitude and goodness excites its warmest sentiments of admiration and esteem. He 'gives thanks at the remembrance of his holiness.' "*

CHRISTIAN DEMEANOR.

It is the direct tendency of true religion to abase the mind in its own estimation, to out-root pride and self-complacency, and to fill the heart with love, courtesy, and gentleness. Hu-

* Hamilton's Devotion, pp. 29, 30.

mility is indispensable to every Christian, but it is the peculiar ornament of the young; to them it is indispensable; for it there can be no substitute. Young Christians should be very careful to avoid boldness and forwardness of manner, and should especially follow the injunction of the apostle, "Swift to hear, and slow to speak." The spirit, and temper, and tongue, must be so self-governed that modesty may distinguish every action, and lowliness mark every step. To *ministers* the young Christian should be especially respectful; honoring them for their office and works' sake; regarding them with affection, esteem, and due respect. To the *officers of the church* and to the elder Christians they should also be kind and courteous, ready to listen to their instructions, charmed to hear their experience, and paying pious homage to aged disciples, and carefully following in their steps as they follow Christ. To *parents* the duties are numerous and of the first order; ardent love, continued rever-

ence, a desire to please and make them happy, great care not to offend and distress them, respect for their opinions, deference to their counsels, solicitude for their prayers, supplications to God on their behalf, any sacrifice to make them comfortable, and then a careful imitation of all their excellencies and virtues. Be cheerfully and promptly obedient to them, remembering the great promise made to affectionate and dutiful children. To brothers and sisters, also, be truly kind. Consider them, in an especial sense, claimants of your goodness, affection, and attention. Avoid envyings and jealousy; be careful to use gentle and not rash expressions; never annoy or provoke them; labor to make them happy, and then you cannot fail to be so yourselves; be very liberal, divide all your enjoyments freely with them; pray for them, and seek to promote their best and eternal welfare; admonish gently, reprove kindly, and let love through all your actions run; cleave to each other, and desire

that all may cleave to the Lord. Towards your *young friends* be ever kind and ready to serve them; seek their esteem, desire to live in their approbation, and ever do that which ought to secure it; avoid all whispering and tale-bearing; always act and speak openly; be ingenuous and sincere in all your intercourse; avoid those whose tempers are soon irritated, and who are suspicious or quarrelsome, if your admonitions do not improve them.

Honor all men. Be respectful to those elevated above you, courteous to those who are in the same class of society with yourself, and kind and considerate to the poor and unfortunate. To those individuals put on bowels of mercy; pity, sympathize, and help them. Do good unto all men, especially to those of the household of faith. If you have enemies forgive and pray for them: avoid wrath and revenge as the deadliest feelings of the human heart. Set Christ always before you. He hath left you an ex-

ample that you should tread in his steps.

USEFULNESS.

To be happy and honorable, to be greatly distinguished in this life, and blessed forever, we must aim at usefulness. God has given a variety of talents to his people that they may be useful. He has placed them in different spheres, and bestowed on them different gifts for that purpose. To do good is the duty of all, but each in his own especial way and order. The Christian ministry must be supplied with pious candidates; the fathers are dying, and the sons must rise to occupy their stations, and to fill up their varied spheres of labor; the population which is increasing at home, and the heathen nations abroad, all require additional laborers in the Savior's cause.

Those who contemplate entering upon the solemn work of the ministry must first be distinguished for very devoted and ardent piety, great zeal,

burning love to Christ, deep compassion for souls, much self-denial, and willingness to labor incessantly for the glory of God.

If there is a facility for obtaining knowledge and a readiness of utterance, combined with the above spiritual pre-requisites, then pray and aim at the highly exalted office of the Christian preacher.

But where these are not possessed, yet you may be well qualified for other offices and duties.

There is the Sabbath school teeming with the rising generation of the poor, often the children of the profligate and the irreligious; they have strong claims upon your compassion; you must teach them, or they will grow up in ignorance; you must instruct them, or else they will be the pests of society; you must warn, admonish, and labor to guide their feet into the way of peace. Christ says, "Feed my lambs;" and the pious, prayerful Sunday school teacher feels desirous to do so. Be punctual in

your attendance; be faithful to the children, to God, and your own souls; be very affectionate, and win their hearts, and then they will love to obey you; be solicitous for their real improvement, and rest not satisfied without it; follow all up with earnest believing prayer; teach the children in love and faith, and when you return to your closets, pray that the angel who redeemed you from all evil, may bless the children. Think often of what the children may become through the power of divine grace, and how great the reward, how unspeakable the pleasure to behold them blessed, and blessings to all around them. Remember you cannot toil absolutely in vain, for the Savior, who expressed so much love to children while on earth, will abundantly reward you in the last day. Those who do not feel it their duty to occupy the Sabbath school, may go into dark neighborhoods with tracts. If this is to be your sphere, prepare for it by prayer; take the love of Christ with you to the work; select

tracts suited to the houses you visit; try to drop some pious kind remarks to those who receive them; ask about their children, and be a Sabbath school missionary if not a teacher; invite the people to public worship; let Christian kindness and love be seen in your conversation. Forget not the homes of poverty and affliction; these should indeed have your first attention. Here help is most needed. Point the dying to the living Savior, the wretched to the promises of salvation; be nothing in all your efforts, that Christ may have the entire glory; exalt Jesus always and every where, and count it a high honor to do any thing for the extension of his cause in the world; great activity will make you happy, greatly improve the state of your own soul, and crown you with peculiar and everlasting blessings. "Let him know that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins," James v. 20. Think of the day of death, when you will appear

before Christ, and the great day of judgment when your account must be given before assembled worlds. Oh, the rapture—the ineffable felicity of having Christ's smile, being enrolled in the number of his friends, and hearing him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." And forget not every week, and day, and hour, brings you nearer to that tribunal. Soon, soon shall life have sped its course; soon, soon shall the living fluid cease to flow, the heart to heave, and the pulse to beat; soon, soon shall the eye cease to behold, the ear to listen, and the tongue to speak; soon, soon shall death do its office, and you shall become an inhabitant of the world of spirits. And all that relates to our well-being and our usefulness to others, and our means of glorifying the Savior, is bounded by the narrow, the extremely narrow, limits of this flitting existence. "Work then while it is called day, for the night cometh when no man can work." Cherish an en-

larged liberality and beneficence. The liberal soul shall be assuredly prosperous. The times in which we live have been very strikingly distinguished for an increase of beneficence in the cause of Jesus. The admirable work "MAMMON," with many others which appeared about the same time, have greatly excited the church of Christ to a more expanded liberality in supporting Christian institutions. Youth is not generally marked by avarice and a parsimonious spirit, but it often happens that young persons expend so much on personal decoration, and other questionable superfluities, that they have nothing left for the cause of Jesus. Our youth ought to be the first in readiness, and the first in liberality in promoting and extending the philanthropic and religious societies of the day. It is a bad sign when money absorbs the solitudes and affections of the heart. It is a barrier to many becoming religious, and others are sickly and weak through the influence which it exerts over them. Avoid a

contracted and stinted beneficence as an atmosphere of death to all the graces and virtues of acceptable religion. A cheerful liberal giver may confidently expect to enjoy largely of the divine bounty, and richly of his special grace. This was the leading feature in the mind of Jesus, who, though rich, "yet, for our sakes, became poor that we, through his poverty, might be made rich." My young friends, let this mind be in you also. Remember that forcible passage, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," Prov. xi. 24.

It is said of the righteous, "He hath dispersed, he hath given to the poor, his righteousness endureth forever, his horn shall be exalted with honor," Psalm cxii. 9. And forget not the words of the Lord Jesus, that "it is more blessed to give than to receive." Remember also the injunction of the apostle, "To do good and to communicate forget not, for with

such sacrifices God is well pleased," Heb. xiii. 16. Liberality tends to enlarge the soul, to ennoble the mind, to mellow the heart, to beautify the character, and to bring down on its possessors the fertilizing dews of heavenly grace. Beneficence is not piety, it may exist without it, but that piety is very equivocal, and much to be suspected, of which it is not a leading, prominent feature.

POWER OF RELIGIOUS INFLUENCE.

One of the most interesting anecdotes, illustrating the power of religion, was related, says an American, in a social meeting by an English clergyman who was acquainted with the facts.

A nobleman, Lord —, was a man of the world. His pleasures were drawn from his riches, his honors, and his friends. His daughter was the idol of his heart. Much had been expended for her education, and well did she repay, in her intellectual endowments, the solicitude of her parents. She

was highly accomplished, amiable in her disposition, and winning in her manners. They were all strangers to God.

At length Miss — attended a Methodist meeting in London, was deeply awakened, and soon happily converted. Now she delighted in the service of the sanctuary and social meetings. To her the charms of Christianity were overflowing. She frequented those places where she met with congenial minds, animated with similar hopes. She was often found in the house of God.

The change was marked by her fond father with painful solicitude. To see his lovely daughter thus infatuated, was to him an occasion of deep grief, and he resolved to correct her erroneous notions on the subject of the real pleasures and business of life. He placed at her disposal large sums of money, hoping she would be induced to go into the fashions and extravagancies of others of her birth, and leave the Methodist meetings. But she

maintained her integrity. He took her on long journeys, conducted in the most engaging manner, in order to divert her mind from religion; but she still delighted in the Savior.

After failing in many projects which he fondly anticipated would be effectual in subduing the religious feelings of his daughter, he introduced her into company under such circumstances that she must either join in the recreation of the party, or give high offence. Hope lighted up in the countenance of her affectionate, but misguided father, as he saw his snare about to entangle the object of his solicitude. It had been arranged among his friends that several young ladies should, on the approaching festive occasion, give a song, accompanied by the piano-forte.

The hour arrived; the party assembled. Several had performed their parts to the great delight of the party, which was in high spirits. Miss — was called on for a song, and many hearts now beat high in hope of victory. Should she decline, she was

disgraced; should she comply, their triumph was complete. This was the moment to seal her fate! With perfect self-possession she took her seat at the piano-forte, ran her fingers over the keys, singing at the same time in a beautiful melody, and with a sweet voice, the following stanzas:—

“No room for mirth or trifling here,
For worldly hopes or worldly fear,
If life so soon is gone!
If now the judge is at the door,
And all mankind must stand before
The inexorable throne!

“No matter which my thoughts employ,
A moment's misery or joy;
But oh! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend?”

She arose from her seat. The whole party was subdued. Not a word was spoken. Her father wept aloud! One by one, all of them left the house.

Lord — never rested until he became a Christian. He lived an example of Christian benevolence, having given to benevolent Christian enterprises, at the time of his death, nearly *half a million of dollars!*

WHAT A SISTER MAY DO.

"A young lady, in the city of Paris—and I request of my female friends to listen to this story—a young lady, having read the New Testament, and heard the preaching of the gospel of salvation, was, by the power of the Spirit of God, converted to Christianity; and then she felt it her duty to proclaim that gospel to the members of her family. She belonged to a very respectable house in Paris; and she had a brother, whose religious opinions were what we call in France Voltairian opinions [Deism.] The sister sometimes read to him some of the passages of the New Testament; but he could not—he would not—receive the truths which were contained in it. It happened one day that that young man, walking in the streets of Paris, fell down, and a carriage passed over him and broke his leg. He was carried home, and a medical man was sent, who came and said it was necessary to perform an operation; the am-

putation of the leg. This young man now began to be seriously troubled in his conscience; he feared to die; he did not know what to do. He asked for his sister, and he said to her, 'My sister, what shall I do?' His sister replied, 'My brother, if you cannot save your body, save your soul; believe in the Lord Jesus Christ; yield your heart to him, and he will save you.'—And so he did. The operation was performed and succeeded; and the whole night that young man was praying to the Lord Jesus Christ for the influence of his Holy Spirit, that he might be able to believe in Jesus as his Savior and his God; and in the morning, when his sister came to inquire after his health, he immediately reached out his hand to her and said, in French, 'Sister, weep not for me; I have lost my limb, but I have found my Savior!'"

PART III.

CAUTIONS.

Let the youthful Christian guard,

1. *Against sinful habits.* The salvation of the gospel is a salvation from sin and from the power of the devil.—Jesus came to turn men from their iniquities, and to redeem unto himself a peculiar people, zealous of good works. He who doeth sin is of the devil, but those who are of Christ are made free from sin, have their fruits unto holiness, and glorify God with their bodies and souls which are his. Yet sincere and devoted Christians in many things offend, and come short of the divine glory. They are the subjects of numerous infirmities, and often need to confess their sins, and seek the renewing influences of the Spirit of God, and the repeated application of the blood of Christ which cleanseth from

all sin. But there is the greatest possible difference between the infirmities and weaknesses of sincere Christians, and the allowed sinful habits of mere professors of religion. Sinful habits, of course, where they exist, must eat out all true religion, and prevent its possession in those who profess to be seeking it. Sinful habits, however comparatively trivial, are deadly in their character; however secret, are well known to God. However others may be accustomed to them, they will bring the fruit of God's displeasure, and the just infliction of his righteous wrath; how diligently the heart should be kept, and the desires restrained; how watchful and vigilant we should be over our spirits, and how guarded should be the emotions of the soul. Our morning and evening prayer should be, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting," Ps. cxxxix. 23, 24.

As a small leak will sink a mighty ship, a small dose of poison destroy life, so a sinful habit, nurtured in the heart, and practised with constant allowance, will deprive the soul of all the blessings of salvation, and sink it into the dark abyss of everlasting sorrow. Sins of infirmity must be daily repented of, and confessed before God, but sinful habits must be torn up, root and branch. Guard

2. *Against evil company.* Every man's character and dispositions are influenced by the society in which he moves, but especially by the bosom companions he selects. There is a natural tendency for persons who associate together, however dissimilar in many things, to grow in likeness of spirit and feeling one to another. Imitation is often as powerful in mature age as in early years. We cannot breathe a tainted atmosphere without peril, nor keep company with the enemies of God without much risk. Between light and darkness, sweet and bitter, comfort and pain, there is no

fellowship; how can there be any, then, between the friends and enemies of Christ; between those who love, and those who hate God; between those who are traveling to heaven, and those who are in the downward path to hell. Young persons cannot be too exact and tremblingly alive to the danger of evil companions. Many young men have thus been led into scenes of dissipation and ruin; many young men have been turned aside into the way of vanity, worldly amusements, and degradation, and death. What knowledge can you derive from ignorant companions?—What improvement from wicked associates? What excitement, unless an evil one, from the votaries of worldliness and sinful pleasures? Their conversation cannot benefit you, but will it not be pestiferous? will it not be corrupt? Their example will not be useful, but will it not be pernicious? will it not endanger your stability? your consistency of walk? may it not allure you to the way of perdition?

"The companion of fools shall be destroyed." Our intercourse with others is always powerfully for the better or worse, really advantageous or destructive. Then, as you would flee from a man afflicted with the plague, guard against the infectious influences of evil companions; though they may not be profane, or profligate, yet they may be equally dangerous, as enemies to God, and strangers to the true way of peace. Pride, and vanity, and trifling, are all so many paths in the broad way to eternal death. Young persons who are entering on alliances for life, and forming the closest of all connections, greatly dishonor religion, grievously offend God, and seriously imperil their salvation if they are unlawfully yoked with unbelievers. The way to Zion has been strewed with the remains of those who have thus fallen, and whose conduct and end ought to act as beacons to all succeeding youthful travelers. On this beacon it is written with the finger of the living and blessed God, "Be not une-

qually yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* Let your intimate companions be few and carefully selected; choose those you well know; let them be the tried, steadfast, people of the Lord. Have respect to their dispositions and tempers. Prefer those who are in advance of yourselves in knowl-

* 2 Corinthians vi. 14, to the end.

edge, experience, and solid piety; and pray that your companionship may be one of mutual profit and of abiding spiritual good to your souls. With the people of God let your hearts be devotedly united; towards them evince unfeigned love, and ever display a frank and ingenuous spirit. Realize the poet's idea:—

"People of the living God,
I have sought the world around;
Paths of sin and sorrow trod,
Peace and comfort no where found.
Now to you my spirit turns,
Turns—a fugitive unblest;
Brethren, where your altar burns,
Oh! receive me into rest.

"Lonely I no longer roam,
Like the cloud, the wind, the wave!
Where you dwell shall be my home,
Where you die shall be my grave;
Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my soul no more;
Every idol I resign."

Labor to seek edification in your intercourse with them; avoid that which is of the world, worldly. Think on the words of another poet, and seek their exemplification.

"Forgotten be each worldly theme,
When Christians meet together thus;

We only wish to speak of him
Who lived, and died, and reigns for us.

"We'll talk of all he did and said,
And suffered for us here below;
The path he marked for us to tread,
And what he's doing for us now.

"Thus as the moments pass away,
We'll love, and wonder, and adore;
And hasten to the glorious day
When we shall meet to part no more."

3. *Bad books.* Never have the dangers of the young from corrupt books been more imminent than at present. Sceptical books—books full of unholy scoffs and jeerings; books of sensual poetry; books of romance and high-wrought fiction; books of silly mirth and wit and repartees; books of the veriest trifles, which fill our public libraries, and are exposed on the stalls of our streets;—from all such, and every other where the tendency is not manifestly good, turn aside, avoid them, reject them altogether. Pollution stains their pages, and many have found their apparently sweet streams to be the waters of sin, sorrow, and wo.

4. *Places of amusement.* If places

of amusement come truly under the designation "worldly," then they are at utter variance with the Spirit of Christ, and the principles of the New Testament. By places of amusement we do not refer to institutes of science, to philosophical lecture-rooms, and to museums of curiosities; these we think not only innocent but useful; to these as opportunity offers the young would do well to repair. But we refer to the theatre, the ball-room, the race-course, the silly exhibitions at fairs, in which money is wasted, time murdered, an evil atmosphere breathed, and temptation to sin offered. When the love of Christ dwells in the heart, it must of necessity produce such a dislike and contempt for these things as to render caution here unnecessary; for such places are the very head-quarters of the enemy of souls, and, therefore, as opposite to religion as light is to darkness, or heaven to hell.

5. *Inebriating drinks.* One of the crying evils of our nation is drunken-

ness; it fearfully affects all the great and good interests of our land; it spreads poverty, disease, madness, crime, and death in every quarter; its victims die to the extent of fifty or sixty thousand annually; it robs us of fifty millions of our wealth—wealth only entrusted to us as stewards, and which would in the space of five years fill the world with Bibles, missionaries, places of worship, and schools. It is a vice often insidiously produced; persons go from the use of a little to more, then to more still, afterwards to drunken excess. The taverns and spirit-vending places are the disgrace of our nation. In the metropolis and other large cities and towns musical concerts are got up, to allure the unwary and to fascinate the thoughtless. Many of the social customs have a very dangerous tendency, especially to the young. The custom of daily drinking wine, or other intoxicating drink, forms the habit, begets the liking, and often is the direct way of death.

Let young persons who would be absolutely safe, and at the remotest distance from all peril as to this evil, avoid the use of them altogether. Water is the most cooling refreshing beverage in the world; it is the cheapest, most healthy, and pre-eminently best adapted to those who desire whether they eat or drink, or whatever they do, to do it to the glory of God.

6. *Foolish conversation, levity, &c.*—In youth there is naturally a tendency to the cheerful, a tendency not evil in itself, but which requires much watchfulness lest it should lead to jesting and foolish conversation, which are pernicious to the soul and grievous to God. The tongue is a member requiring much restraint and self-government; it may be very useful or very mischievous; it sends forth a stream of death or life. Frivolity damps all that is holy, quenches the Spirit of God, unfits for religious duties, and brings the mind into bondage and distress. A Christian should maintain a good conversation; he should labor af-

ter intelligence, and seek that the fruit of his lips be spiritual, savoring of the things of Christ, and such as gainsayers cannot condemn. I need not add that evil speaking, an irreverent use of the divine name, or a witty adoption of scripture phraseology, is a course which every serious mind will avoid and abhor. Pray that out of a good heart you may bring forth good treasures of conversation pleasing to the Lord, and useful to those who hear.

7. *Employment of time.* Time is connected with all duties, responsibilities, privileges, and blessings. Time is inconceivably precious; it is the thread of your existence, the measure of your probation, every hour of which records to your God and Judge favorably or unfavorably of your actions and character. It has been truly said, "When time is murdered, more than blood is spilt." Often think of its silent, rapid flight; often think of its continuous progress. Wherever you are, or whatever you are doing, it is bearing you on the bosom of its waters.

to the ocean of eternity. It may be difficult duly to impress this powerfully on the young mind, but its due consideration is indispensable to the right and proper use of our powers. If you feel it seriously affecting your hearts, then you will not squander its precious golden hours away; you will live to purpose; redeem it from all improper applications and abuses; you will not loiter or while it away; you will not let bed monopolize more than is sufficient for healthy repose, nor indolence fritter away that which when once past is gone irrecoverably forever. As far as possible live by system; do things orderly; let one matter be regarded at a time. Avoid confusion; especially guard against procrastination. Live every day in remembrance of God's claims upon you; of approaching death; of the judgment day; of the hell you wish to shun; and the heaven of eternal glory you hope to secure. Forget not your race will soon be run, your day will soon end, the coffin will soon enclose you, and earth

cover you. Think of the numbers every day who finish their probation,—who die, and either ascend to heaven or go down to hell. Many of your friends, with whom you lived and conversed, are now no more; you are following after, and soon nothing in all this world will be of moment to you. You will have done with it, and, except answering for your conduct in it, have done with it forever. Try to realize this often in your thoughts, and then seek to live according to the impressions it must make upon your hearts. Remember,

“A charge to keep you have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.”

“To serve the present age,
Your calling to fulfill;
Oh, may it all your powers engage
To do your Master's will.”

Remember, in conclusion, that you always require grace in your hearts; the word of God as your directory; the Holy Spirit as your guide; Jesus as your daily mediator; prayer as your constant mode of having access to God

your Father, by which all blessings must be brought down into your souls; and the favor of God to ensure present happiness, real safety, and eternal life.

PART IV.

EXAMPLES

OF PERSONS WHO HAVE RISEN TO EMINENCE AND DISTINCTION, IN CONNECTION WITH EARLY PIETY.

BISHOP BEVERIDGE.

WILLIAM BEVERIDGE, Bishop of St. Asaph, was born at Barrow, in Leicestershire, in the year 1638. He was distinguished, when *young*, for his seriousness and intelligence; and when only at the age of *sixteen* was sent to St. John's College, Cambridge. There, his industry, his knowledge, and his rapid improvement, surprised and delighted his tutors; and when only 18 he took his degree of Bachelor of Arts. His incessant application to the study of the learned languages, and of oriental learning, had been so astonishing,

that at that time he wrote "A Treatise on the Excellency and Use of the Oriental Tongues," and at the age of twenty he published a Syriac Grammar, both of which works demonstrated him to be a scholar of no ordinary powers. Nor was he less distinguished for his moral than his mental qualifications; he was serious, pious, and exemplary in all his transactions with men, and in all the connections of life.

In 1704 he accepted the see of St. Asaph, vacant by the translation of Dr. George Hooper to Bath and Wells. Thus placed in an eminent station, his care and diligence increased in proportion as his power in the church became enlarged. Hitherto he had discharged the duties of a faithful pastor over a single fold; and now his authority had extended, he still pursued the same pious and laborious methods of advancing the honor and interests of religion, by watching over both clergy and laity, and giving them all necessary direction and assistance.

Bishop Beveridge was a person of sincere piety, of strict integrity, and of great zeal for religion. It was said of him when living, and though long since dead, it may be repeated, that "He was one of the greatest and best men that England ever bred." The sermons of the bishop have been long known; and by those who are spiritually discerned, have been justly prized. At length, at the age of seventy-one, full of grace and good works, he died, March 5, 1708, at his lodgings in the cloisters in Westminster Abbey, and was buried in St. Paul's Cathedral.

RICHARD BAXTER.

Richard Baxter was born at Rowton, in Shropshire, Nov. 12th, 1615. He was one of the great nonconformist divines; and though he labored under many and great disadvantages, in the early part of his life, owing to the ignorance and irreligion of those under whose care he was placed, he was afterwards one of the greatest men of

the age in which he lived. During the first few years of his life, he was much addicted to lying, covetousness in play, fondness for romances, &c., but, fortunately for him, his father directed his attention to the historical part of the Bible, which much interested him, and inspired him with a desire to peruse those parts which were more doctrinal. In consequence of such determination, by the perusal of the Bible, and other religious books, and the conversations of his father, his mind became illuminated, and his soul converted to God. After having been for some time under the care of Mr. John Owen, schoolmaster of the free school at Wroxeter, his parents accepted of a proposal for placing him under the care of Mr. Richard Wickstead, chaplain to the council of Ludlow. This gentleman proved to be very incompetent to his charge, being an indifferent scholar, and taking no pains with his pupil. The only benefit he obtained while under his tuition was the liberal use of his library, which to him was of

great advantage. At this time the mind of Mr. Baxter was considerably alarmed by the fear of death, which produced in him greater seriousness, and a more earnest attention to religion. Divinity became his first and favorite pursuit. Zealous in his attachment to the cause of truth, Mr. Baxter entered into the work of the ministry, after having been examined and ordained by Bishop Thornborough, of Worcester. In 1633, he became master of the free school at Dudley, in Worcestershire, where he delivered his first sermon, being only *eighteen years of age*.

It has been stated that he was the author of one hundred and forty-five distinct treatises, most of which were polemical, and many were distinguished for learning and simplicity. Some of the most popular of those treatises, are "The Saints' Everlasting Rest," "Aphorisms of Justification and the Covenant," "Catholic Theology," "A Treatise on Universal Redemption," and "A Call to the Unconverted."

BISHOP BURNET.

Gilbert Burnet, the celebrated Bishop of Salisbury, was born at Edinburgh, on the 18th of September, 1643. He received his early instructions from his father, who was eminent for his zeal and piety, and under whose guardianship he made so rapid an advancement in the acquisition of knowledge, that at the age of *ten* years he perfectly understood the Latin language. At this time his father sent him to the college of Aberdeen, where he acquired a thorough knowledge of the Greek language, and went through the usual course of Aristotelian logic and philosophy with great applause. At the early age of *fourteen* he took the degree of Master of Arts; and though so young, he applied himself to the study of the civil law, though he soon became weary of that study, and turned his mind and exertions to divinity; perused attentively and critically the Old and New Testaments; read the most noted controversial writers in di-

vinity; and to these studies applied fourteen hours during the day. In 1665 Mr. Burnet was ordained priest by the Bishop of Edinburgh, and presented by Sir Robert Fletcher to the living of Saltoun; and, by his attention to the welfare of his flock, soon gained their affections and well-wishes. He regularly preached twice on every Sabbath day, and once in the week; catechized three times a week; and went round from house to house, instructing and exhorting the inhabitants. The sick he visited twice a day, and gave as much from his income as remained beyond the sum expended in his bare subsistence. The same year in which he was ordained, he was so disgusted with the conduct of some of the Scotch bishops, who, as he said, were "remiss in their functions, as some did not live within their dioceses, and those who did, did not take care of them; in fact, that there was a levity and carnal way of living about them, that very much scandalized him;" that he drew up a memorial of the abuses of the

Scotch bishops, which exposed him to their spleen. In 1669 he was made Professor of Divinity at Glasgow, which office he honorably filled. He was unwearied in his attention to the interests of his pupils, and studied from four in the morning till ten, in order that more time might be allotted to his charge. In 1688 Dr. Burnet was advanced to the see of Salisbury; yet so disinterested was he, and so little did he esteem worldly grandeur and honors, that he solicited for it in favor of Dr. Lloyd, then Bishop of St. Asaph. He went down on his accession to his diocese, and discharged the duties of that office with piety and zeal; and made it a rule, every summer, to make a tour for six or seven weeks, to go through the livings of his diocese, and to watch their progress. During his residence at Salisbury he constantly preached every Thursday, and in the evening he had a lecture in his own chapel, when he expounded some portion of Scripture. He also instituted a little nursery for students in di-

vinity, which he regularly attended to himself; and to these students he allowed £30 a year.

Thus was the life of this excellent prelate devoted to acts of charity and usefulness; he was learned, yet modest and unassuming; pious, yet cheerful; and he proved religion not to be incompatible with a consistent attention to the concerns of this life. He departed this life on the 17th of March, 1714, at the venerable and patriarchal age of seventy-four, and was interred in the parish church of St. James, Clerkenwell.

DR. GILL.

John Gill, D. D., was born the 23d of November, 1697, at Kettering, in Northamptonshire, where his father was deacon of the Baptist church. He made rapid advances in classical learning at a neighboring grammar school in which he was placed while very young, and even then he resorted so frequently to a bookseller's for the pur-

pose of reading, that it became proverbial to say that a thing was as certain as that John Gill was in the bookseller's shop. Being driven from the grammar school by the bigotry of the clergyman who presided over it, his friends endeavored to procure him admission into a seminary for the ministry, by sending specimens of his advancement in different branches of literature. These, however, defeated their object, for they produced the following answer, "He is too young, and should he continue, as it might be expected he would, to make such rapid advances, he would go through the common circle before he would be capable of taking care of himself, or of being employed in any public service." It is to be hoped that this reply was accompanied with some explanation which made it appear more justifiable than in its present detached state; or it would seem that the guardians of this seminary felt but little solicitude to see the finest talents consecrated to the noblest of causes. Not discourag-

ed by this repulse, young Gill pursued his studies with so much ardor that before he was nineteen he had read the principal Greek and Latin classics, had gone through a course of logic, rhetoric, natural and moral philosophy, and acquired a considerable knowledge of the Hebrew tongue. But it is supremely gratifying to find that religion was still dearer to him than learning, for, instead of resembling those sciolists who suppose it a proof of genius to disdain the study of their Maker's will, he emulated him who in early youth resorted to the temple as his Father's house, and there employed in sacred researches that understanding at which all were astonished. The Baptist church in his native town first received this extraordinary youth as a member, and then called him forth into the ministry. For this work he went to study under Mr. Davies, at Higham Ferrers; but was soon invited to preach to the Baptist congregation in Horsleydown, near London, over which he was ordained in his

ily Expositor," was born in London, June 26, 1702. His father, Daniel Doddridge, was an oilman resident in London, and the son of one of the ministers ejected by the Act of Uniformity. His mother was the daughter of the Rev. John Baumen, of Prague, in Bohemia, who was compelled to forsake his native country in consequence of the persecutions which threatened to succeed the expulsion of Frederic, Elector Palatine. Dr. Doddridge was the twentieth and youngest child; all the rest, except one daughter, having died in infancy. It is not a little singular that when Doddridge was born he was laid aside as a dead child; but a person in the room observing some motion in him, took that care of him upon which the flame of life depended. His parents were eminently pious, and his earliest years were by them consecrated to the acquisition of religious knowledge. The history of the Old and New Testaments his mother taught him before he could read, by means of some Dutch

tiles in the chimney corner of the room in which they resided. He was first sent to school to a Mr. Stott, who instructed him in the rudiments of Greek and Latin; but from this seminary he was removed when ten years of age to a free school at Kingston-upon-Thames, of which his grandfather Baumen had been formerly the master. He remained at that school for three years, and was distinguished for his piety and diligence. In 1715 he was deprived by death of his father, and not long afterwards of his excellent mother, of both of whom he always spoke in terms of the greatest respect and affection. In the same year he was sent to the school of Mr. Nathaniel Wood, of St. Alban's, where he commenced his acquaintance with the learned and excellent Samuel Clark, who not only became to him a wise counsellor and an affectionate minister, but a disinterested, generous, and liberal friend and benefactor. At that school he greatly improved himself in the knowledge of the learned

languages; became perfect master of his native tongue; and accustomed himself not only to form ideas, but with propriety and elegance to express them. He devoted much time to reading; cultivated a taste for polite literature; diligently studied history, both civil and ecclesiastical; and spent a great part of his time in the study of theology. His piety now became more habitual and evident; and on February 1, 1718, when he was sixteen years of age, he was admitted a member of the church under the pastoral care of Mr. Clark.

In October, 1719, Mr. Clark placed him in the academy of the learned and pious Dr. Jennings, who resided at Kibworth in Leicestershire. There Dr. Doddridge greatly improved in every branch of literature; and, besides attending to all his academical studies, he in one half year read sixty books, consisting principally of theology, and that not in a hasty and careless manner, but with great seriousness and advantage. Though young, cheerful,

and devoted to the attainment of knowledge, he did not, however, forget the more important concerns of his own personal religion. He formed some admirable rules for the regulation of his conduct and the improvement of his time; which he did not merely form, but cheerfully and inviolably performed. In 1723 his tutor, Dr. Jennings, died, having not long removed from Kibworth to Hinckley.—Soon after his death Dr. Doddridge preached his first sermon, at Hinckley, from the words, “If any man love not the Lord Jesus, let him be anathema maranatha; and “two persons ascribed their conversion to the blessing of God on that sermon.” For more than a year he continued to preach at Hinckley and the neighboring places; when having received an invitation from the congregation at Kibworth, he accepted their offer, and was there settled in June, 1723. In that retired and obscure village there were no external objects to divert his attention from the pursuit of his studies; and his favorite

authors, Baxter, Howe, and Tillotson, he read with frequency and attention. To his pastoral duties, however, he was not inattentive; but in religious conversation and visits of mercy he spent a suitable portion of his valuable time. His preaching was plain and practical; and whilst his mind was richly stored with knowledge, and his imagination was lively, he made all his talents subservient to the moral and religious improvement of the people committed to his care. During the whole year he accustomed himself to rise every morning at five o'clock; and thus, as he would sometimes say, he had ten years more than he otherwise would have had. Towards the close of the year 1729 he received an invitation to settle at Northampton, in consequence of the removal of Mr. Tingey, the dissenting minister, to London; and urged by Mr. Some and Mr. Clark to accept the call, he quitted Harborough, December 24, and immediately entered on his arduous and more important duties. Soon after his settle-

ment he became seriously ill; but on his recovery in March, 1730, he was set apart to the pastoral office. In this year he published a tract entitled, "Free Thoughts on the most probable Means of Reviving the Dissenting Interest, occasioned by the late Inquiry into the Causes of its Decay, addressed to the Author of that Inquiry." That tract was on the whole favorably received, and for its spirit and temper deserves much praise. He performed the various duties of a dissenting pastor with exemplary diligence and affection. His sermons were well studied, and delivered with zeal and affection. He watched over his flock like one who had to give an account; he prayed with and for them; he visited the sick; attended to the wants of the poor; admonished those who erred; cautioned those who wavered; confirmed those who were undecided; and in every respect attended to the doctrines, discipline, and practice of his church and congregation.

Dr. Doddridge sustained all the relationships of life with honor to himself, and advantage to his family and the world; so that as he approached nearer to the eternal world, his path indeed resembled that of the just, which is as the shining light, which shineth more and more unto the perfect day.

JOHN FAWCETT, D. D.

Was born at Lidget Green, near Bradford, in Yorkshire, Jan 6th, 1739, old style. His father, Stephen Fawcett, who was a farmer, died when the son was about twelve years of age, leaving a widow, with a numerous family, to lament his loss. Having been early initiated in the common branches of learning, he soon manifested a fondness for reading, eagerly devouring whatever came in his way. Soon after his father's death, he was put an apprentice to a person in Bradford, with whom he remained till the expiration of his term, which was six

years. The grammar school in the town was then under the management of the Rev. Mr. Boulton, who took a liking to young Fawcett, showed him many tokens of kindness, and encouraged him in his studies by lending him books, and affording him occasional instructions in classical learning. The celebrated George Whitfield was, at this time, in the zenith of his prosperity, and visiting Bradford, among other places, young Fawcett had the opportunity of hearing him preach, which made an impression on his mind that was never obliterated. Availing himself of every opportunity of this kind, he became decidedly attached to the field orator; and from his preaching obtained such a discovery of the way of a sinner's acceptance with God, as filled his mind with joy and peace through believing. He now began to make a more public profession of religion, uniting himself with the dissenters. At the age of nineteen he was baptized on a personal profession of his faith, March 11th, 1758, and be-

came a member of the Baptist church in Bradford. With this society he continued a member for five years, occasionally exercising himself in the way of exhortation and public prayer. But in 1763 he was prevailed upon by the pastor and his brethren to give them a sermon, which proved so acceptable, that he was, after a time, invited to settle with a church at Wainsgate, to which he consented, and was ordained over them in February, 1764. Here a field of usefulness presented itself, and he made many acquaintances with persons who have since distinguished themselves in the religious world; among whom were Mr. Venn, of Huddersfield, the late Henry Foster, of Clerkenwell, John Thornton, Esq., of Clapham, Daniel Taylor, of Mile End, &c., &c. But Taylor and Foster were his most intimate associates, owing to their residing in his neighborhood.

Mr. Fawcett began to distinguish himself as an author, both in prose and verse. In 1772, he published in

blank verse, "The Christian's Humble Plea for his God and Savior." And in the same year he visited London to supply for Dr. Gill, who then, through age and infirmities, was incapacitated for public preaching. He continued in London about two months, and preached fifty-eight times. The doctor dying soon afterwards, Mr. Fawcett was invited to return to London with a view to a permanent settlement, but though his income at Wainsgate was only £25 per annum, he resisted the temptation, and continued with his flock. To help out his scanty pittance of income, however, he now began to take pupils; and in a course of time, succeeded in raising a very respectable seminary. Numbers of young ministers had recourse to him for the purpose of improving their education, among whom were the late Mr. Ward of Serampore and Mr. Sutcliff of Olney. In 1774, he published "The sick Man's Friend, or Views of Death and Eternity Realized;" occasioned by an attack of the stone, which

brought him to the brink of the grave. On his recovery from this illness, he removed his residence from Wainsgate to Brearley Hall, a much preferable situation for his academy, and, in all respects, more eligible. The increase of the congregation at Wainsgate also led to the erection of a new and more suitable place of worship at Hebden Bridge in 1777, which was vested in trustees. In 1778 he published "Advice to Youth, or the Advantages of Early Piety," which had an extensive sale. Mr. Fawcett's talent for versifying was by no means inconsiderable, and in 1782 he published a small volume of "Hymns Adapted to Public Worship and Private Devotion." In 1788 he published, by subscription, "An Essay on Anger," an invaluable little volume, which brought him under the notice of his late Majesty George the Third, in consequence of a quotation made from it by one of the king's chaplains, in a sermon preached in the royal presence. It is generally understood that the king, on

being presented with a copy of the "Essay," was so much gratified with its contents, that he made the amiable author an offer of serving him in any way he might point out. Mr. Fawcett, at the time, modestly declined availing himself of the royal munificence, but a most distressing occurrence, some time afterwards, imposed upon him the painful task of petitioning for the life of a youth, the son of one of his most intimate friends, who, in an unguarded hour, had committed a forgery, for which he was tried and condemned by the laws of his country. The sovereign received the petition, recollected the offer, and graciously extended pardon to the unhappy youth. The greatest of his undertakings was "The Devotional Family Bible," which he commenced in the month of November, 1807, and completed in about four years; the work forming two large quarto volumes. Having accomplished this great undertaking, he now began to look forward with fixed attention to the termination of his earth-

ly course, and though an unusual twilight was afforded him, his days were passed amid scenes of affliction, arising from the loss of surrounding friends, and the pains and disquietudes which are incidental to old age. In almost daily expectation of the separating stroke, he may be rather said to have languished than lived, till the 25th of July, 1817, when he expired, in the seventy-seventh year of his age.

MRS. ANNE THORNTON.

The late Mrs. Anne Thornton, of whose last illness and happy dismissal from this world, some memoirs are preserved in the following pages, was the wife of Mr. John Thornton, of England. She was born of respectable parents, November, 1741.

About the age of nineteen she received her first serious abiding religious impressions, and from the time she began to know the way of salvation, through our Lord Jesus Christ,

her heart was united to all whom she believed loved him in sincerity.

Mrs. Thornton was favored with a strong, comprehensive, and active mind, and having had a good education, her genius led her into the paths of learning; but this did not prevent her from paying a diligent and exemplary attention to the duties of domestic life; and she was much respected in the characters of a wife, a mother, a friend, and a mistress, by many persons who were strangers to her literary attainments. She was well acquainted with natural philosophy and natural history. To her the creation was an open book, in which she could read a perpetual commentary on the volume of the holy scriptures. She was thus well qualified to educate her own children; an important employment to which she devoted much of her time and care.

Some particulars of the manner in which she bore her last long and painful illness, and closed a useful and honorable life, are now put in the

reader's hands, in hopes that such an authentic testimony of the nature, power, tendency, and effects of real religion, may, by the blessing of the Lord, encourage the feeble-minded, quicken the languid, and, at least in some instances, engage the attention of the careless and unbelieving.

The subject is interesting to all, for *all must die*. The cares, employments, and amusements which engross the minds and time of multitudes, though they greatly interrupt, cannot wholly exclude the thoughts of death. The event is inevitable; may be soon and sudden; and the consequences to those who are not prepared for it must be tremendous, if the Scriptures are true; and that they are not true we challenge infidels themselves to prove, even to their own satisfaction. Many persons, who formerly trod the dangerous and uncomfortable paths of infidelity, will readily subscribe to this confession, and own, that while they confidently declared to others, death is an eternal sleep, they could not con-

quer their own hesitation upon the point. Yes, reader, you must die, and if you have not then the same principles and supports which enabled Mrs. Thornton to wait the approach of the last enemy with composure, and even with desire, dreadful will be your dying hour.

She had no dependence upon her acquisitions, or upon her moral character; she repeatedly declared to those around her, "There is a knowledge that must be given up." All knowledge that does not spring from the knowledge of Jesus Christ, and him crucified, or that has not a direct reference to him, will prove, at last, to an immortal soul, impertinent as a dream, and unsubstantial as the chaff which the wind driveth away. She said, "If God were pleased to prolong her life, she would chiefly confine her studies to that one precious book, the Bible."

She trusted for her acceptance with God, and for happiness in the invisible state, to nothing she had known, or done, or said, in her past life; but

wholly and solely to the atonement and mediation of her Savior. In a word, she lived as becometh a saint, aiming to regulate her temper and conduct by the precepts and example of her Lord; and she died as becometh a Christian, renouncing her own righteousness, and simply relying upon him who was made sin for us, though he knew no sin, that we might be made the righteousness of God in him.

During her long and trying illness, her whole deportment was uniform and consistent; she spoke the words of truth and soberness; she expressed her solid hope, and her stable peace, in terms perfectly agreeable to what the Scriptures teach us to expect from those who are rooted and grounded in the faith of the gospel, and who can rejoice in God as their strength and portion, when flesh and heart are fainting. There was a striking elevation and dignity, combined with simplicity, in her manner and language. Knowing whom she had believed, and expecting to be soon with him to behold

his glory, she employed the remnant of her breath in praising him, in praying for others, in instructing, admonishing, and comforting her children and friends who were with her. With these views, she often continued speaking, till, through extreme weakness, she could speak no more. But as soon as her strength was a little revived, she resumed the same pleasing employment till within a few hours before her happy dismissal.

Such are the fruits and effects, in life and in death, of that religion, which, alas! is too generally stigmatized, in the present day, by hard and contemptuous names, and despised as enthusiasm and folly. But the day is coming when they who despise it now, however they choose to live, will surely adopt the wish of Balaam, (oh, may it not then be too late!) "Let me die the death of the righteous, and let my last end be like his!"

May they who seek the gospel salvation, and are at times subject to bondage through the fear of death, take

courage from this instance of the faithfulness of God to his promises; they, also, if they follow on, shall know the Lord. He will answer the trust he enables them to place in his word; he will guide them by his counsel through life, through the valley of the shadow of death, and then receive them to his glory.

On one saying, "God is faithful: you know he is so; having loved his own, he loved them to the end;" she answered, "Yes, he is faithful; in years that are past, when fear has assailed me, I have prayed to the Lord, my heart has been poured out before him, and he has permitted me to talk to him, as a man with his friend. He has comforted me, and now he is answering my prayers; by night on my bed have I sought thee, and thou art my rock and my refuge; I renounce all my righteous and my unrighteous deeds; I have no hope or plea but in thee." On one saying, "In Christ Jesus all the promises are yea and amen;" and mentioning that text,

"All things are yours, for ye are Christ's, and Christ is God's," she took up the words, "Yes, ye are Christ's, and Christ is God's; and when Christ, who is our life, shall appear, then shall we also appear with him in glory." Then looking affectionately on her children, she said, "My dear children, you see your dying parent bearing the testimony to the truths of God." Soon after, being in great pain, she said, "If my continuing here some time longer may be of use to any person, I am willing to stay. These, our light afflictions, which endure but for a moment, work out for us a far more exceeding and eternal weight of glory." While a person repeated the following verse, "While we look not at the things which are seen, but the things which are not seen," and added, "You now are between both worlds, and see the things that are invisible;" she replied, "I do indeed—Lord, my sure trust is in thy word, and thou wilt not suffer me to be confounded; I trust in thee, and know on whom I trust," A

friend, seeing her in much pain, said, "I wish I could relieve you, but I cannot; all I can do is to recommend you to him who alone can afford you the help you need. And, as dear Mrs. J. said, when passing through the same course, 'he has given you a full cup,'" she replied, "I only pray that he may give me patience to endure. Thy will be done."

Towards the close of her life, her weakness was extreme; she said little, except in those blessed words which our Lord himself has taught us, frequently repeating the Lord's prayer, or detached sentences from it; particularly, "Our Father. Thy will be done: for thine is the kingdom, the power, and the glory, Amen, and amen." For near forty-eight hours before her happy spirit took its flight, she took little notice of any thing around her; but about twelve o'clock on Monday night she cried out, "Our Father: ever and ever: Amen, and amen." She then lay as one asleep, breathing shorter and shorter, without the least

struggle, till she entered into her Master's joy, twenty minutes before two o'clock, on Tuesday, the 12th of March, 1799.

MRS. COOPER.

Of the early life of Mrs. Cooper a near relative gives the following account:

"Miss Mary Hanson, eldest daughter of John Hanson, Esq., was born in London, September 16th, 1786. She was favored with a religious education, and was not suffered to enter into those foolish amusements which are so injurious to multitudes of young persons.

"At twelve years of age she left school, and completed her education under private tuition. This, with the encouragement held out to her application and improvement by an intelligent and affectionate brother, proved the means of exciting in her ardent mind that thirst for knowledge, which ever after proved a source of constant

delight. Her early years were passed in comparative solitude, her parents rightly judging that the example of youth, in general, afforded but few instances worthy of imitation. But at the time she thought this a very unnecessary strictness, and envied those whose less cautious parents suffered them to form acquaintances without inquiry or concern.

"At this period, and previously to her leaving school, she often felt deep convictions of her own sinfulness, and the absolute necessity of personal religion. I have known her frequently at school assemble several of the girls together in a large closet, and there speak to them, and pray with so much earnestness that they all have been melted to tears. These impressions, however, were but as 'the morning cloud and early dew,' and were succeeded by a very different disposition of mind. In the summer of 1802, she for the first time left her parents' house on a visit to Portsmouth and the Isle of Wight; where the natural gai-

ety of her mind, which had been hitherto under restraint, meeting with objects congenial to its taste, appeared in all its ardor. Card parties and gay visits were now her delight; and I have often heard her say that she endeavored to disbelieve the Bible and the existence of a God. The reflections of her retired moments were now so intolerable to her, that to drown them she read, with her accustomed avidity, volume after volume of novels and romances. Fascinated with the world and its manners, she returned home with a mind little disposed to enter into those serious and self-denying views of religion, which the Spirit of God had wrought in the minds of three of her own family during her absence; she, however, attended with them at the Lock chapel, where the judicious and intelligent preaching of the Rev. Mr. Fry first arrested her attention, and then excited in her mind an earnest concern for the salvation of her soul. She soon became a member of the church, and also united her-

self with a society called a Conversation Meeting, under the superintendence of her minister, for the purpose of spiritual advantage and instruction; and exerted herself to the utmost of her power, to instruct a large class of girls in the Sunday school of that society. But her removal to Hamersmith in the spring of 1803 put a period to this work of love in which she so much delighted; and it was not until the year 1806 that an opportunity again occurred of resuming her successful endeavors to impart knowledge and light to the benighted minds of the ignorant. This she did not only on the Sabbath, but constantly twice in the week; for she devoted her evening hours to instruct ignorant children in writing, arithmetic, &c."

In the year 1806 she began to note down her religious experience, rather by way of meditation and reflection than diary. From the age of seventeen, she had renounced the world, being fully persuaded that none of its pleasures or pursuits could impart hap-

piness to her immortal spirit. For a considerable time she was a plant that flourished in the shade, and her real worth was little known; but had God in his providence called her to a more public situation in life, such were her natural abilities, and so highly had she cultivated them, that she would have ranked high among those excellent and intelligent women who are an honor to our country. An extract from her meditations will more justly portray her character than any thing that could be said by any other person. The first entry of this kind is dated in her twentieth year.

"*July 20th, 1806.*—Happiness is the universal object of pursuit; but how various are the ways which men propose to themselves for its attainment. When the desired object is possessed, alas! it also has inscribed upon it, 'vanity and vexation of spirit.' The hope still remains that the next attempt will prove more successful; but, alas! it is not in the power of finite creatures to impart it. God, in his

wisdom, has made us dependent on himself for happiness; he has given us a freewill, to choose this world for our portion, or himself, from whom flow pleasures for evermore. Sin has so bewildered, so darkened the faculties of our souls, that every thing beyond what is finite is enveloped in a mist. Revelation, the best gift of God to man, unfolds the glories of an invisible world. The solitude I have so long enjoyed, and yet, alas! so little improved, has often led me to retire into my own mind, and converse with my heart. I have discovered a jewel, little prized because little known. This treasure, bestowed on all God's creatures, when improved, may become a source of consolation and felicity that will make them superior to the contempt of men and the agitations of disquietude. I feel convinced that to improve my intellectual powers is to have in store a constant spring of delights; it may prevent me from running into those snares which are held out as baits to the vacant, listless mind.

But let me not forget that inward monitor, that soul bestowed upon me; that it is immortal, and will return to God who gave it; and that it is made capable of happiness or misery beyond this visible state. The thread of life, so very slender, so soon broken, is in the hand of God. O, thou searcher of hearts, cold and senseless as I am to spiritual things, let not a consideration at once so awful and impressive pass over my mind without its due weight."

The following account of her last moments has been drawn up by Mr. Cooper.

"For several weeks before the confinement of my dear wife, she seemed to enjoy the public means of grace, as well as family worship, in a more than ordinary degree.

"The day before her confinement, viz., Sunday, June 14th, she was very unwell, and could not attend public worship in the morning; but being considerably better in the evening, we went to St. Mary, Woolnoth, to hear her esteemed friend Mr. Pratt. She

very much enjoyed this opportunity; and on our return home we spent about three quarters of an hour together in mutual prayer and singing several hymns. We then called our family to prayer. Just before retiring to rest she said that although she had not been able to attend the house of God in the morning, her soul had been greatly refreshed throughout the day.

"The following morning, June 15th, she was sensible that the time of trial was approaching. She was very cheerful, and several times expressed her confidence that God would be with her and support her. A little after midnight she became the mother of a fine boy: there was nothing attending the event to give any ground of alarm, and through the whole of Tuesday she was as well as could be expected; but in the evening dangerous symptoms appeared. The best medical advice was obtained as soon as possible; but from this night she thought she could not recover. She said to the nurse, 'I shall die;' who replied, 'If it should

be the will of God, I hope you are not afraid of death.' She answered, 'Oh, no!' On Sunday morning she altered so much for the worse, that scarcely any hope remained. As the strictest injunctions were laid upon us by the physicians to keep her as quiet as possible, I had very little conversation with her during her sickness; but she appeared to be in a comfortable and resigned state.

"On Monday morning, June 22d, perceiving there was no human probability of her recovery, I thought it my duty to inquire the state of her mind; and after praying with her (in every petition she heartily joined,) I said, 'What a mercy it is, my love, that we have a God to look to in all circumstances.' 'Yes,' she replied, 'and I have not far to go; he is very near to me.' I said, 'God is our refuge and strength, a very present help in time of trouble; do you find him so?' She answered, 'Yes, I do.' At another time she said, 'I am very happy; I have no fear.' I asked, 'Is Christ

precious to you? do you find him near? She said, 'Yes, very near to bless; he says to me, I am thine, and thou art mine.'

"Having left the room, in a short time she said to my sister Mary, 'Tell my dear husband to come here.' When I went she said again, 'I am very happy.' 'What makes you happy?' 'My Jesus,' she replied, and then repeated,

'This life's a dream, an empty show;
But that bright world to which I go,
Hath joys substantial and sincere:
When shall I wake and find me there?'

Jesus is the rock of ages; he is my rock. Bless the Lord, O my soul! and all that is within me bless his holy name! When the nurse inquired if she recollected a psalm she had been repeating, she immediately said, 'The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my heart; of whom shall I be afraid?'

"When I returned I found her in the same happy state of mind, saying, 'Glory be to God in the highest! I

have experienced a glorious elevation of mind! it is all over.' Afterwards to my sister she said, 'O Mary, can we ever doubt such a Savior?' and added, 'Come unto me all ye that fear God, and I will tell you what he hath done for my soul!' and then turning to her sister, said, 'You can praise God; cannot you, Mary?'

"She was continually repeating the promises of God, and observed, "What a promise-keeping God we have! Be not faithless but believing.' When her sister inquired if she found the Lord to be her refuge and strength in this time of need, she answered with much fervency, 'Oh, yes;' and then putting her hands together, and fixing her eyes upwards, she said, 'Clap your hands, all ye people, come and let us exalt his name together.' She then began to pray with great earnestness, often saying, 'Bless the Lord, O my soul!' She afterwards repeated some lines from the hymns of Dr. Watts, among which the following

were nearly the last words she uttered:

'My flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And in my Savior's image rise.'

"She was then seized with that convulsion which deprived her of her senses; and in a little time her happy spirit, freed from its earthly tabernacle, ascended to that Savior in whom she believed, and in communion with whom, for several years of her life, her chief happiness consisted."

MISS ELIZABETH SMITH.

Miss Elizabeth Smith was born in December, 1776, in the county of Durham, England, where her parents then lived in affluence. She was remarkable in her early years for a thirst for knowledge, for regularity, and reflection. During her youth she does not seem to have enjoyed any peculiar advantages, except in the instruction of her mother, who appears from some of her letters to have possessed an el-

egant and cultivated understanding. In 1785 Mr. and Mrs. Smith removed to Piercefield, a celebrated and romantic seat in the country; where, in the summer of 1789, Elizabeth became acquainted with Mrs. H. Bowdler. Notwithstanding the difference in their years, they soon became intimately acquainted; and their friendship only terminated with the death of the former; and let us not say terminated; we would humbly hope that it is but suspended awhile, to be renewed forever in a happier region. By Mrs. H. Bowdler Miss Smith was introduced to another lady (Miss H.,) to whom most of her printed letters are addressed. In 1793, a bank in which Miss Smith was engaged failed; and this unexpected stroke at once reduced Elizabeth and her family from affluence to very narrow circumstances. She lost her books, and the command of all those elegant comforts and conveniences which are generally found so necessary to the formation of female character. From that time till

the summer of 1801, Miss Smith had no certain home. Some part of that period she passed with Mrs. H. Bowdler, at Bath; several years were spent in Ireland, where Mr. Smith was quartered, amidst the inconveniences and distractions of military life; and the rest at the houses of friends, or in a hired house in the country. Yet it must have been during these years, and under such disadvantages, that Miss Smith acquired that variety and depth of erudition, which justly rendered her an object of admiration to all who knew her. After the year 1801, Miss Smith principally resided at a small farm and mansion among the lakes; where, in the summer of 1805, she caught a cold, which though at first it seemed trifling, terminated her life on the 7th of August, 1806. She was at the time of her death not quite thirty years of age.

Of the force of Miss Smith's genius, and the variety of her attainments, the reader will be able to form some judgment by the extracts given from her

writings. We subjoin the following summary, which is contained in a letter from Mrs. H. Bowdler.

"The lovely young creature on whose account I first applied to you, had been, for above a year, gradually declining, and on the 7th of August she resigned her spirit to God who gave it. Her character was so extraordinary, and she was so very dear to me, that I hope you will forgive my dwelling a little longer on my irreparable loss. Her person and manners were extremely pleasing, with a pensive softness of countenance that indicated deep reflection; but her extreme timidity concealed the most extraordinary talents that ever fell under my observation. With scarcely any assistance she taught herself the French, Italian, Spanish, German, Latin, Greek, and Hebrew languages. She had no inconsiderable knowledge of Arabic and Persic. She was well acquainted with geometry, algebra, and other branches of the mathematics. She was a very fine musician.

She drew landscapes from nature extremely well, and was a mistress of perspective. She showed an early taste for poetry, of which some specimens remain; but I believe she destroyed most of the effusions of her youthful muse, when an acquaintance with your great poet, and still more when the sublime compositions of the Hebrew bards, gave a different turn to her thoughts. With all these acquirements she was perfectly feminine in her disposition; elegant, modest, gentle, and affectionate; nothing was neglected which a woman ought to know; no duty was omitted which her situation in life required her to perform.

"But the part of her character on which I dwell with the greatest satisfaction, is that exalted piety which seemed always to raise her above this world, and taught her, at sixteen years of age, to resign its riches and its pleasures almost without regret, and to support with dignity a very unexpected change of situation. For some

years before her death the holy scriptures were her principal study; and she translated from the Hebrew the whole book of Job, &c., &c. How far she succeeded I am not qualified to judge; but the benefit which she herself derived from these studies must be evident to those who witnessed the patience and resignation with which she supported a long and painful illness, the sweet attention which she always showed to the feelings of her parents and friends, and the heavenly composure with which she looked forward to the awful change which has now removed her to a world 'where,' as one of her friends observes, 'her gentle, pure, and enlightened spirit will find itself more at home than in this land of shadows,' &c.

This goodness seems to us of a very genuine kind. Miss Smith's religion, it must be remembered, was not raised in the hot-bed of controversy, nor trained up in the nurseries and forced soil of a party. It grew freely and abroad; watered only by the dews and

rains of heaven. It was less the offspring of feeling than reflection; it was rather solid than showy; it taught her seriousness and humility, kindness, resignation, and contentment. It sustained her through the trials of life, and cheered her dying hours.

MRS. MARGARET WALKER.

Mrs. Walker was descended from an ancient family in the shire of Peebles, North Britain. Her father was Mr. James Geddes, an advocate at the Scotch bar. He married Elizabeth, eldest daughter of Patrick Grant, Esq., a judge distinguished for knowledge and integrity. The only fruit of this marriage, besides a short-lived infant, was Margaret, the subject of this memoir. She was only two years old when her mother died: her father married again, but in a few years was cut off by consumption.

Margaret was born on the nineteenth of August, 1737. Her first serious impressions were formed so early as in

her tenth year, at Edinburgh. Mr. Whitfield's first visit to that city, and his occasional labors there afterwards, were made singularly useful to her; as, it is remarkable, they also were to her future husband. She soon felt the opposition between the friendship of this world and that of God; but having found the pearl of great price, she was enabled to sell all to obtain it. Naturally amiable, diffident of her opinion, and disposed to yield to the judgment of others, she was yet on this point fully determined at a very early period; and, during her whole life, decision, fervor, and consistency distinguished her profession of the gospel.

Miss Geddes occasionally spent some time in the Highlands, where, though she often felt the want of public worship, she was happy in the company, and was reciprocally the great comfort, of a most excellent and pious aunt to whom she was much attached. Indeed, as she possessed a remarkably cheerful and social temper, which, notwithstanding all the

trials of her past and future life, never forsook her, she was singularly qualified to enliven others.

From the time when the late Rev. Robert Walker became one of the ministers of Edinburgh, she sat under his valuable and faithful ministry. For this most respectable and excellent clergyman she formed a strong friendship, which lasted as long as he lived, and which she considered as one of the chief blessings and privileges of her life. The writer of these pages believes that it was in the course of this intimacy that she became first known to the gentleman of the same name, though no relation, whom she afterwards married, Mr. John Walker, merchant in Edinburgh. Mr. Walker was far her superior in years, but the worth of his character was to her the strongest possible recommendation. They were married on the 29th of October, 1766, and lived together upwards of nineteen years. He died March 13, 1786, aged 74.

Mrs. Walker's married life became soon a life of trial. She thought she had learned that it was to be through much tribulation she was to enter into the kingdom; she now found that to make it so, it was to be continued tribulation. Long protracted sickness, with its weary and dark approaches, "darker every hour," began to undermine her family, and at last death ravaged it. Her eldest son, a fine boy, was seized with a very painful, tedious illness, which terminated in his death. Some of her other children were weakly; her own health suffered; and her husband began to decline. His disease became rapid. After his death she was for some years threatened with the loss of a daughter; and when the latter recovered, another daughter was laid on a lingering sick-bed, from which she never rose; so lingering, that this afflicted parent long continued to hope for a recovery, but she was at last called to close her youngest child's eyes. But in all these deaths she had the happiness of wit-

nessing the departure of the redeemed of the Lord. Severe and continued were the exercises of her mind, but upon the whole happy was the issue.

Her dying triumphs are thus described. No pen can do justice to the contrast that was exhibited through the whole of Lord's day, between excruciating agonies and the triumph of faith. She often said, "I have fellowship with martyrs;" and looking with tenderness on her family around her, exclaimed, "Oh, may none of you, in dying, suffer what I now do! Oh, dissolution! dissolution! how difficult to endure! It is not easy to separate soul and body; but it is all I have to suffer. It is not the worm that dieth not, nor the fire that cannot be quenched. These light afflictions, which are but for a moment, shall work out for me an eternal weight of glory; for me! for me! unworthy though I am, an eternal weight of glory for me!" One saying, "This is Sabbath, the day you have always loved;" "Yes," she said, "I have

found Sabbaths and ordinances here sweet; but an eternal sabbath, that is the thing! Ever with the Lord! ever, ever with the Lord!" These words were much in her mouth. She exhorted all who came near her, some to seek the knowledge of salvation, as the one thing needful; others to continue steadfast unto the end. "Oh," said she, "The importance of circumspection and consistency; of keeping the garments clean, that when death comes there may be nothing to do but to die." To a young friend she said, "I will leave this scripture with you, my dear, 'Being justified by faith, we have peace with God, through our Lord Jesus Christ.' It is that peace which supports me in this severe suffering. Suffering here is no sign of God's displeasure, and soon shall sorrow be turned into joy; and pains, and groans, and griefs, and fears, and death itself, shall die." Afterwards she said, "I die with a conscience void of offence toward God and toward man. 'The wicked is driven away in his

wickedness, but the righteous hath hope in his death;" and again, emphatically, "hath hope in his death." "Mark the perfect and behold the upright; for their latter end is peace." Not," added she, "that I am perfect; but Jesus is, and I am complete in him." Observing some of her family looking earnestly at her, she asked, "Is there any thing frightful about me? bring me my dressing glass." Upon her request being evaded, she said, "Yes, do bring it me; I wish to see if there is any thing unpleasant about me; and if I have yet much to suffer." Upon looking upon herself, she said, "Well, I am happy for your sakes to see I am not ghastly; but I have much to endure, the traces of death are not yet strong enough; but I have nothing to fear; though I walk through the valley of the shadow of death, I fear no evil; it is no substance, only a shadow; thy rod and staff comfort me. Death, do thine office; thy sting is taken out; sin is the sting of death: I shall see the Lord;

I shall be forever with the Lord; I cannot dwell with devils, I have nothing in common with them; I can have no fellowship with devils." She desired the beginning of the fourteenth of John to be read to her; "Let not your heart be troubled: in my Father's house are many mansions."

She frequently repeated the Lord's words, "Peace I leave with you; my peace I give unto you." "It is the Lord's peace," said she; "often has he given me this peace in life, and now in death. Tell every body I die in peace with God, and in peace with all men." In the most impressive manner she blessed her family; and, desiring to see her two infant grandchildren, kissed them, and prayed that her God in covenant might be their God. "My dears," said she to their parents and her own two daughters, "I can part with you all: I can part with all the world; with every thing but Jesus. Christ is my all in all. Oh, let me meet you all at last; and so shall we be ever, ever with the Lord!"

To one who came in she said, "This is Jordan, but he shall not overflow his banks. My Jesus meets me in the flood, and will bring me safely through. This is the trial of faith, but it will stand the trial; I shall come forth as refined gold. I am the happiest of women! such promises! such prospects! such a God! Father, Son, I adore thee!" Her pain still increasing, she often prayed, "Lord Jesus, dismiss my spirit."

A clergyman praying that she might fear no evil in the dark valley, she exclaimed, "None, I fear none!" To another she used the same expression, adding, "Though it is a long valley;" and then, "Farewell! I hope we shall meet before the throne." About six o'clock on Monday evening she said to one of her family, "My conflict is over; I think it is near now;" and then with great emphasis, "My God! my portion!" The sixty-sixth hymn of Rippon's collection being read, she particularly noticed and adopted the fourth verse:

"He by himself hath sworn,
I on his oath depend,
I shall, on eagles' wings upborne,
To heaven ascend.

"I shall behold his face,
I shall his power adore,
And sing the wonders of his grace,
For evermore."

After this she lay for five or six hours, seemingly breathing her last; after which, suddenly opening her eyes, she distinctly said, "No fears! no darkness!" These were her last words: she again sunk into insensibility, and at twelve o'clock she fell asleep, October 19, 1802, aged sixty-five.

Timothy Dwight, D. D., president of Yale College, America, was born at Northampton, in the county of Hampshire, and state of Massachusetts, on the 4th of May, 1752. His father was a respectable and opulent merchant; a man of sincere and unaffected piety, of excellent understanding, and unexceptionable character. His mother was the third daughter of the celebrat-

ed Jonathan Edwards, president of Nassau Hall; and possessed a vigorous and discriminating mind, and a cultivated understanding. She early began to be the instructress of her son, and so great was his eagerness for knowledge, that he learned the alphabet at one lesson; and at the age of four read the holy scriptures with ease and correctness. "With his father's example before him, enforced and recommended by the precepts of his mother, he was sedulously instructed in the doctrines of religion, as well as in the whole circle of moral duties. She taught him, from the dawn of reason, to fear God, and keep his commandments; to be conscientiously just, kind, and affectionate, charitable and forgiving; to preserve on all occasions, and under all circumstances, the most sacred regard to truth; to relieve the distresses, and supply the wants of the poor and unfortunate. She also aimed, at a very early period, to enlighten his conscience, to make him afraid to sin, and to teach him to hope for par-

don through Christ. The impressions thus made upon his mind were never erased."

At the age of *six years* he was sent to school, where he diligently studied, and made such rapid and extraordinary advances in every kind of knowledge, that at a very early age he was well acquainted with the Greek and Roman classics, history, geography, and astronomy; and whilst he was greatly pleased with the beauties of Homer and Virgil, he entered into the abstract reasonings of Locke and Newton. His conduct and character was, at this time, highly consistent and moral. At the age of thirteen, he was admitted a member of Yale College. After far out-stripping his rivals in the career of literature, he was called to become a tutor in Yale College, at the age of nineteen. This office he filled with advantage to the institution, and credit to himself. Soon after this appointment, his father, however, died, and he was compelled to resign the situation, and to take charge of his moth-

er and a large family. Thus he passed five years of his life, during which he twice consented to serve the town as their representative in the state legislature. In May, 1795, he was elected president of Yale College. This was a situation eminently adapted to him, and one in which he was enabled to advance the interests of learning and religion. When Dr. Dwight entered upon his arduous duties, the students were infected with infidelity; but in consequence of the efforts of his wisdom, prudence, zeal, and learning, alike firm and well-principled, he succeeded, to a great degree, in exterminating opinions so inimical to the best interests of society. He soon afterwards became a preacher at Greenfield, and notwithstanding the variety of his college engagements, he found time regularly to compose two sermons every week. As a professor of theology, he was equally eminent; he was well read in the most eminent fathers and theologians, ancient and modern; he was a good

Biblical critic; and his sermons, consisting of five volumes, 8vo., should be possessed by every student in divinity. He also wrote "Travels in New England and New York," four volumes, 8vo., "The Conquest of Canaan," a poem, one volume, 12mo., and a pamphlet on "The Dangers of the Infidel Philosophy." Dr. Dwight continued to discharge the duties of his station, both as a minister and president of the college, to the age of sixty-five, when, after a long and painful illness, he expired on January the 11th, 1817. He was endowed by nature with uncommon talents; and these, enriched by industry and research, and united to amiability and consistency in his private life, unquestionably entitled Dr. Dwight to a rank among the first men of the age.

DR. MILNE.

A memoir of this missionary, who died in Malacca in 1822, has just been published by the Rev. Mr. Phillip.

Milne was born in Scotland, in 1785. In his youth he was remarkable for profaneness and falsehood. He read the Bible and learned the catechism on compulsion, and sometimes prayed at night through superstition. In his thirteenth year, religious reading, the example of two pious persons, a dread of temporal danger, and descriptions of the sufferings of Christ, led him to some reformation. Soon after, he attended a Sabbath evening school, the chief object of which was to induce the scholars to search out and commit to memory texts in proof of given points in doctrine or duty. "Here my knowledge of evangelical truth increased, and considerable impressions of its importance were made on my mind. My increase in knowledge made me very proud; but I was led to search the Scriptures and to pray. Sometimes I used to walk home from the school alone, about a mile, over the brow of a hill, praying all the way. At this time I began the worship of God in my mother's family; and also

to hold some meetings for prayer, with my sisters and other children, in a barn that belonged to the premises."

At the age of sixteen, he was much impressed by frequently attending family worship at the house of a man in very humble circumstances, who used to accompany the reading of the Scriptures with remarks, "for the instruction of his children, and to prepare them for the solemn exercise of prayer." Milne was then in the service of a family in the country who were strangers to religion, and derided those who paid any attention to it.—His only place of retirement was a sheep-cote, where he spent many hours in the winter evenings in prayer and meditation. He made a profession of faith in the nineteenth year of his age.

"Soon after this, he changed the place of his residence; but again, unhappily, into a family where God was not worshipped. He carried, however, his religion with him. He 'confessed' the Savior he had found, be-

fore all the household; and so wisely, that he won them over to establish family prayer. Mr. Hill says, 'Both his master and mistress became, to all appearances, through his means, followers of the Lamb.' He adds, 'I have also heard of at least one person that occasionally visited that house, and was much given to swearing, who became so impressed with what was said to him, that he left off the wicked practice, and joined himself to the Lord.' Mr. Hill, on stating these facts in his funeral sermon, said to his hearers, 'William was, at this time, young, poor, and amongst the meanest of the servants; but even a herd-boy, or apprentices, who know the Lord, may be the honored instruments of plucking much prey from the soul-destroyer.'"

Of course Milne knew the value of Sabbath schools, and Mr. Phillip says, 'It was the spark of Sunday school zeal which kindled the flame of missionary enterprise in his bosom.' He adds:

"He took a lively interest, and an

active part in the Scottish Sabbath schools. They could only be conducted by men of *prayer*, and he gave himself to prayer. The following characteristic anecdote will illustrate what I mean:—Going one night with a friend to visit a school, the road lay through a solitary glen which resembled the recess among the hills where he had consecrated himself to God; the scene recalled his vows; he paused, and said, 'I am afraid to enter on the solemn work of the evening without special prayer.' The two friends knelt down together, and spent a considerable time in fervent wrestling with God. It was in this spirit he entered the schools, and the scholars both knew and felt that he was a devotional man. There was an air and an unction about him which revealed to them that he had been with Jesus."

In another place Mr. Phillip says—

"It is an interesting fact, and it ought to have been introduced earlier, that the *first* chapter of the word of God which he committed to memory

at school, was the 6th of Isaiah. That splendid and solemn vision did not, as we have seen, lay any hold of his conscience in boyhood; but it is impossible not to see, in his habitual awe of the divine holiness, and his love of personal holiness, when he became a Christian, that what laid hold of the boy's memory had much to do with the formation of the *man's* character. Isaiah became one of his models through life. It is thus that *circumstances* call into play and power, in after life, truths which make no impression at the moment. Little did the old *granny*, who taught William Milne to read, and set him the sixth chapter of Isaiah as a task, imagine that her curly-headed pupil would, one day, make Isaiah's example his own guide in the ministry, and his own standard of character. Even to himself it must have appeared almost a dream, when he compared his first recital of Isaiah's words with his subsequent application of them, especially when he said, in reference to China, 'Here am I, send

me!' This little anecdote will embody to more eyes than my own the boy trudging to school in winter with a *peat* for the schoolmistress's fire under one arm, and his Bible under the other, repeating to himself, 'In the year that king Uzziah died,' &c."

After his entering the missionary school at Gosport, preparing for his foreign labors—

"This sympathy with distant and vast nations did not divert his attention from the small villages of Hampshire. The laborious student during the week was a laborious itinerant on the Sabbath; a *home* missionary, before the 'Home Missionary Society' called their churches to their *first* relative duty; and whilst his chief encouragement 'to speak the word to the ignorant people' within his reach, was, that 'the *prayers* of the good people of Duncaston (some of his old friends in Scotland) were following him into the villages.' It is delightful to trace in his letters, at this time, his vivid recollections of 'the praying peo-

ple' of Huntly, Duncaston, and Lesslie, and of his old Sunday school. 'I am every Sabbath *with* you *in* the school, though absent in body; he says, 'I hope their prayers follow me.' Give my love to them.'"

An important instrument in fanning the missionary zeal of young Milne, was a flax-dresser, named John Burnet, who used to visit the Sabbath-evening school, and accompany Milne home by night. Mr. Phillip gives this anecdote of him.

"He was a flax-dresser, and worked alone, and thus could work and talk at the same time, when any of the boys of the Sabbath school crept to his side. One day as I stood watching him, whilst the *tow*, and *pob*, and dust was flying off from the heckle, and the flax becoming like a skein of fine silk in his hand, he said to me, 'What does all this teach you? What do you see in it?' I saw only, that he saw something good in it; for his ruddy face was *rosy* with smiles. 'You knew,' he said, 'old father Frazer from In-

verness, who is now visiting Mr. Cowie. He says wonderful things, you know, to every body. Well, when he was standing where you are, he took a handful of that *coarse* stuff and held it out to me, saying, 'Can *yourself* put that *tow* and *pob* into the bonny flax again? You have heckled it *out*; heckle it *in* again, John Burnet.' 'I cannot,' I said; 'and *wudna*, if I could.' 'Weel,' he said, 'when grace heckles a *sin* out of your heart, O *dinna* heckle it in again. Once out, keep it out. Now, my laddie, mind father Frazer's advice!' It is nearly *forty* years since John Burnet gave me this lesson. Oh, that I had acted upon it as well as I remember the time and place of it."

SAMUEL MUNSON AND HENRY LYMAN,

The Murdered Missionaries.

Samuel, son of Samuel and Elizabeth Munson, was born in New Sharon, Maine, March 23d, 1804. Near that time, his parents became subjects of grace, and attended faithfully to the

religious instruction of their household. During childhood, young Samuel was several times the subject of distressing apprehension on account of sin. His conscience, which appears to have been habitually tender, was often quickened, at that period, by divine truth.

At ten years of age he was left an orphan by an epidemic, which proved fatal to both his parents. A friend of his father now received him to his house, which, from that time, he considered his home. His fidelity and sweetness of temper soon endeared him to each member of the domestic circle, and he was uniformly treated as a son and brother.

His boyhood was distinguished by the frank acknowledgment of his faults, kindness of disposition, a winning deportment, and that meek decision which was a leading characteristic of his riper years. His teachers esteemed him for his integrity and application to his task, and his mates always welcomed him as a favorite com-

panion on the play-ground. So strongly was young Munson attached to his studies, that he frequently retired, during the hours of relaxation at school, to gratify, in solitude, his strong thirst for knowledge.

At nineteen years of age, the subject of this memoir hopefully experienced "the washing of regeneration, and the renewing of the Holy Ghost." As no particular account of his religious exercises, at that period, have been preserved, the following narrative of the Rev. Josiah Peet, of Norridgewock, drawn from personal knowledge and recollection, will be gratifying to the pious reader.

"Laboring occasionally in the work of the ministry, in New Sharon, I became acquainted with Samuel Munson, some time in the year 1818, he being, at that time, about fifteen years of age. I regarded him with interest, both from his personal appearance, also from the fact that he was an orphan. As my acquaintance increased, I perceived he was an unusually sedate,

modest, reflecting, sensible youth; were he to become pious, I thought he would be a suitable young man to study for the ministry. His religious impressions commenced in the early part of the year 1823. His convictions were deep and scriptural. He saw himself to be a depraved, guilty, and lost sinner; and that nothing short of renewing grace, and an interest in the merits of an Almighty Savior, could save him from impending, merited destruction. At length he was enabled, as he hoped, to cast himself upon the arms of the Savior, and experienced peace in believing. Though the hope he cherished was a trembling one, he gave satisfactory evidence of a change of heart. He saw in himself such unlikeness to God, and so much that was wrong, that he was slow to believe there could be any thing truly good.

"In the course of the summer, others, who obtained hope at the same time with himself, offered themselves to the church, but he kept back, feeling himself to be too unworthy and

unfit to take this important step. At a subsequent visit, however, I found that he had concluded it to be his duty to own Christ before men. Accordingly he offered himself for examination, and on the 28th of September, 1823, was admitted to the church in full communion."

Soon after his admission to the church, his mind was much occupied with the question, whether he ought not to seek a preparation for the work of the ministry. At length, after repeated interviews with Mr. Peet, he resolved to enter upon a course of preparatory studies, and during several of the following months, he received gratuitous instructions from his clerical friends. He then joined the academy of Farmington, where he pursued his studies through the summer and fall. The next winter he taught school in his native town; and though his pupils were formerly his school-fellows, they readily yielded the respect due to his superior attainments and Christian decision.

That season, for the first time, prayer was offered in the school morning and evening. At the close of his engagement at New Sharon, he returned to Farmington, where he remained till the fall of 1825, when he entered Bowdoin College.

The following account, which he drew up near the close of life, shows what difficulties opposed his first endeavors to prepare himself for the ministry.

"In 1824, I was received under the patronage of the Maine Branch of the American Education Society. About a year previous, I indulged a hope in a precious revival in the town of New Sharon. Though I was then laboring on a farm, it was my prayer to God, for many months, that he would direct me in the right way. I was desirous of doing good; but how I could accomplish the most good did not then appear.

I wanted, but I dared not mention it to my most intimate friends, I wanted to prepare myself to preach the gospel

to the heathens; but my parents were both dead; I was destitute of property, nor had I friends who were able to assist me. During this state of suspense, a beloved friend in the ministry inquired of me what course I intended to take. I could not answer. The next time we met, he suggested a preparation for the ministry; I told him, without reserve, all my difficulties and wants. He then mentioned the Education Society; I did not long deliberate. The next week found me toiling with my Latin grammar; I studied a few weeks, and was examined by the directors, who admitted me to their patronage.

"But new perplexities beset me; the funds of the society were low, and I resolved to do with as little assistance as possible. My wants, as stated to them, were always underrated. Indeed, I did not wish to urge my claims upon them, while the wants of others, better deserving their patronage, might be greater than mine. The consequence was that, during my

preparation for college, I received from them less than fifty dollars. But my studies could not be prosecuted without books; to run in debt for them was impossible. After every effort to procure them had failed, I sat down with the apprehension that this might be an obstacle thrown in my way by providence, to prevent my progress towards the ministry. I felt perplexed and distressed; my feelings often found vent in tears. To abandon the enterprise seemed like giving up the hope of existence. At length, a distant friend offered to lend me all the books I wanted. This dispensation of mercy dissipated my distressing doubts, and enabled me to go forward.

"Though all the time that could be spared from my studies was employed in teaching school, yet pecuniary embarrassment was my constant companion. When my studies at the academy were nearly finished, I was compelled to leave my class, and return once more to the pursuits of the farm. The remuneration which I re-

ceived for a few weeks' labor enabled me to defray the expenses of a journey to college, and meet incipient expenses there. I did not complain, though compelled to make a thanksgiving dinner on bread and milk. The object I had in view made me willing to submit to any measure of privation which would ensure ultimate success."

What object is here meant has been already brought to view. "Secret and inviolable springs" early set his heart towards missionary labor. This purpose, sacredly cherished in the deep places of his soul, continued steadfast through his academic and professional studies, constantly animating and guiding his intellectual pursuits. The difficulty of meeting unavoidable expenses, during his first year in college, occasioned so much anxiety, that he often found it impossible to apply his mind to study as he wished.

"What adds to my perplexity," he remarks, "is, that one of my intimate friends, in similar circumstances, has

sunk under his increasing burden. We frequently associated and took sweet counsel together; we frequently encouraged each other, and mingled our prayers and tears before the throne of grace. Nothing now lies before me but a dreary, dubious struggle. Were it not that I am persuaded the hand of God has brought me thus far, and still points onward, I should seek a refuge in the bosom of my friends. When I look forward I see nothing in this world but one continued scene of labor and trial. When will this distressing anxiety, this body of sin, and these dreary prospects, be exchanged for the calmness, purity, and never-ending felicities of the upper world?"

While in College, Mr. Munson united a uniform diligence in the several branches of his study with the prayerful cultivation of spiritual religion.

"His religious character was well developed when in college; every one saw in him one living under the influence of the gospel. His deportment was serious, his feelings kind and

equable, his discharge of duty conscientious, his spirit prayerful, with a deep and abiding sense of obligation to his God and Savior. There was not one of his associates who, in looking back on college life, must not be ready to acknowledge, that if any one of their number had the traits of the devoted missionary, Munson was that individual. His conscientiousness was very apparent, and was evinced by his close attention to *all* the studies of the college course, *because* they were required, when, had he followed his own inclination on the subject, as did some of his pious associates at that time, he would have attended more fully to some to the neglect of others. He always appeared to me as a fine specimen of one making the best use of his powers, and improving, to the utmost, his time and opportunities to acquire useful knowledge. He was modest and unassuming in his manners, with a slight tinge of melancholy in his appearance, which was, perhaps, constitutional."

The greater part of the year after he left Andover, Mr. Munson devoted to the study of medicine in Boston and Brunswick; the prudential committee of the Board deeming some knowledge of the healing art highly important to a missionary in the East. At Brunswick, those who had known him while a member of college, noticed the striking progress, intellectual and spiritual, which he had made at Andover.

Congregations in the vicinity, among which he spent his Sabbaths, will not soon forget his persuasive appeals in behalf of the heathen. His discourses on this subject commenced with the discussion of some evangelical doctrine, which was then shown to authorize, and imperatively to demand, systematic, unremitted efforts for the salvation of men. As his own experience had taught him the dependence of a ruined sinner on the sovereign mercy of God, he strove to cherish in the minds of Christians the belief that without "the Spirit that quickeneth," the wisest plans, and the most abun-

dant labors, must utterly fail to bring a single pagan to the knowledge of the truth.

Just before his embarkation, Mr. Munson preached a sermon from Acts viii. 4, which was published by the board as one of their "Missionary Papers." This eloquent tribute to the "spirit of primitive Christianity," shows that its author delighted to commune with primitive saints, of whom it has been said, "To suffer and to love was their taste."

HENRY LYMAN was born at Northampton, Massachusetts, Nov. 23d, 1809. He was the oldest son, and the third child, of Theodore and Susan W. Lyman, both natives of that town, where they resided till 1827, when they removed to Amherst, a few miles distant. Shortly after his birth, Henry was taken so ill that his life was almost despaired of. While in that dangerous condition, as he was lying in his cradle, his father, in an act of solemn devotion, dedicated him to the

Lord, and resolved, if he should be spared, to educate him for the holy ministry. The infant's life, which hung in doubt a short season, was mercifully preserved, and the tender vows of his parents were kept in faithful remembrance. Mr. and Mrs. Lyman deemed it their first care to impress divine truth on the minds of all their children at a very early stage, and with strict regularity maintained the several branches of domestic religion.

The subject of this sketch, when a child, was distinguished among his brothers by a prompt and cheerful obedience to his parents, and a disposition to anticipate their wants. He also displayed, at an early period, a remarkable love of neatness and order. Having completed the elementary studies, customarily taught in the common schools of New England, he commenced preparation for college, purely in compliance with the wishes of his father; for the plan was not at all to his taste. His lively and enter-

prising spirit would have been well pleased with the pursuits of commerce or agriculture; almost any thing, indeed, rather than the grievous drudging which he fancied to be inseparable from the life of a scholar. Till his hopes and aims received a new and nobler direction, he marveled at his father's choice, and gave only a reluctant and moderate attention to his books.

Reviewing his early life, Mr. Lyman confessed that he was a great source of trouble to his teachers. "Not unfrequently," he remarks, "did I smart under the rod, and, except in one case, always deservedly. One teacher remarked before the school, that he hoped he should not be obliged, in future, to punish any boys so much as he had me."

The "bad eminence" to which he speedily rose may be inferred from the following passage in the "Corner Stone," by Rev. Jacob Abbott, at that time a member of the faculty. The leader referred to was Lyman.

"The officers were much encouraged (in view of favorable religious appearances,) but our hopes were all dispelled by the success of a manœuvre, which is so characteristic of college life and manners, that I will describe it. The plan adopted by the enemies of religion was, to come up boldly, and face the awakening interest, and, as it were, brave it down. The first indication of this design which I perceived was this;—I had been invited by the serious portion of the students, to address them one Saturday evening, in a recitation room; the door opened, and in walked, one after another, six or eight of the most bold, hardened, notorious enemies of religion which the institution contained. They walked in, took their seats in a row directly before me, and looked me in the face, saying, by their countenances, most distinctly, 'Sir, we defy you and all your religion;' and yet it was with that peculiar address with which a wild college student can execute his plans, so that

there was not the slightest breach of any rule of external propriety, or any tangible evidence of intentional disrespect. I can see the leader now, as distinctly as if he was before me; his tall form, manly countenance, and energetic look; he maintained his ground, as the enemy of God and religion, for a year after this time."

Of the numerous revivals which have occurred in Amherst College, that of 1827 was distinguished for its power, and the genuineness of its fruits. Those who witnessed the wonderful work of God at that memorable season, do not hesitate to mention, among the most striking cases of sudden, radical change, the name of Henry Lyman. Some account of this transformation is here given in his own language.

"Lest I should forget the particular way in which I was led by the Spirit, I will here record it for the sake of a frequent perusal. But, lest I should forget also 'the hole of the pit whence I was digged,' and thus be made to

think lightly of the grace that saved me, I will briefly notice my previous character.

"The next spring after I entered College, there was a partial awakening among Christians, and I believe one or two hopeful conversions. At times I was quite anxious; and again quite loud in ridiculing 'the pious;' I was unwilling to be known as seeking the Lord. While, therefore, I was foremost among my companions at the card table, in profane carousals, and mock prayer-meetings, I would, as soon as by myself, call on God to redeem my soul. About this time, too, a revival commenced in my native place. A beloved sister was one of the first subjects of the work. Being but eight miles distant, I was often at home; I saw many of my friends, and those quite intimate, coming out and acknowledging themselves on the Lord's side. The thought of being left alone in the world, made me, at this time, unhappy; still I disregarded all warnings and entreaties. My

sister was particularly earnest and persevering, but I met her with scoffs and ridicule."

His deep convictions of sin are thus described: "I recollect," writes a pious class-mate, "a short interview I had with Lyman, about fifteen minutes before he obtained relief. The day had been a very fine one for the season of the year; all nature seemed hushed in silence; an almost perfect stillness reigned throughout the college halls, interrupted only by the voice of agonizing prayer, or grateful praise. The Holy Ghost came down that day with unwonted power. Before the sun disappeared behind the western hills, seven of my beloved fellow-students had been brought out of the bondage of sin and satan, into the glorious liberty of the children of God. It was late in the afternoon that I repaired to Lyman's room for the purpose of conversing with him and his room-mate, upon the great subject which then absorbed all our minds. Lyman was absent in a neigh-

boring grove, where he had been spending most of the day alone with his Maker in deep anguish of spirit. After a few minutes, and just as the bell was ringing for prayers, Lyman entered with a Bible in his hand, and with a countenance the very image of despair. No sooner was the door closed, than he exclaimed, with the deepest emotion, 'Brother B., *what shall I do? what shall I do?*' at the same time bursting into tears, and crying like a little child. When urged to give up the controversy, and yield his heart to the Savior, he replied, that this he had been trying to do all day, but without avail; and again he sobbed and groaned aloud, still exclaiming, 'What shall I do?' Fearing that he was trusting to his own efforts, and the prayers of Christians, I remarked that he might well despair of any thing he could do (short of coming to Christ,) or that his Christian friends could do for him; at the same time assuring him that there was an infinite fullness in the Redeemer, and that to

doubt his willingness to save every returning prodigal was exceedingly ungrateful and wicked, inasmuch as he had declared that he would in no wise cast out any that come to him. I had time only to make two or three other suggestions of this kind, before the tolling bell hastened us into the chapel. During that evening I saw him again, and he seemed truly an altered and happy man.

"The change was very marked and striking. All his ardor and energy were devoted to the service of Christ. His piety was almost uniformly glowing. Frequently, in time of religious declension, he would come to my room, and after uniting in prayer, would sit down and propose measures for promoting the spiritual interests of college.

"No person of my acquaintance ever manifested a deeper interest in social prayer-meetings. At such times he would pour forth the desires of his heart with great fervency. No one

who ever heard him pray will forget his peculiarly earnest manner."

It was not till near the close of his collegiate studies that he made known to his nearest relatives how his soul panted for the work of mission. The matter was first confided to that sister whose tender solicitude and prayers were closely linked with his spiritual renovation. She was then on a visit to Canada, and had written to her brother an affecting account of the moral desolation which exists in that region. Mr. Lyman replied:—

"But, dear sister, is there no portion of the world destitute but Canada? It makes my heart bleed to hear the Macedonian cry, from Europe, Asia, and Africa. Millions bow to Juggernaut, millions to Mohammed, millions to the pope, and millions to the sun, moon, and stars. Every thirty years seven hundred millions sink to perdition from this earth; every day carries some there; now what shall be done?"

"By divine leave and assistance I will go. The pleasure of leading poor heathens to Jesus shall not be sacrificed for home, country, or friends."

That true benevolence urged the subject of this memorial to seek the salvation of the heathen, appears in part from the great and uniform concern which he showed for the salvation of his impenitent relatives and fellow-students. While at Amherst he often wrote to the former in a strain of tender and earnest expostulation, beseeching them to forsake their sins, and striving to portray the excellence of that Savior in whom his soul delighted. Of four brothers, who were then "without God and without hope in the world," three have since professed their faith in Christ.

His endeavors to reclaim the irreligious members of college were abundant, and were accompanied by such evident seriousness and good-will as to secure attention from the most thoughtless. The slightest appearance of unusual solemnity in college

he was accustomed to welcome with heartfelt gratitude, and made it the occasion of solemn fasting and prayer. Indeed, he uniformly abounded in these spiritual employments, and dealt severely with himself whenever they failed to deepen his abhorrence of sin and his love to Christ.

Mr. Munson and Mr. Lyman were charged by the prudential committee to spend a short time in Batavia, thence to proceed on a tour of observation and inquiry to Pulo Nias, an island west of Sumatra. They were next, if possible, to explore the northern part of Sumatra, occupied by the Battas, a populous nation, so far made known to the civilized world, by the narrative of Sir Thomas Raffles, as to claim special attention from Christian philanthropy. Amboyna, Timor, and Borneo were then to be investigated by the missionaries, for the purpose of ascertaining whether the way was open for Christian teachers, and where would be the most eligible locations.

Near the close of their instructions the committee say:—

“ You ‘go bound in the Spirit’ to uncongenial climes, and distant nations but partially civilized, and opposed to the religion of Christ, ‘not knowing the things that shall befall you.’ ‘Afflictions,’ in different forms, it is most likely, ‘abide you.’ Your labors may be soon terminated by death. But you have given yourselves to Jesus Christ without reserve, for the work of missions among the perishing heathen. That work you know he regards with peculiar favor; for none is so near like his own, and that of his beloved apostles. He has pledged to you, every where and in all circumstances, his special presence, assistance, and comfort: ‘Lo, I am with you always;’ ‘My grace is sufficient for thee;’ ‘As thy days so shall thy strength be;’ ‘When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be

burned, neither shall the flame kindle upon thee; for I, Jehovah, am thy God, and the Holy One of Israel thy Savior;' 'Touch not mine anointed, and do my prophets no harm;' 'For ye shall go out with joy, and shall be led forth with peace; the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands;' 'Be ye faithful unto death, and I will give you a crown of life.' What need you fear in such a work, with such a Savior, and such promises? May you have hearts filled with love to him and his cause, and faith to realize continually his presence, and preciousness, and power; and to trust the wisdom, and plenitude, and unchangeableness of his love."

They arrived safely at Batavia, and spent some time with the Rev. Mr. Medhurst; afterwards they set out to explore the islands lying west of Sumatra, and were generally well received, but had to endure many privations in prosecuting their work.

From private letters written during the tour, it appears that Mr. Munson and Mr. Lyman endured many sufferings not noticed in their journal. The severe discipline, through which they passed before reaching Tappanooly, resulted in great spiritual consolation, courageous hope, and firm confidence in God. At this period, more perfectly than ever before, they "walked with God," through a "supply of the Spirit of Christ;" danger, fatigue, and want ministered to their religious affections a high degree of purity and strength.

While investigating the condition of degraded savages, "led captive by Satan at his pleasure," they longed to close their preliminary labors, and go about "teaching the people publicly, and from house to house." But agreeably to their commission, they directed their course towards other and more populous nations, to learn whether among them also Christian teachers might not be introduced, with the prospect of success.

With this design they arrived at Tappanooly, June 17, 1834. Here they wrote to their friends and the Board, briefly noticing the dangers and mercies of the tour thus far, and in a calm, cheerful strain, committing their future "way unto the Lord." These letters were their last; the journey which they now undertook conducted them through many hardships and perils to a violent death, and we trust also to "eternal life."

The last onset Si Jan describes as follows:—"About four o'clock in the afternoon of that day, they turned suddenly upon a log fort, which was occupied by a number of men, armed with muskets, spears, &c. To this fort they had approached within a hundred yards without being aware of it. On spying the fort and the men, the interpreter offered to go first and parley with them: after him followed the coolies with the baggage, and the brethren, their two servants, and a police runner behind. When the interpreter arrived at the fort, Si Jan heard

a disturbance, and on looking round found a band of about two hundred armed men close upon them, from the side and the rear. The coolies upon seeing the troop and hearing the noise, threw down their burthen, and fled, escaping on the other side; the interpreter also became invisible. Immediately the crowd of Battas came upon them, hallooing and brandishing their weapons, threatening to dispatch the travellers at once. They came so near with their pointed spears and muskets, that Mr. Lyman was enabled to push by their weapons with his hands, entreating them to wait a little, and come to an explanation, taking off at the same time their hats and throwing them to them, with some tobacco which they had. This not pacifying the rabble, Mr. Lyman delivered up his pistols, as did also Mr. Munson, which were received and handed to the rest, but the disturbance continued. Mr. Lyman then asked Si Jan for the musket which he carried, but Si Jan refused to deliver it up, saying

he then should be left defenceless. Si Jan even offered to fire, but Mr. Lyman withheld him, and asked for the musket for his own use. Si Jan gave it to him accordingly, and Mr. Lyman immediately handed it over to the Battas. Mr. Lyman then said, 'Call the interpreter;' Si Jan ran a little way to call him, but not perceiving him, turned round to go to Mr. Lyman, when he heard the report of a musket, and saw Mr. Lyman fall, calling out, 'Jan! Jan!' A shout then rose from the Battas, which was answered by those from the fort. A rush was then made on Mr. Munson, who was run through the body, and fell. Another shout then followed. The cook, who had on a jacket given him by Mr. Munson, was the next victim. On seeing the brethren fall he attempted to escape, but was pursued, and by one blow of their cleavers had his arm cut off, while the cleaver went through the arm into his side. Si Jan and the police runner now ran for their lives, and got into a thicket at a short dis-

tance; here they secreted themselves under the bushes, and remained till night (the evening shade having already set in,) until five o'clock next morning. While Si Jan was in the thicket he heard much shouting and rejoicing; and about seven o'clock the Battas fired off their muskets, and then remained quiet."

To them sudden death was sudden glory; they departed and were with Christ, which was far better. The manner of their death was violent, and to human feelings dreadful; but of Stephen, who died a more dreadful death, an inspired penman assures us that "he fell asleep." Thus of our brethren it may be said, "They sleep in Jesus."