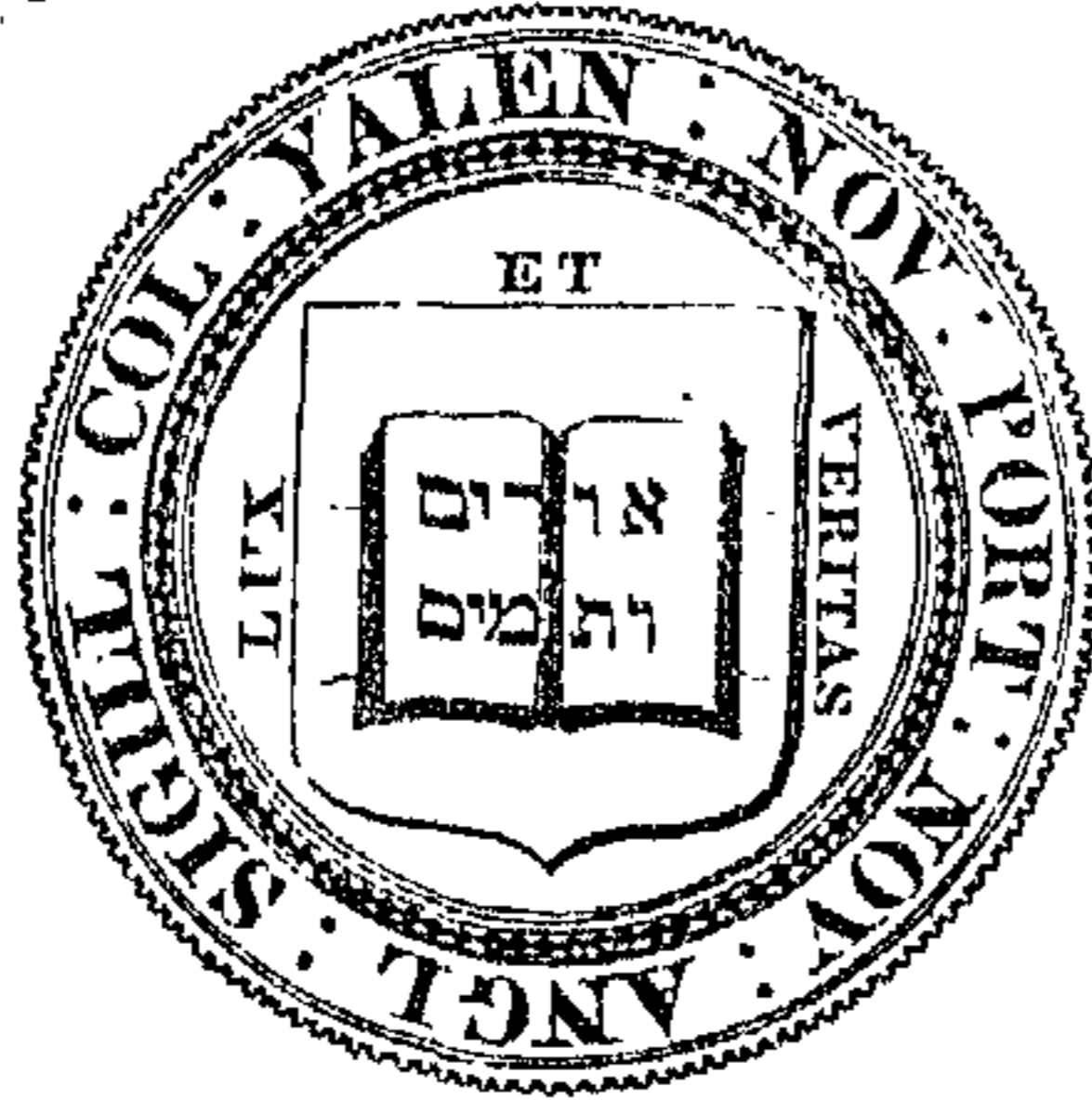


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THE
RELIGIOUS INTELLIGENCER

FOR THE YEAR ENDING

MAY, 1826.

CONTAINING

THE PRINCIPAL TRANSACTIONS

OF THE VARIOUS

Bible and Missionary Societies,

WITH PARTICULAR ACCOUNTS OF

REVIVALS OF RELIGION.

VOLUME X.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

NEW-HAVEN:

CONDUCTED AND PUBLISHED WEEKLY

BY NATHAN WHITING.

1826.



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PUBLISHED BY N. WHITING.

No. 1.

NEW-HAVEN, SATURDAY, JUNE 4, 1825.

VOL. X.

AMERICAN BIBLE SOCIETY.

At the close of our last volume, we gave a summary of the 9th annual Report of the American Bible Society.

A number of addresses were made at the Anniversary meeting of the Society which was held in New-York on the 12th of May, among which were the following:

His Excellency Gov. CLINTON, at the opening of the meeting.

Occasions of this kind are always calculated to produce the most solemn emotions; for the objects of these Annual Meetings are connected with time and eternity, with our present and future state of existence. That Christianity has elevated the character of man and blessed him in his domestic connexions and in his social relations, cannot be denied by the most obdurate scepticism. We must indeed shut our eyes against the light of truth, if we do not yield implicit faith to the exalting and ameliorating virtues of our divine religion. We can perhaps form a striking estimate of its blessings, by supposing that it had never shed its effulgence upon the nations. What then would have been the state of the world? In all probability, the Gothic darkness which benighted mankind on the breaking up of the Roman Empire, would have been perpetuated. Man would have lost his recuperative energies, and the revolutions of ages would have witnessed his torpid inactivity and hopeless debasement.

The star that attracted the wondering curiosity of the wise men of the East, has become a Sun of light to the human race; and wherever its radiations have reached, it has been the parent of cultivation, of civilization, of knowledge, and of virtue. Christianity being a revelation from God, recorded in certain books denominated the Bible, it must be evident that we can never have a full and satisfactory view of its doctrines, unless we are possessed of the writings which promulgate them. In diffusing these sacred volumes, we of course perform a solemn duty, and render an all important benefit to the world. This day witnesses this meeting for that purpose—a day devoted to consultations on the ways and means of promoting human happiness, and on extending and strengthening the golden everlasting chain that binds together the heavens and the earth—a meeting composed of many of the pious and the wise of our country, who overlooking all sectarian differences, have assembled in this temple of concord and have concentrated their energies in favour of the highest interests of the human race. A day so solemn, a purpose so benevolent, an assembly so respectable, would produce the most gratifying feelings in all who hear me, were we not reminded by the absence of

the distinguished heads of this Institution of the melancholy privations that we suffer. Our first President has left us for another and a better world, and his successor is disabled by bodily infirmity from attending in this place. The worth of these illustrious men is enbalm'd in the hearts of their countrymen. Another afflicting dispensation must be obvious to you all. The gentleman who generally presided at these conventions is no longer to be seen. He has gone forever: his earthly remains are in this world, his immortal spirit in the regions of bliss. To pass over on this occasion without notice, the exalted merits of that truly good man, would evince an inexcusable insensibility, if not an unpardonable neglect.

Matthew Clarkson was a man who filled a large space in the circle of patriotism and benevolence. Wherever a charitable or public spirited institution was about to be established, his presence was considered essential. As his heart and his hand were ever open to the calls of charity, his name is to be found in all our meritorious societies, whether intended for education, for relief, or for protection. The hospitals, the infirmaries, the free school societies, and the whole range of laudable institutions, received his patronage. No object which implicated the welfare of the human race, was considered foreign from his duties. His sanction became a passport to public approbation. It encouraged virtue in its career, disarmed opposition of its power, and envy of its venom.

In all his connexions and associations, he was distinguished by a benignity of disposition and an amenity of behaviour which endeared him to all with whom he had communion. His first object was to do good; his next, to do it in the most acceptable manner and in the most impressive shape. His propitiating qualities were the result of innate goodness, not of artificial assumption: and virtue was embodied in his conduct and exhibited by his agency in a form so winning and so attractive, so commanding and so irresistible, that his powers of beneficence were only limited by that impenetrable circle which prescribes boundaries to the operations of human goodness.

Wherever good deeds were to be performed he was present, and his co-operation was experienced in all praise-worthy institutions. It will be asked how was it possible for him to comprise so much beneficence within so small a period, and at the same time attend to his other concerns? The answer is easy. He transacted every thing at a proper time, in a proper place and in a proper manner. He was not one of those irregular men, who are constantly scattering discomforts in their walks from the neglect of those observances;

which are identified with the decorum and tranquillity of social communion: he knew the utility of method, the value of time, the importance of punctuality; and he practically demonstrated the auspicious results of a life spent in active beneficence, under the control of regular habits, and with a view to the economy of time.

During the Revolutionary war, he was a gallant officer in the American army, and after its conclusion, he held high and confidential civil offices, which he filled with fidelity and ability: but the last years of his life have been principally devoted to the promotion of those institutions which reflect so much honour on the religion, the education, and the benevolence of our country.

Although the benefits, which he conferred on the community by the rendition of actual services are of the most impressive character, yet the illustrious example which he has presented to mankind of a life of distinguished benevolence and usefulness is of a most important nature. As a model for imitation, as an excitement to Christian piety, to pure benevolence, and to heroic virtue, his merit will be appreciated and his influence will be felt, long after all of us are consigned to the grave.

In this rapid sketch, I am far from intimating that he was without his imperfections: but his errors were the aberrations of goodness and his faults were the faults of the species not of the individual. As long as benevolence is respected among men, as long as piety is held in veneration, so long will the name of Clarkson be ranked among the excellent men, who have illustrated in their lives the greatness of goodness.

A motion of thanks to the President and Vice Presidents for their patronage and support was seconded by ISAAC C. BATES, Esq. of Northampton, Mass.

I rise to second the motion of the Reverend Gentleman from Princeton. And familiar as I have been with the business of an inconsiderable branch of this Society, and accustomed as I have been to contemplate the parent institution with gratitude and with veneration, I have to confess to you, sir, that I feel myself oppressed by the unanticipated realities of the present scene. The details upon which I had intended to dwell do not rise to the dignity, nor would they sustain the interest, nor accord with the elevated feeling of the occasion. The heart must bring hither its offerings, and the understanding its *results*, without tracing the process by which they are prepared and evolved. Sir, the Heathen are destitute of the Bible; and in the few remarks which I design to make, my position will be, **THAT WE OUGHT TO SEND IT TO THEM**—a truth which (although I have never heard any man deny it) exerts a practical influence very disproportionate to its magnitude and importance.

It would be an impeachment of Providence to suppose that the heathen are to be forever shut out from the blessings of a divine revelation; that the eye is to be forever quenched to the light that was designed to light every man that cometh into the world; that the angel of peace is never to sooth, nor the voice of mercy to reach them; but that the "book of knowledge" is to be, to them emphatically, "an universal blank." And is it not a debateable question whether we ought to send it to them; it does not come within the range where

opinions differ, where they may or can differ. A doubt here touches the foundations of the Christian religion and subverts the foundations of our hopes, of all our hopes that are better than a spider's web. It sets man afloat without chart or compass, sun or star, upon an ocean without a limit, and upon a destiny, whither! or what!

Sir the human mind needs a support. The great masters of antiquity, of the Grecian and Roman Schools, sought it in philosophy. And they brought to the search a maturity and perfection of judgment, and a strength of resolution, and they poured upon their way a blaze of intellect, which none can hope to surpass and few to equal; yet their search ended, as you well know, in conjecture merely.

The nations of the earth have sought it in idolatry. They have arrayed some object with imaginary power to sustain and to save them, and they have rested upon it, because *nature demanded* it. and we seek the same thing in ten thousand objects that constantly elude our grasp and disappoint our hopes. And every morning watch, when the mind is not preoccupied, forces upon us the conviction that all is not right within; that there has been an avulsion of the soul from the stock to which it belongs, and that it must be reunited with it; that its own powers, immortal as they are, are insufficient to sustain it; and it goes abroad like the dove from the hand of our second progenitor, and finds repose no where else but in the ark of safety—the Bible.

But this argument, founded as it is upon a *fact* to which the experience of every being of the family of man bears testimony, and incontestable as it is therefore, and controlling as it ought to be, may nevertheless be yielded; and the appeal may be made to the **PATRIOT**—to the man who loves his country and his kindred, and who loves to see his fellow man, what his Maker designed he should be, the master of himself. Let the Bible be universally read and understood, and it would emancipate the human family. There is not a throne of despotism upon the earth that would not tremble to its foundations. The principles of the Bible, are those of *civil* as well as of religious liberty, and they must precede and prepare the way, and lay the corner stone of every edifice of human happiness, or it never will be laid.

I might appeal to the mere **MORALIST**—to the man who delights in the decencies of life and the courtesies of refined society—to the Ciceros and Platos—but to men who, unlike them, believe that when the curtain of death falls, it closes the last scene of our existence, falls alike upon the soul and upon the body, and ends the light and the life of both. Let the precepts and commands of the Bible be received, respected, and obeyed, and they would give a new character,—new features, and new beauty—to the aspect of things. They would give new integrity to the intercourse of life; new stability to plighted faith; new brightness to earthly hopes; new purity to earthly joys; and awaken strains of new and unknown sweetness along the face and among the discordant spheres of our world. They would throw over it a new arch of glory, and moisten it with the dews, and irradiate and cheer it with scarcely less than the light of the first morning.

But, sir, when the appeal comes to be made to the **CHRISTIAN**—to the man who believes that we

shall survive the grave, and that the character which is formed here shall endure hereafter—the motive rises to an height, and stretches to a breadth immeasurable and inconceivable, vast as that which is denoted by eternity, and immortality with all its joys and glories brightening and brightening forever and ever. Oh! sir, if to such men the appeal be made in vain, if the heart is not warmed and the hand opened, were I a clergyman I would say, “let us examine ourselves.”—If there be a cause, in which men can engage, that can “raise a mortal to the skies,” and, I may add, too, “or bring an angel down” this is that cause.

Sir, THE HEATHEN ARE DESTITUTE OF THE BREAD OF LIFE, AND WE MUST SEND IT TO THEM. The obstacles in the way of it, many and great as they certainly are, so far from presenting a discouragement, constitute the foundation for an unanswerable appeal to you for accelerated and increased exertion. Every effort relaxed, and every mite withheld, prolongs the empire, if it does not widen the dominion of darkness. Should the concentrated efforts of Christendom produce no perceptible effect for an half century, we are nevertheless so much nearer the accomplishment of our object; not in point of time merely, but there will remain so much less to be done, to be done by others if not by us, by the next generation if not by this. The field must be enclosed and cleared before it can be cultivated. Delay only postpones, accomplishes nothing. Those who expect that national prejudices, confirmed by habit and strengthened by any sentiment of religion true or false, will yield at once; that the heathen will be converted in a day or an age, will be disappointed. The light will dawn upon them as the sun rises upon the natural world, at first imperceptibly, then gilding here and there an elevated point, until at length it will dissipate all darkness, and awaken a chorus of all hearts and a jubilee among all people. And not unlikely the duration of the dawn will bear a stricter analogy than we imagine, to that of the night which preceded it. But the indications of Providence give every thing to hope, and nothing to despair. What means, permit me to inquire, this shaking among the nations, but that the barriers in the way of your access to them may be removed, the compacted fabric of their superstition disjointed, and the portals of their temples thrown open! What this breaking up of the old foundations of despotism but that man is to be disenthralled? What means this mighty assemblage of moral power throughout the Christian world, guided as it were by a self-created energy to a single object? Sir, the iron is softening in the fire, while Providence is sending the Smith to the anvil. Man is not to be forever at war with his Maker. The period will arrive when he shall return to his allegiance, like the prodigal to his father's house, and a voice of love shall greet him, and the paternal arm shall encircle him, and the ceaseless and cloudless benignity of a father's smiles shall bless him.—Then, sir—O! then indeed, sir, shall the “lame man leap like an hart, and the tongue of the dumb sing.”

Something more I would have said; but I owe an apology to gentlemen for having kept them so long from an expression of their thanks to the President (*clarum et venerabile nomen!*) and to the

Vice Presidents who preside over the concerns of a Society, that will rise upon future generations with more majesty, and shed over this land a radiance of richer and more enduring glory, than any thing else, and than every thing else of which we boast, unless it may be our system of free government. I therefore second that motion of the Rev. President from New-Jersey.

THE HONORABLE JAMES KENT.

The object of this Institution is eminently benevolent and useful. The duty of lending our zealous and efficient aid to disseminate the knowledge of the Holy Scriptures, appears to me not to be susceptible of doubt. The principle upon which the Society is founded, is liberal and comprehensive, and it would seem to be entitled to universal approbation: Here all the various sects which have divided and distracted the Christian world from the days of the Apostles, may meet as upon neutral ground, and unite in one common purpose. The Bible is equally adapted to the wants and infirmities of every human being. It is the vehicle of the most awful truths, and which are at the same time of universal application, and accompanied by the most efficacious sanctions. No other book ever addressed itself so authoritatively, and so pathetically, to the judgment and moral sense of mankind. It contains the most sublime and fearful displays of the attributes of that perfect Being who *inhabiteh eternity*, and pervades and governs the universe. It brings life and immortality to light, and which until the publication of the Gospel, were hidden from the scrutiny of ages. This gracious Revelation of a future state is calculated to solve the mysteries of Providence in the dispensations of this life, to reconcile us to the inequalities of our present condition, and to inspire unconquerable fortitude and the most animating consolation, when all other consolations fail, in the midst of the abodes of age, disease and sorrow, and under the pressure of the sharpest pangs of human misery. The Bible also unfolds the origin and the deep foundations of depravity and guilt, and the means and the hopes of salvation through the mediation of the Redeemer. Its doctrines, its discoveries, its code of morals and its means of Grace, are not only overwhelming evidence of its divine origin, but they confound the pretensions of all other systems, by showing the narrow range and the feeble efforts of human reason, even when under the sway of the most exalted understanding, and enlightened by the accumulated treasures of science and learning.

The Scriptures resplendent with these truths, we have good grounds to believe, are to be brought home to the knowledge and acceptance of every people, and to carry with them the inestimable blessings of peace, humanity, purity and happiness over every part of the habitable globe.

The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice and fortitude, and to improve all the relations of social and domestic life.

It is well known, that there exists a system of moral duties which are considered to be of imperfect obligation, because they are not within the

cognizance of human laws. Such, among others, are the duties of charity, benevolence, gratitude, the domestic affections, truth, fidelity, and the love of our neighbor. These are necessarily left by human lawgivers in a great degree to the government of conscience. But the Bible takes notice of all such duties. It most pointedly condemns every species of cruelty, unkindness, uncharitableness, selfishness, and hardness of heart, and it comes in aid of the civil law by the universality and the precision of its commands, and by the energy and severity of its denunciations.

Human laws labor under many other great imperfections. They extend to external actions only. They cannot reach that catalogue of secret crimes which are committed without any witness, save the All-seeing Eye of that Being whose presence is every where, and whose laws reach the hidden recesses of vice, and carry their sanctions to the thoughts and intents of the heart. In this view, the doctrines of the Bible supply all the deficiencies of human laws, and lend an essential aid to the administration of justice.

The institution of Bible Societies upon a large and liberal plan, and free from the influence of political and sectarian policy, may therefore be justly regarded as noble and munificent foundations of charity, of which the history of the world prior to the present age, had not afforded any adequate example. *The British and Foreign Bible Society* took the lead in this glorious career, and it has shed unfading lustre on the British name and nation. Its course has been crowned with transcendent success. By means of the commerce, the colonies, the arts, the learning and the astonishing resources of Great Britain, versions of the Bible in almost all the languages of the Eastern Continent have been circulated throughout the world. She has lavished her treasures and dispersed her agents in this great cause, as far and as wide as the region of commerce. Nothing can be more truly cheering to the friends of mankind than the contemplation of the progress of this universal dominion of Christian charity. It seems to be accelerating the fulfilment of that early prophecy, that *all the families of the earth should be blessed*. It is a conquest infinitely surpassing in lustre and in value the transient splendors and disastrous monuments of military fame. The success which has attended the circulation of the Scriptures will be as durable as it has been illustrious. The sceptre of power may change hands, empires may be shaken to their foundations, and the generations of men pass away like the leaves of autumn; but the cause of the Bible will withstand the tempest. It is founded on the Rock of ages. It is the oracle of the *God of Truth*, and we are assured that *He hath established the world by his wisdom, and that justice and judgment are the habitation of his throne*.

The success which has marked the progress of our own National Society, though it be still in its infancy, is of the most consoling and animating kind. We have the utmost encouragement and are under the strongest obligations to future exertion. The station which this Society occupies in this Western Hemisphere, and as the Representative of a great National Interest, is lofty and commanding, and it carries with it a correspondent responsibility. The territories of the United States, to which our guardian care more particularly applies, are of immense extent, and the pop-

ulation which they inclose, increases with amazing rapidity. The tide of emigration is rolling westward with an irresistible momentum. The whole of the immense valley of the Mississippi with its tributary waters, is filling up as by enchantment, with an enterprising and hardy race of men, who will eventually people all the majestic solitudes of the western world; and it is most earnestly to be desired that they may be enabled to carry with them, not only the arts of civilized life and the genius of our free Institutions; but the Gospel itself in its simplicity and purity, over every lofty barrier, until they shall have reached the shores of the Pacific Ocean. It is difficult to contemplate, without emotions of awe and reverence, the magnitude of the duty which this Society has in charge,—to see that the circulation of the Bible keeps pace with the increasing demands of our country.

Not ought we to be unmindful of the wants and wishes of the other nations of this new world, who seem to have a domestic claim to our sympathy and assistance. Most of them have recently emancipated themselves from the yoke of civil tyranny, and they are preparing to burst the bands of superstition, to diffuse the means of education, and to awaken as from the sleep of death into the light and liberty of the Gospel. In estimating the extent of our own duty, it ought not to be forgotten that Providence has blessed our country with extraordinary prosperity, and raised us rapidly to an exalted pitch of national glory. We are at this moment commanding the admiration of the world, by the magnitude, the rapidity and the solidity of our internal improvements, and the spirit of enterprise which is every where in action.—We are driving a foreign commerce over every sea where tide waters roll, and winds can waft the flag of our Nation. The Constitution of the United States, is looked up to, by all the people of this new continent, as a model of excellence and imitation. This Society is therefore but just entering upon its vast career of usefulness and duty, and it is incumbent upon us to see that our exertions, “grow with our growth and strengthen with our strength,” and continue commensurate in a reasonable degree, to our means and our character.

With the blessing of Heaven we have hitherto done wonders, and we ought not on this occasion to withhold the public expression of our gratitude to the distinguished individuals who have given to this Society their munificent patronage, their disinterested services and their ardent zeal. And considering the particular motion which I have the honor to second, I would beg leave respectfully to unite with the gentleman who has preceded me, in adding my humble tribute of respect and reverence to the memory of the late senior Vice President of this Society, with whom I had the honor to be acquainted, and whose pure and excellent character had excited universal love and esteem. No person appeared to me to be more entirely exempted from the baneful influence of narrow and selfish considerations, or who pursued more steadily and successfully the vivid lights of Christian philanthropy. He was eminently distinguished in the whole course of his life for benevolence of temper, for purity of principle, for an exact and zealous discharge of duty, for simplicity of manners, for unpretending modesty of deportment and for integrity of heart. It was his business and his

delight to afford consolation to the distressed, to relieve the wants of the needy, to instruct the ignorant, to reclaim the vicious, *to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world.* Such a portrait is not to be drawn from all the records of heathen antiquity. It presents an elevation of moral grandeur "above all Greek, above all Roman fame." It belongs to Christianity alone to form and to animate such a character.

GEORGE GRIFFIN, ESQ. in seconding the motion for accepting the report.

The efficacy of the Bible in preparing man for the great and decisive interview betwixt him and his Creator, is a theme which I leave to consecrated lips. Nor will I now attempt to pourtray its influence on individual man in his earthly pilgrimage,—how it elevates him from a worm of the dust into a candidate for the skies—how it smooths the pillow of disease and pain—how it sustains him in those scenes of deep affliction when the hand of God hath riven his heart, and nothing but the balm of God can heal it. My present object is to hint at the intimate connexion between the Bible and our national prosperity. The destinies of our beloved country are peculiarly associated with the Bible. It was under the auspices of the Bible that our country was settled: it was the Bible that conducted the pilgrim to our eastern, and the friend to our central wilderness. If the revolution which made us free, differed in mildness of character from all previous revolutions, it was because the Bible mitigated its severity. If our emancipated country has risen from infancy to vigorous youth, if she is now hailed as the hope of the world, the tyrant's dread, and the patriot's boast—let her thank her statesmen much, let her thank her Bible more.

A despotic government may subsist, and perhaps prosperously too, without the Bible; a republic cannot. A republic cannot, like a despotic government, be sustained by force. She cannot, like the despot, tame her children into heartless submission by the bayonets of a mercenary army; her bayonets are reserved for the invading foe.—She must depend for domestic tranquillity—for preserving her mild institutions pure and unimpaired, on the wide diffusion of moral principle. Were men angels, they would need no government but the precepts of their Creator; were they devils, they must be bound in adamant chains; and as they approximate the one state, or the other, their government may be free, or must be severe. The patriot then, as well as the Christian, may anxiously inquire what are the best means of promoting the surest foundation of human virtue. The melioration of the moral condition of fallen man has been in every age a favourite object with the philanthropic legislator. For this object Solon propounded his theory, and Lycurgus his theory, and the Roman Numa his. The Being who made man has also condescended to propose a plan for his moral improvement—a plan exceeding in effect all human systems as far as the legislator of the heavens surpasses in wisdom the statesmen of the earth. The Bible is not a scheme of abstract faith and doctrine; its great object is to render man virtuous here, and thus prepare him for happiness hereafter. For this purpose it addresses itself to all his fears and all his

hopes. It fastens its benign influence upon him at the dawn of childhood, and never leaves or forsakes him unless his conscience becomes seared; and even then it hangs up before his intellectual vision a "fearful looking for of judgment," which, though it cannot melt him into penitence, makes him falter in the career of guilt. Not confined, like the code of honour, to the circles of the great, it visits too the abodes of penury; and it sees the orphans destitute, friendless, perhaps about to become the victim of temptation, and kindly provides an Asylum for the little outcast, and trains him up for future usefulness; it finds the spendthrift, bankrupt in fortune, character and hope, "fit for treasons, stratagems, and spoils," and with a father's voice calls back the desperate and starving prodigal to the rich banquet of virtue; in short, it pervades every department of society, and brings its variegated mass within the influences of that high moral principle which is the only substitute for despotic power. This controlling and sustaining principle has no substantial basis but the Bible; its other foundations have ever proved to be sand; the Bible is found to be its only rock.—A republic without the Bible will inevitably become the victim of licentiousness; it contains within itself the turbulent and untameable elements of its own destruction. There is no political Eden for fallen man, save what the Bible protects.

A republic without the Bible, never did and never can permanently confer national happiness. The renowned commonwealths of heathen antiquity form alas no exception. Even classic Greece—that intellectual garden, that birth place and home of the artist, that fairy land of eloquence and poesy—was not the abode of wide spread and permanent felicity. Destitute of the "anchor" of the Bible, "which is both sure and steadfast," that brilliant but hapless republic was perpetually tossed, and finally wrecked on the troubled sea of anarchy. If we pass on to contemplate the republic of martial Rome, the eye will be dazzled indeed with the glories of her splendid few, but the heart sickened with the crimes and variegated wretchedness of her miserable many. In modern times the experiment has been made of creating a republic without the Bible—made too under every circumstance that could aid the hope of success—the fairest portion of the European continent selected as the ample theatre of operation—the profoundest statesmen, the most learned philosophers, the most chivalrous and able chieftains, the mightiest combination of talent the world ever beheld—united in the daring enterprise. The "terrible republic" was created; but from her withering eye, and polluting touch, and deadly embrace, even the fathers that had formed her recoiled with dismay and sought refuge from the workmanship of their own hands under the banners of an iron despotism. Her reign was indeed "the reign of terror." No human historian can adequately record its horrors.—But there is an historian above who has faithfully recorded them. And when that historian shall one day open his portentous volume, in the presence of the judgment seat, and of angels and of men, and read the record of the deeds committed on this "ball of the earth," perhaps no part, save that containing the crucifixion of the Judge himself, will produce deeper emotion in the ranks of

assembled creation, than the page crimsoned with the atrocities of the unbaptized and Bible rejecting republic of France.

Let our own beloved republic cling to her Bible. It can "counsel her counsellors and teach her senators wisdom." It has hitherto rolled on the tide of our national prosperity without ebb or intermission. Are there any patriots who sometimes cast a foreboding glance at the future? Contemplating the period so near at hand, when our extensive country covered with a population proportionate to its resources, shall contain more millions than any other civilized nation can call its own,—contemplating at the same time the mild and unpretending character of our republican institutions, divested as they are of all the imposing trappings and formidable apparatus of despotic power, and comparing the unassuming gentleness of those institutions with the mighty mass over whose destinies they are to preside—do these foreboding patriots, with such views before them, sometimes fear that the government bequeathed to us by our fathers, will not be strong enough for our children; that it will be unable to lift its maternal voice to that tone of awful dignity, which can hush the contending elements of faction, and say with controlling effect to the stormy passions of so many millions, "thus far shall ye come and no farther, and here shall your proud waves be staid?" To such patriots I would say, Supply any lack of political force by augmenting the potency of the moral principle. Distribute with an unsparing hand that Bible which is the aliment of the moral principle. You cannot, if you would, sink your countrymen into slaves; elevate them then to the rank of virtuous freemen. Let the circulation of the Bible be commensurate with your population; place it in every hovel whose smoke ascends from the suburbs of your cities, in every hut that breaks in upon the stillness of your remotest wilderness.—The Bible can do more for your country than her ablest generals; it can preserve her domestic tranquillity, and transmit her whole circle of blessings to the latest posterity, better than could hosts of standing armies.

The friend of the Bible is the friend of his country. His voice may have been unheard in her councils, but his time and his talents are nevertheless employed in her best service. His ships may have brought no gold to her coffers, but he has multiplied the resources of her moral treasury.—He may not have added to the produce of her soil by causing "two spears of grass to grow where one grew before," but he has planted the rose of Sharon in the midst of her moral deserts. And that distinguished soldier of the revolution, who has just been removed from our circle into the more immediate presence of the great Captain of his salvation, whilst so kindly devoting the evening of his philanthropic life to the interests of this Society, whose ninth anniversary we are convened to celebrate, whilst animating its exertions by his own example, and watching over all its destinies with such parental solicitude, rendered the country that gave him birth a less splendid indeed, but not less important service, than when he drew his youthful sword in her defence.

BURMAH.

The Calcutta Gazette of Dec. contains a narrative of

the assassination of the king of Ava, from which we gather the following facts.

After the capture of Rangoon by the British forces, "his Majesty was very much displeased with the late Governor of Rangoon's conduct. On his arrival at the court of Ava, he was ill treated and punished, and the King blamed the Queen. This personage was married to a female cousin of the Queen, and had been appointed through her influence. It had always been the Queen's policy to get all the province under the management of her brother; and to appoint their own people and relations to the local governments.

"When the town of Rangoon was taken by the British forces, and so many vessels came, an express was sent up by the Raywoon of Rangoon. The Ministers were alarmed, and did not dare to represent the matter, and read the despatches before the King.

"After the expiration of a few days Cheva Munga, one of the Ministers, determined at all events, to speak out, and took the despatches in one morning to a great audience, and made a Secretary read them loud, which created general consternation among all the people who were assembled. The King, himself, lost his speech, and sat stupified for half an hour; then, without saying any thing, rose from his seat and went in and laid down upon his couch very uneasy. The Queen came to comfort him, but he would not speak to her, and began to discover his mistake. For three days he never spoke to any one, nor asked a question concerning Rangoon being taken by the British forces, and grew very cool towards the Queen, which alarmed her much.

"His Majesty came out on the fourth morning into the general assembly and ordered the young Prince, heir apparent to the Crown, Chukiamen, to attend. The Prince obeyed the summons, instantly came to the Palace, and took his seat. His Majesty asked him if he knew of the capture of Rangoon, by the British forces, and the occurrences in Henzawaddy (Peguë.) He answered in the negative. After some conversation had passed, the youth opened his mind, by telling his Majesty he was not at all surprised at what had happened, for the dawn of the day never comes by the crow of the hen, but by that of the cock."

"The King was much ashamed at this hint before all the Assembly, and said not a word in reply. The Prince then took his leave and retired.

"The King was much employed at all times with Astrologers who found his time to reign prosperously, was only three years, and if he lived longer and retained the management of affairs, his government would be unsuccessful; so he sent for his son, and made him a nominal King, and appointed Moun-Shoe-Za to be regent during his minority. Every order was issued in the name of the new King, to avert the calamity and misery which were predicted to be impending over the kingdom.

"The Queen was not well pleased with this change in the Government; the King's behaviour towards her, also, was not the same as before, and knowing that she had many enemies, and being suspicious of approaching danger, she consulted privately with her brother regarding their predicament, and took great care always to keep near the King. She contrived afterwards, by bribes and