

**HISTORICAL  
RELIGIOUS EVENTS;**

ILLUSTRATED BY

*Forty-Six Copper Plate Engravings.*

BEING A SELECTION OF THE MOST  
IMPORTANT AND INTERESTING

*Religious Events*

WHICH HAVE TRANSPIRED SINCE THE COMMENCEMENT  
OF THE CHRISTIAN ERA TO THE PRESENT TIME.

From the best Approved Authorities.

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BY JOHN W. BARBER.

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HARTFORD,

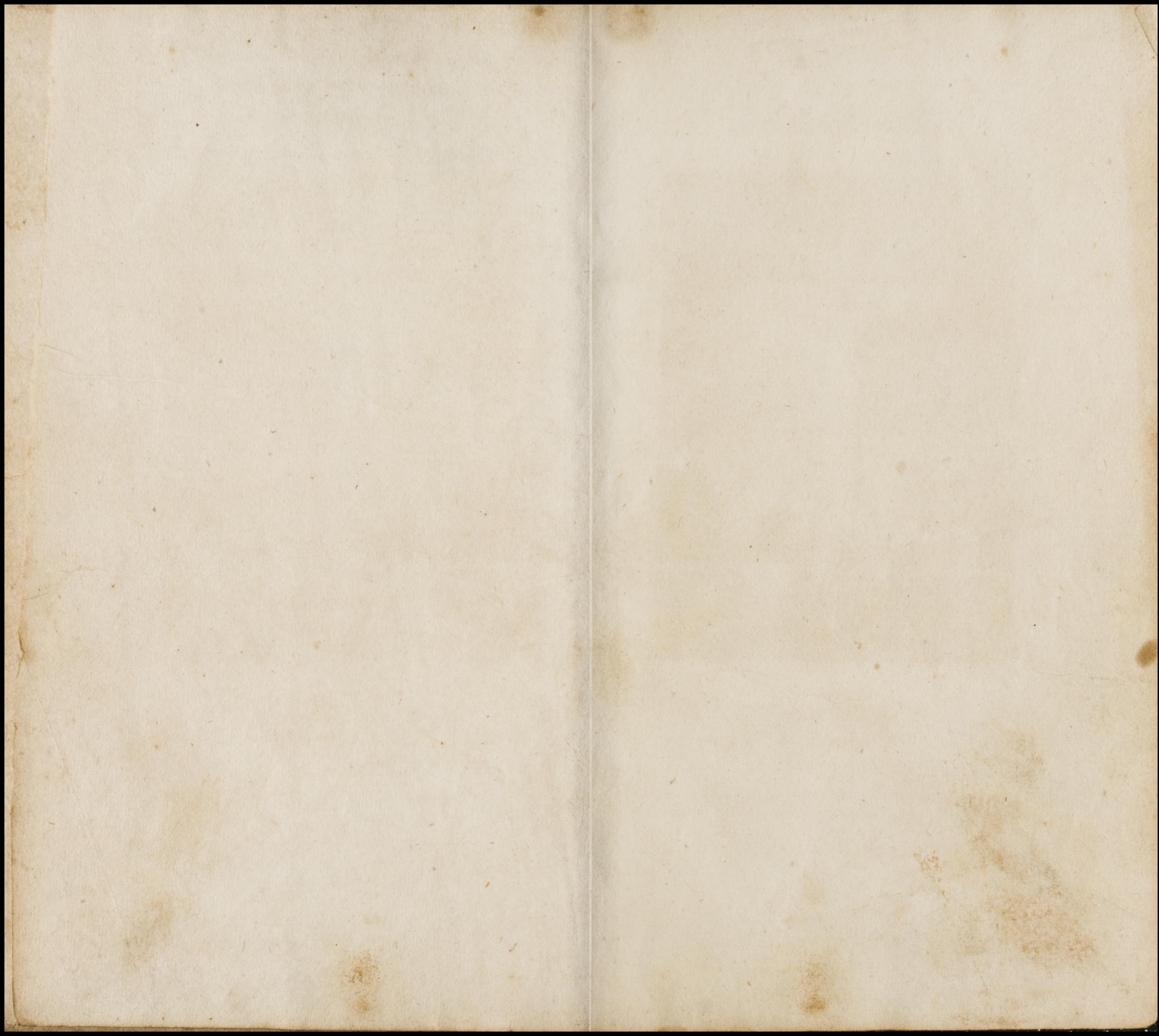
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1835.

**EPHRAIM W. MORSE,**

**NEWBURYPORT.**

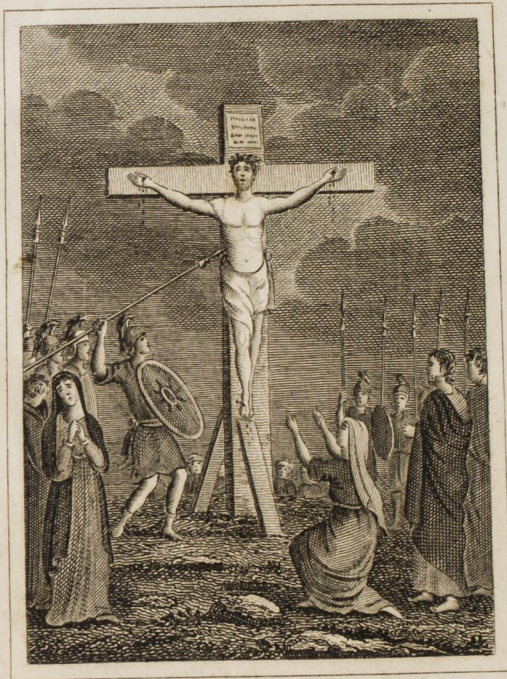








"Father, forgive them;  
for they know not what they do"



**CRUCIFIXION**  
*Of our Lord and Saviour*  
**JESUS CHRIST.**

*"He was numbered with the transgressors; and he bare the sin of many, & made intercession for the transgressors." Isa. 43c.*

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**1828.**



## PREFACE.

THE object of this work is to present to the reader a selection of the most important and interesting events which have occurred in Religious History since the Christian era.

This work though designed principally for young persons, will be found, it is believed, interesting and instructive to those of riper years.—A short and comprehensive account is given of some of the leading events which have taken place in the history of the Christian Church,—a short sketch is given of the lives of some of the greatest and best of men, whose labours have tended to promote the happiness and welfare of mankind. In this work Scenes are exhibited showing the folly and wickedness of false Religion,—an account is also given of the rise and progress of most of the benevolent institutions which distinguish the present age.

In making the selection, care has been taken, to consult the most approved authorities, and in some instances, extracts from different authors have been made in their own words.—The engraving which accompanies each scene, it is believed, will be of utility, in making the work interesting, and of fixing the facts more firmly in the mind.

J. W. B.

*New-Haven, July, 1828.*

### DISTRICT OF CONNECTICUT, SS.

BE IT REMEMBERED, That on the twenty-first L. S. day of July, in the fifty-third year of the Independence of the United States of America, John W. Barber, of the said District, has deposited in this office the title of a Book, the right whereof he claims as author and proprietor in the words following, to wit, "Religious Events, illustrated by forty-six copper plate engravings; being a selection of the most important and interesting Religious Events which have occurred since the commencement of the Christian Era to the present time; from the most approved authorities." In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies, during the times therein mentioned."—And also to the act, entitled "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

CHAS. A. INGERSOLL,

Clerk of the District of Connecticut.

A true copy of record, examined and sealed by me,

CHAS. A. INGERSOLL,

Clerk of the District of Connecticut.



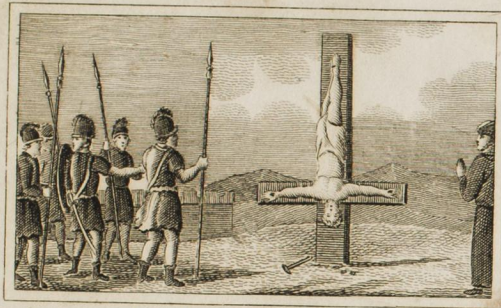
## CONTENTS.

Scene.

1. Crucifixion.
2. Martyrdom of the Apostles.
3. Signs and Appearances preceding the destruction of Jerusalem.
4. Destruction of Jerusalem.
5. The Ten Persecutions.
6. Martyrdom of the Theban Legion.
7. Willingness of the ancient Christians to suffer for Christ's sake.
8. Vision of Constantine.
9. Origin of the Monastic Life.
10. Julian the Apostate attempting to rebuild the Temple at Jerusalem.
11. Mahomet the Arabian Impostor.
12. The Dark Ages.
13. Crusades or Holy Wars
14. Supremacy of the Pope of Rome.
15. Inquisition.
16. Persecution of the Waldenses.
17. John Huss and Jerome of Prague.
18. Martin Luther.
19. Jesuits
20. English Martyrs.
21. Massacre of St. Bartholomews.
22. Auto de Fe or Act of Faith.

Scene.

23. Religious Rites, Opinions &c. of the North American Indians.
24. The Indian Mother.
25. Plymouth Settlers.
26. Elliot the Indian Missionary.
27. The French Prophets.
28. Sabatai Sevi the false Messiah.
29. Scotch Covenanters.
30. Moravian Missionaries.
31. Ziegenbalg and Swartz, the Danish Missionaries.
32. Wesley and Whitefield.
33. Howard the Philanthropist.
34. Modern Infidelity.
35. Worship of the Grand Lama.
36. Abdallah the Arabian Martyr.
37. Worship of the idol Jugger-naut
38. Missions among the Hottentots.
39. Progress of Christianity in the South Sea Islands.
40. Sandwich Islands Mission.
41. Missions among the North American Indians.
42. African Colonies at Sierra Leone and Liberia.
43. Bible Societies.
44. Bethel Union Meetings.
45. Sunday Schools.
46. Millennium.



CRUCIFIXION of ST PETER



WO! denounced against the JEWS.



DESTRUCTION of JERUSALEM



**1.**

**CRUCIFIXION.**

THE coming of our Lord and Saviour Jesus Christ, his sufferings and death, are the greatest and most important events, which have ever taken place in our world.

Jesus Christ, the only begotten Son of the Father, came into our world, took upon him our nature, and suffered the penalties of the divine law, in our stead. By his sufferings and death, by crucifixion, he hath brought "life and immortality to light;" he hath opened a glorious way whereby fallen and depraved man can be reconciled and received into the favour of God.

"In the hour of Christ's death," says an elegant writer "the long series of prophecies, visions, types and figures, was accomplished. This was the centre in which they all met; this the point towards which they had tended and verged, throughout the course of so many generations. By that one sacrifice which he now offered, he abolished sacrifices forever. Altars on which the fire had blazed for ages, were now



to smoke no more. Victims were no more to bleed, "Not with the blood of bulls and goats, but with his own blood, he now entered into the Holy Place, there to appear in the presence of God for us."

"This was the hour of association and union to all the worshippers of God. When Christ said, 'It is finished,' he threw down the wall of partition, which had so long divided the Gentile and Jew. He proclaimed the hour to be come, when the knowledge of the true God should be no longer confined to one nation, nor his worship to one temple; but over all the earth, the worshippers of the Father should 'serve him in spirit and in truth.' From that hour, they who dwelt in the 'uttermost ends of the earth, strangers to the covenant of promise, began to be brought nigh.' In that hour, the foundation of every pagan temple shook; the statue of every false god tottered on its base; the priest fled from his falling shrine; and the heathen oracles became dumb forever."

"In the hour when Christ expiated guilt, he disarmed death, by securing the resurrection of the just. When he said to his penitent fellow sufferer, 'To-day shalt thou be with me in Par-

adise' he announced to all his followers the certainty of heavenly bliss. From the hill of Calvary, the first clear and certain view was given to the world, of the everlasting mansions."

The manner of crucifixion by which our Saviour suffered, was considered the most dreadful of all punishments, both for the shame and pain of it; and so scandalous, that it was inflicted as the last mark of detestation upon the vilest of people. The Cross was made of two beams, one of which crossed the other at the top at right angles, like a T, or in the middle of their length like an X, and the criminal's hands and feet nailed thereon. The Cross to which our Saviour was fastened and on which he died, was of the former kind; being thus represented by old monuments, coins and crosses.

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## 2.

### MARTYRDOM OF THE APOSTLES.

After the Crucifixion of our Lord, the Apostles were scattered abroad in various parts of the world. They preached the gospel wherever



they went, and the most of them were called to seal their testimony with their blood.

*St. James the Great* was by trade a fisherman, and partner with Simon Peter, and related to our Lord, his mother and the Virgin Mary being kinswomen.

When Herod Agrippa was made governor of Judea by the emperor Caligula, he raised a persecution against the Christians, and particularly singled out James as an object of his vengeance. This martyr, on being condemned to death, showed such an intrepidity of spirit, and constancy of mind, that even his accuser was struck with admiration, and became a convert to Christianity. This transaction so enraged the people in power, that they likewise condemned him to death; when James the Apostle, and his penitent accuser, were both beheaded on the same day, with the same sword. These events took place in the year of our Lord 44.

*St. Philip* was employed in several important commissions by Christ, and being deputed to preach in Upper Asia, laboured very diligently in his apostleship. He then travelled into Phrygia, and arriving at Heliopolis, found the inhabitants so sunk in idolatry as to worship a large



5



Various Tortures  
of the primitive Christians

6



MARTYRDOM  
of the Theban Legion.

7



A CHRISTIAN WOMAN  
with her Child making haste to receive Martyrdom.

serpent. St. Philip, however, was the means of converting many of them to Christianity, and even procured the death of the serpent. This so enraged the magistrates, that they committed him to prison, and had him severely scourged, and afterwards hanged him up against a pillar till he died. A. D. 52.

*St. Matthew.* This Evangelist, Apostle and Martyr, after our Saviour's ascension, travelled into Ethiopia, and Parthia, where he preached the Gospel with great success. He suffered martyrdom in the city of Nadabar, being slain by a halbard, about A. D. 60.

*St. Mark.* After writing his gospel he went to Egypt and founded a church. When Mark was preaching in his church at Alexandria, some of the idolatrous inhabitants broke in upon him, and dragged him by his feet through the streets, till his flesh was torn off his bones, and he expired under their hands; they afterwards burned his body.

*St. James the Less* suffered martyrdom at Jerusalem, in the 94th year of his age. He was thrown headlong from the temple, stoned, and his brains dashed out by a fuller's club.



*St. Mathias*, the apostle, who was appointed to supply the vacant place of Judas Iscariot, suffered martyrdom at Jerusalem, being first stoned, and then beheaded.

*St. Andrew*, the brother of St. Peter, preached the gospel to many Asiatic nations. On arriving at Edessa, the governor of the country ordered him to be crucified on a cross, two ends of which were transversely fixed in the ground; he lived two days after he was tied to the cross, preaching the most of the time to the people.

*St. Peter* was crucified at Rome, by order of the tyrant Nero; he was led up to the top of a mount, and was crucified with his head downwards, (according to his request,) thinking it too high an honour to die in the same posture his Lord and Master suffered. Peter and Paul suffered martyrdom on the same day. St. Paul being a Roman citizen, was beheaded.

*St. Jude* went to Edessa, where many were converted to Cristianity by his preaching, which stirring up the resentment of the people in power, he was crucified A. D. 72.

*St. Bartholomew* translated St. Matthew's Gospel into the Indian tongue and propagated it in that country; but at length the idolaters grow-

ing impatient with his doctrines, severely beat, crucified, and slayed him, and then cut off his head.

*St. Thomas* preached the gospel in Parthia and India, where, displeasing the pagan priests, he was martyred, by being thrust through with a spear.

*St. Luke*. This apostle and Evangelist had the advantage of a liberal education, and was by profession a physician. He travelled with St. Paul to Rome, and preached to many barbarous nations till the priests of Greece hanged him on an olive tree.

*St. Simon* was distinguished for his zeal by the name of Zelotes. He preached with great success in Africa, and it is asserted that he came into the island of Great Britain. He was crucified A. D. 74.

*St. John* is said to be the only apostle who escaped a violent death, and lived the longest of any of them, being nearly 100 years of age at the time of his death.



## 3.

SIGNS AND APPEARANCES PRECEDING THE  
DESTRUCTION OF JERUSALEM.

After our Lord had foretold the ruin and desolation coming upon the Jewish people, their city and temple, his disciples came to him privately, saying, tell us when shall these things be? and what shall be the sign of thy coming, &c. Our Lord then informs them of five signs which shall precede the destruction of Jerusalem. The first sign is false Christs, "*for many shall come in my name, saying, I am Christ, and shall deceive many.*" The second, wars and commotions, "*nation shall rise against nation.*" The third, pestilence and famine, "*there shall be famines and pestilences.*" The fourth is "*earthquakes in divers places.*" All of which events took place according to our Lord's prediction, as may be fully seen in the history of the Jews by Josephus, (the Jewish historian,) and also by other writers who lived at the time. The fifth sign is, "*there shall be fearful sights and great signs from heaven.*" (Luke, chap. xxi. 11.) Josephus, in his preface to the Jewish war, enumerates these,—1st. A star hung over



VISION of CONSTANTINE

8

ST ANTHONY  
in the desert.

9

ERUPTION of FIRE  
defeating the attempt to rebuild the City and Temple of Jerusalem

10



the city like a sword ; and a comet continued a whole year. 2d. The people being assembled at the feast of unleavened bread, at the ninth hour of the night, a great light shone about the altar and the temple, and this continued for half an hour. 3d. At the same feast, a cow, led to the sacrifice, brought forth a lamb in the midst of the temple! 4th. The eastern gate of the temple, which was of solid brass, and very heavy, and could hardly be shut by twenty men, and was fastened by strong bars and bolts, was seen at the sixth hour of the night, to open of its own accord! 5th. Before sun-setting there was seen all over the country, chariots and armies fighting in the clouds, and besieging cities. 6th. At the feast of Pentecost, when the priests were going into the inner temple by night, to attend to their service, they heard first a motion and noise, and then a voice as of a multitude, saying, LET US DEPART HENCE. 7th. What Josephus reckons one of the most terrible signs of all was, that one *Jesus*, a country fellow, *four years before the war began*, and when the city was in peace and plenty, came to the feast of tabernacles, and ran up and down the streets day and night, crying, “ a voice



from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and the temple! a voice against the bridegrooms and brides! and a voice against all the people!" Though the magistrates endeavoured by stripes and tortures to restrain him, yet he still cried with a mournful voice, "Woe, woe to Jerusalem!" And this he continued to do for several years together, going about the walls and crying with a loud voice, "Woe, woe to the city, and to the people, and to the temple;" and as he added "*woe, woe to myself!*" a stone sent by the Romans from some sling or engine struck him dead upon the spot! It is worthy of remark that Josephus appeals to the testimony of others, who saw and heard these fearful things. *Tacitus*, a Roman historian gives nearly the same account with that of Josephus.—*Clarke's Commentary.*

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4.

DESTRUCTION OF JERUSALEM.

The siege and destruction of the city and temple of Jerusalem, and the subversion of the

whole political constitution of the Jews, is one of the most striking instances of the divine vengeance on a wicked people, that we have recorded in history. Our Lord, who foresaw the desolation and calamities coming upon the city, wept over it, declaring his willingness to gather them under his protection; but they would not accept of his salvation, therefore destruction came upon them, and their "house was left unto them desolate."

About forty years after our Lord had foretold the destruction of Jerusalem, the Roman government sent an army under Cestius Gallius against the Jews in order to quell their rebellious and factious spirit. Gallius came and invested Jerusalem with a powerful army. Our Lord declared to his disciples that "*when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.*" And then, in order that his followers might be preserved in safety, he adds, "*Then let them that are in Judea flee to the mountains; and let them that are in the midst of it depart out,*" &c. This council was remembered and wisely followed by the Christians, and it is mentioned as a remarkable fact by *Eusebius* and other ancient historians,



that not a single Christian perished in the destruction of Jerusalem, though many of them were there when Gallius invested the city; and had he persevered in the siege, he would soon render himself master of it; but when he unexpectedly and unaccountably raised the siege, all who believed in Christ took that opportunity and fled to Pella, and other places beyond Jordan.

Vespasian was appointed to succeed Gallius in prosecuting the war against the Jews; he accordingly subdued the country, and prepared to besiege Jerusalem, but being appointed Emperor he returned to Rome, and he gave the command of the forces to his son *Titus*. Titus having made several assaults without success, resolved to surround the city with a wall, which was, with incredible speed, completed in three days! The wall was strengthened with forts at proper distances, so that all hope of safety was cut off; none could make his escape from the city, and no provisions could be brought into it; thus fulfilling our Lord's words, "*thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.*" Titus now prosecuted the siege with vigor. In

addition to this, the Jews were divided into factions among themselves, and murdered each other with a blind fury, and burnt their provisions. No history can furnish us with a parallel to the calamities and miseries of the Jews; rapine, murder, famine and pestilence *within*, fire and sword, and all the horrors of war *without*. "These were the days of vengeance, that all things which were written might be fulfilled." These were the days in which all the calamities predicted by Moses, Joel, Daniel, and other prophets, as well as those predicted by our Saviour, met in one common centre, and were fulfilled in the most terrible manner on that generation. It is remarkable that the temple was burnt by the Romans on the same month, and on the same day of the month, on which it had been burned by the Babylonians.

Josephus computes the number of those who perished in the siege at *eleven hundred thousand*, besides those who were slain in other places. When Titus was viewing the fortifications, after the taking of the city, he could not help ascribing his success to God. "We have fought" said he, "with God on our side: and it is God who pulled the Jews out of these strong holds,



for what could *machines*, or the *hands of men* avail against such towers as these?" Our Lord says, "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, till the times of the Gentiles be fulfilled."

The Jews were miserably tormented, and distributed over the Roman provinces: and continue to be distressed and dispersed over all the nations of the world to this present day. Jerusalem also continues to be "*trodden down by the Gentiles.*" Since its destruction by Titus, it never has been in the possession of the Jews. It was first in subjection to the *Romans*, afterwards to the *Saracens*, then to the *Franks*, after to the *Mamalukes*, and now to the *Turks*.

"Thus has the prophecy of Christ been most literally and terribly fulfilled, on a people who are still preserved as continued monuments of the truth of our Lord's prediction, and of the truth of the Christian religion."

## 5.

## THE TEN PERSECUTIONS.

Historians usually reckon ten general persecutions, the *first* of which was under the emperor Nero, thirty-one years after our Lord's ascension, when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the Christians. First, those were apprehended who openly avowed themselves to be of that sect; then by them were discovered an immense multitude, all of whom were convicted. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that, when the day-light failed, they might, like torches, serve to dispel the darkness of night. For this tragical spectacle, Nero lent his own gardens; and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of women, burning to ashes, supplied music to his ears.



The *Second* general persecution was under Domitian in the year 95, when 40,000 were supposed to have suffered martyrdom.

The *Third* began in the third year of Trajan in the year 100, and was carried on with violence for several years.

The *Fourth* was under Antoninus when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned.

The *Fifth* began in the year 127, under Severus when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas and their companions. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison were exposed before an insulting multitude, to a wild cow, who mangled their bodies in a horrid manner; after which they were carried to a conspicuous place, and put to death by the sword.

The *Sixth* began with the reign of the emperor Maximinus in 235.

The *Seventh* which was the most dreadful ever known, began in 250, under the emperor

Decius, when the christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c.

The *Eighth* began under Valerian. Both men and women suffered death, some by scourging, some by the sword, and some by fire.

The *Ninth* was under Aurelian, in 274, but this was inconsiderable, compared with others before mentioned.

The *Tenth* began in the nineteenth year of Diodecian, 303. In this dreadful persecution, which lasted ten years, houses which were filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that 17,000 were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned.—*Buck's Theological Dictionary.*



## 6.

## MARTYRDOM OF THE THEBAN LEGION.

During the reign of the emperor Maximian, A. D. 286, a legion of soldiers, consisting of 6666 men, contained none but christians. This legion was called the Theban legion, because the men had been raised in Thebais : they were quartered in the East till the emperor Maximian ordered them to march for Gaul, to assist him against the rebels in Burgundy ; when passing the Alps into Gaul, under the command of Mauritius Candiaso and Experuis, their commanders, and at length joined the emperor. About this time, Maximian ordered a general sacrifice, at which the whole army were to assist ; and he commanded, that they should take the oaths of allegiance, and swear, at the same time to assist him in the extirpation of Christianity in Gaul.

Terrified at these orders, each individual of the Theban legion absolutely refused either to sacrifice, or to take the oath prescribed. This so enraged Maximian, that he ordered the legion to be decimated, that is, every tenth man to be selected from the rest and put to the

sword. This cruel order having been put into execution, those who remained alive were still inflexible, when a second decimation took place, and every tenth man of those living were again put to the sword. But this second severity made no more impression than the first had done ; the soldiers preserved their fortitude and principles ; but by the advice of their officers, drew up a remonstrance to the emperor, in which they told him “ that they were his subjects and his soldiers, but could not at the same time forget the Almighty ; that they received their pay from him, and their existence from God.

“ While your commands (say they) are not contradictory to those of our common master, we shall always be ready to obey, as we have been hitherto ; but when the orders of our prince and the Almighty differ, we must always obey the latter. Our arms are devoted to the emperor’s use, and shall be directed against his enemies ; but we cannot submit to stain our hands with the effusion of Christian blood ; and how indeed, could you, O emperor, be sure of our allegiance and fidelity, should we violate our obligations to our God, in whose service we were solemnly engaged before we entered into



the army? You command us to search out and destroy the Christians; it is not necessary to look any further for persons of that denomination; we ourselves are such, and we glory in the name. We saw our companions fall without the least opposition or murmuring, and thought them happy for dying for the sake of Christ. Nothing shall make us lift up our hands against our sovereign; we had rather die wrongfully, and by that means preserve our innocence, than live under a load of guilt; whatever you command we are ready to suffer; we confess ourselves to be Christians, and therefore cannot persecute Christians, nor sacrifice to idols."

Such a declaration it might be presumed would have affected the emperor, but it had a contrary effect; for enraged at their perseverance and unanimity, he commanded that the whole legion should be put to death, which was accordingly executed by the other troops, who cut them to pieces with their swords.—*Milner's History of Christian martyrdom.*

## 7.

## WILLINGNESS OF THE ANCIENT CHRISTIANS TO SUFFER FOR CHRIST'S SAKE.

The ancient Christians counted it an honor to suffer for their religion, and oftentimes gave up their lives with joy, for the sake of their Lord.

In the fourth century, the emperor Valens ordered on a certain day, the Christians in Edessa to be slain, while they were at their devotions, in their churches. The officers, however being more compassionate than the emperor, privately gave notice to the Christians not to assemble on the day appointed, so that they might escape death.

The Christians thanked the officers for their advice, but disregarded both that and the emperor's menaces, rather than neglect their duty. They accordingly repaired to the church, and the troops were put in motion to destroy them. As they marched along, a woman, with a child in her arms, broke through their ranks, when the officer ordered her to be brought before him, and asked her where she was going? She replied, to the church, whither others were ma-



king all the haste they could. "Have you not heard" says the officer, "of the emperor's order, to put to death all who are found there?" "I have," says she, "and for that cause I make the more haste." "And whither," said the officer, "do you lead that child?" "I take him," replied she, "with me, that he also may be reckoned in the number of the martyrs." Upon this, the humane officer returned to the emperor, and told him that all the Christians were prepared to die in defence of their faith, represented to him the rashness of murdering so great a multitude, and entreated the emperor to drop the design, at least for the present, with which he at length complied.—*Milner's History of Christian martyrdom.*

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### 3.

#### VISION OF CONSTANTINE.

The reign of Constantine the Great, the first Christian Emperor, is an important era in the history of the Christian Church.

The miraculous circumstances attending his

conversion, though doubted by some, are fully credited by others. According to Eusebius (who received the account from the emperor's own mouth, and who also confirmed it by his solemn oath) these extraordinary circumstances are as follows:

"As the emperor was marching at the head of his army, from France into Italy, against Maxentius on an expedition, which he was fully aware, involved in it his future destiny; oppressed with extreme anxiety, and reflecting that he needed a force superior to arms, for subduing the sorceries and magic of his adversary, he anxiously looked out for the aid of some deity, as that alone could secure him success. About 3 o'clock in the afternoon, when the sun began to decline, whilst praying for supernatural aid, a luminous cross was seen by the emperor and his army, in the air, above the sun, inscribed with the words "BY THIS CONQUER," at the sight of which, amazement overpowered both himself and the soldiery on the expedition with him. He continued to ponder on the event till night, when, in a dream, the author of Christianity appeared to him, to confirm the vision, directing him, at the same



time, to make the symbol of the cross his military ensign.”\*

Constantine having vanquished his adversary, now built places for Christian worship, and shewed great beneficence to the poor. He removed the seat of the empire from Rome to Byzantium, which afterwards he honoured by the name of Constantinople, and prohibited, by a severe edict, the performance of pagan rites and ceremonies.

He died on the 22d of May, in the year 337, at the age of sixty-four, after a reign of thirty-three years, having fully established the Christian Religion in the Roman empire.

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9.

ORIGIN OF THE MONASTIC LIFE.

St. Anthony, of Egypt, in the fourth century, first instituted the monastic life. He distributed his patrimony, deserted his family and house, took up his residence among the tombs and in a ruined town. After remaining there a long time, he at length advanced three days journey

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\* Milner's Church History.



11



MAHOMET  
*the Arabian Impostor, propagating his Religion.*

12



DARK AGES.  
*Method of propagating Christianity during the Dark Ages.*

13



PETER the HERMIT  
*addressing the Crusaders*

into the desert, to the eastward of the river Nile, where, discovering a lonely spot which possessed the advantages of shade and water, he fixed his last abode. His example and his lessons infected others, whose curiosity pursued him to the desert; and before he quitted life, which was prolonged to the term of a hundred and five years, he beheld a numerous progeny imitating his original. Anthony formed his followers into a regular body, engaged them to live in society with each other, and prescribed to them fixed rules for their conduct.

These regulations which were made in Egypt were soon introduced into Palestine, Syria, Mesopotamia, and the adjacent countries; and their example was followed with such rapid success, that in a short time the whole east was filled with a lazy set of mortals, who, abandoning all human connexions, advantages, pleasures, and concerns, wore out a languishing and miserable existence, amidst the hardships of want, and various kinds of suffering, in order to arrive at a more close and rapturous communication with God and angels.

From the East this gloomy disposition passed into the West, and all Christendom became in-



fectured with this superstition, and various orders of Monks were founded, such as Franciscans, Dominicans, Benedictines, &c.

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**10.**

**JULIAN, THE APOSTATE, ATTEMPTING TO REBUILD THE TEMPLE AT JERUSALEM.**

Julian, the Roman emperor, began his reign about the year 360. He is commonly called *Julian the apostate*, from his casting off the profession of Christianity, and his restoring the ancient Pagan worship. In order to give the lie to our Saviour's prophecy, he attempted to rebuild the temple, and the city of Jerusalem. He knew the Christians were firmly persuaded that, by the coming of Christ, the typical dispensation had come to an end; and could he succeed, in restoring the Jews to their city and the ritual of their worship, he might convert it into an argument against the faith of prophecy and the truth of revelation.

He therefore resolved to erect, on Mount Moriah, a stately temple, and gave instructions to his minister Alypius, to commence without

delay, the vast undertaking. At the call of their supposed great deliverer, the Jews, from all the provinces of the empire, repaired to Jerusalem. Every purse was now opened in liberal contributions, every hand claimed a share in the labour, and the commands of the emperor, were executed with enthusiasm by the whole people. But they entirely failed in attaining their object. Ammianus Marcellinus, (a heathen writer who lived during this transaction) says, "whilst Alypius, assisted by the governor of the province, urged with vigor and diligence the execution of the work, horrible balls of fire, breaking out near the foundations with frequent and reiterated attacks, rendered the place from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately and resolutely bent as it were, to drive them to a distance, the undertaking was abandoned." This remarkable event is fully attested by various historians of that age.\*

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\* Jones's History of the Christian Church.



## 11.

## MAHOMET, THE ARABIAN IMPOSTOR.

Mahomet was born at Mecca, a city in Arabia, near the Red Sea, in A. D. 569. Possessing but a scanty education, but of great natural talents, he sought to raise himself to celebrity, by feigning a divine mission, to propagate a new religion for the salvation of mankind. He retired to the desert, and pretended to hold conferences with the angel Gabriel, who delivered to him from time to time, portions of the *Koran*, (the sacred book of the Mahometans) containing revelations from God, with the doctrines which he required his Prophet (Mahomet) to communicate to the world.

His first converts were his wife, his servant, his pupil, and his friend. In process of time, some of the citizens of Mecca were introduced to the private lessons of the prophet; they yielded to the voice of enthusiasm and repeated the fundamental creed, "*There is but one God, and Mahomet is his Prophet.*"

Being opposed in propagating his doctrines, he was obliged to flee. His flight, called the *Hegyra*, (A. D. 622,) is the era of his glory.

He betook himself to Medina, was joined by the brave Omer, and thence commenced propagating his religion by the sword. He divided his spoil among his followers, and from all sides the roving Arabs were allured to the standard of *Religion* and *plunder*; the prophet, sanctioned the license of embracing the female captives as their wives or concubines, and the enjoyment of wealth and beauty was the type of Paradise. "The sword," says Mahomet, "is the key of Heaven and Hell: a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer; whoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be replendent as vermilion and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubims."

In a few years, Mahomet subdued all Arabia and a part of Syria. In the midst of his victories he died at the age of 61, A. D. 632, being poisoned, as it was supposed, by a Jewish female.—His successors extended their conquests and religion till their empire was widely extended in many countries of the East.



## 12.

## THE DARK AGES.

From the seventh to the tenth century of the Christian era was a time of universal darkness ignorance and superstition among all classes of people. Pure Christianity was but little known, amidst a multitude of idle ceremonies and external show and pomp; all ranks of the clergy were characterized by ambition, voluptuousness and ignorance. The want of an acquaintance with the first rudiments of literature even among the higher clergy was so general, that it was scarcely deemed disgraceful to acknowledge it, and many bishops who attended councils, &c. could not even write their names to the acts that were passed, but were obliged to have others sign for them. This time is emphatically called the *Dark Ages*, especially the tenth century, which all historians, civil and ecclesiastical, agree in describing as the darkest epoch in the annals of mankind. "Every thing sacred in religion," says a celebrated historian, "was disfigured by customs the most ridiculous and extravagant. In several churches in France, a festival was celebrated in commemoration of the

Virgin Mary's flight into Egypt—it was called the feast of the Ass. A young girl richly dressed, with a child in her arms, was placed on an ass superbly decorated with trappings. The ass was led to the altar in solemn procession—high mass was said with great pomp—the ass was taught to kneel at proper places—a hymn no less childish than impious was sung in his praise; and when the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, brayed three times like an ass; and the people instead of the usual response, brayed three times in return."\*

The method of propagating Christianity during this period, partook of the Character of the age. Whole nations were compelled under *pain* of death, to receive Baptism, and the most cruel methods were used to compel them to submit to receive the Christian Faith.

## 13.

## CRUSADES, OR HOLY WARS.

The Crusades were religious wars, waged by Christian Europe, chiefly against the Turks or

\* History of Charles 5th, vol. 1.



Mahometans, with a view to recover Palestine out of their hands. These expeditions commenced, A. D. 1096. The foundation of them was a superstitious veneration for those places where our Saviour performed his miracles, and accomplished the work of man's redemption.

Palestine having been conquered by the Turks, Jerusalem was now in their hands, which rendered it unsafe and vexatious to the pilgrims who flocked from all parts to visit the tomb of our Saviour.

Peter, the hermit, a native of France, on his return from this pilgrimage, complained in loud terms of the grievances the Christians suffered from the Turks. He conceived the project of leading all the forces of Christendom against the infidels, and driving them out of the Holy Land. Being encouraged in his project by Pope Urban 2d, Peter went from province to province and succeeded in arousing princes and people to undertake this holy warfare. All ranks of men now deeming the Crusades the only road to heaven, were impatient to open the way with their swords to the holy city. Nobles, artizans, peasants, and even priests enrolled their names, and to decline this service,

was branded with the reproach of impiety or cowardice. The infirm and aged contributed by presents and money, and many attended it in person; being determined, if possible, to breathe their last in the sight of the holy city. Even women concealing their sex under the disguise of armour, attended the camp; and the greatest criminals were forward in a service which they considered as an expiation, for all crimes.

In the first Crusade, an army of 80,000 men, a disorderly multitude led on by Peter, were destroyed; but the army which followed consisting of 700,000 men, under Godfrey, conquered Syria and Palestine, and took possession of Jerusalem, which they held for several years. The Crusaders however weakened their power by dividing their conquests into four separate states.

In this situation they found it necessary to solicit aid from Europe, and accordingly, in 1146, an army of 200,000 men under Hugh, brother to the French king, set out upon another Crusade. But these met with the same fate as the army of Peter. Another army of 300,000 soon followed, and were soon destroyed or dispersed.

Palestine having fallen into the hands of the infidels, under the great Saladin, Europe felt the



indignity, and France, England, Germany, each sent forth an army headed by its own sovereign. Richard First, of England, bore the weight of the contest, and he defeated Saladin, on the plains of Ascalon.

The Fourth Crusade took place in 1202, and was directed against the Greek Empire. The Fifth was against Egypt, in revenge for an attack on Palestine by its Sultan. But this expedition, like the rest, was ruinous in the end.

It is computed that, in the whole of the Crusades to Palestine, two millions of Europeans were buried in the East.

When Jerusalem was taken, the Crusaders were guilty of the most shocking barbarities, the numerous garrisons were put to the sword, and the inhabitants were massacred without mercy, and without distinction. No age nor sex was spared, not even sucking children. What shows the blind enthusiasm which animated those ferocious conquerors, is, their behaviour after this terrible slaughter. They marched over heaps of dead bodies, towards the Holy Sepulchre; and while their hands were polluted with the blood of so many innocent persons, sung anthems to the common Saviour of Mankind!

## 14.

### SUPREMACY OF THE POPE OF ROME.

The Roman Catholics believe the Pope of Rome is under Christ, supreme pastor of the whole church, and has a power and jurisdiction over all Christians. He is called the successor of St. Peter, and is believed to be infallible, that is he cannot err, when he addresses himself to the faithful on matters of doctrine, &c. The Pope is believed by the Protestants, to be the *Antichrist*, the *Man of Sin*, mentioned in 2d Thess. 2d, and Rev. 13th.

“In ages of ignorance and credulity” says a celebrated writer, “the ministers of Religion are the objects of superstitious veneration. When the barbarians who overran the Roman Empire first, embraced the Christian faith, they found the clergy in possession of considerable power; and they naturally transferred to those new guides, the profound submission and reverence which they were accustomed to give to the priests of the Pagan religion, which they had forsaken.

It was about the year 606 that Pope Boniface Third, by flattering Phocas, the Emperor



of Constantinople, one of the worst of tyrants, procured for himself the title of *Universal Bishop*. From this time, he was raised above all others, and his supremacy was by imperial authority : it was now also that the most profound ignorance, debauchery and superstition reigned. From this time the popes exerted all their power in promoting the idolatrous worship of images, saints, relics, and angels. The Popes now took the most blasphemous titles, such as *Christ's Vicegerent, His Holiness, Prince over all Nations and Kingdoms, King of Kings and Lord of Lords, The Lord God the Pope, &c.*

About the year 751, the Pope began to establish himself as a *temporal Prince*, and to dethrone kings, and put others in their places. Henry Fourth, Emperor of Germany, having displeased Pope Gregory Seventh, the Roman Pontiff summoned a council, and passed the following sentence upon him. "In the name of Almighty God, and by your authority" said Gregory, addressing the members of the council, "I prohibit Henry from governing the Teutonic kingdom and Italy, I release all Christians from their allegiance to him ; and I strictly forbid all persons to serve or attend him as king."



POPE GREGORY 7<sup>th</sup>  
compels the Emperor of Germany to kiss his feet. 1077.



INQUISITION.  
Seizure of a person by order of the Inquisitors.



MASSACRE of the WALDENSES

14

15

16



When this sentence became known, the greater part of Henry's subjects cast off their allegiance, and appeared against him.—Henry was humbled—he came to the resolution of throwing himself at the feet of Gregory in order to implore his absolution. The pontiff was at that time on a visit to the countess or dutchess Matilda, at Canosa, a fortress on the Appenines. At the gate of this mansion, the Emperor presented himself as an humble penitent. He alone was admitted within the outer court, where, being stripped of his robes, and wrapped in sack-cloth, he was compelled to remain three days, in the month of January, (A. D. 1077,) barefoot and fasting, before he was permitted to kiss the feet of his holiness !!

The indulgence was, however granted him—he was permitted to throw himself at the feet of the haughty Pontiff, who condescended to grant him absolution, after he had sworn obedience to the Pope in all things, and promised to submit to his solemn decision.—The Pontiff elate with triumph, now considered himself as the lord and master of all the crowned heads in Christendom,



and said in several of his letters, that "it was his duty to pull down the pride of kings."\*

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## 15.

### INQUISITION.

THE inquisition is a tribunal in Roman Catholic countries, erected by the Popes for the examination and punishment of Heretics. This Court was founded in the Twelfth century, under the patronage of Pope Innocent, who issued out orders to excite Catholic princes and people to extirpate heretics, to search into their number and quality, and to transmit a faithful account thereof to Rome. Hence they were called *Inquisitors*, and gave birth to the formidable tribunal called the *Inquisition*.

One of the most celebrated inquisitors was one *Dominic*, who was canonized by the Pope, in order to render his authority the more respectable. He and the other inquisitors spread themselves into various countries, and treated the Protestants with the utmost severity; at length the Pope, not finding these inquisitors

\* Jones' History of the Christian Church.

so useful as he had imagined, resolved upon the establishment of fixed and regular courts of Inquisition; the first office of which was established in Toulouse, and Dominic became the first regular Inquisitor.

Courts of Inquisition were also established in several countries; but the Spanish Inquisition became the most powerful and dreadful of any. Even the kings of Spain themselves, though arbitrary in all other respects, were taught to dread the power of the lords of the Inquisition.

This diabolical tribunal takes cognizance of heresy, Judaism, Mahometanism, sodomy, polygamy, witchcraft, &c. Heresy in their view comprises many subdivisions; and upon the suspicion of any of these, the party is immediately apprehended. Advancing an offensive proposition; failing to impeach others who may advance such; contemning church ceremonies; defacing images; reading books condemned by the *Inquisition*; lending such books to others to read; deviating from the ordinary practices of the Roman Church; letting a year pass without going to confession; eating meat on fast days; neglecting mass; being present at a sermon preached by a heretic; contracting a friend-



ship with, or making a present to, or assisting a heretic, &c. are all matters of suspicion, and prosecuted accordingly.

In the countries where this dreadful tribunal is established, the people stand in so much fear of it, that parents deliver up their children, husbands their wives, and friends, masters their servants, to its officers; without daring in the least to murmur or make resistance. The prisoners are kept a long time till they themselves turn their own accusers, and declare the cause of their imprisonment, for which they are neither told their crime nor confronted with witnesses. As soon as they are imprisoned, their friends go into mourning, and speak of them as dead, not daring to solicit their pardon, lest they should be brought in as accomplices. When there is no shadow of proof against the pretended criminal, he is discharged, after suffering the most cruel tortures, a tedious and dreadful imprisonment, and the loss of the greater part of his effects. Those who are condemned to death, are delivered over to secular power, and perish in the flames.

“ Senor Llorente who was Secretary to the Inquisition of Madrid about the year 1790, makes

the following calculation of the number of victims whom the Inquisition has sacrificed. That during the 300 years from 1481 to 1781, 31,912 heretics perished in the flames—and adding to this period the years up to the present time, 17,639 effigies have been burned, representing such criminals as the Inquisition could not catch for more substantial vengeance,—and 291,456 have been condemned to severe penances.\*

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## 16.

### PERSECUTION OF THE WALDENSES.

IN the darkest period in the history of the Christian Church, there has ever been some who have borne their testimony in support of the pure doctrines of Christianity, and raised their voices against the general corruption of the Church.

The most distinguished of these reformers were the Waldenses, who made their appearance about the year 1160. They were the most numerous about the vallies of Piedmont.

Peter Waldo, an opulent merchant of Lyons (in France,) being extremely zealous for the ad-

\* British Critic.



vancement of true piety and Christian knowledge, caused a translation of the four gospels and other parts of the Holy Scriptures to be made into the French language. Perusing these books with deep attention, he perceived that the religion which was taught by the Church of Rome, was totally different from that which was taught by Christ and his Apostles. Being animated with zeal for the truths of the gospel, he abandoned his mercantile vocation, distributed his riches among the poor, and forming an association with other pious men, who had adopted his sentiments, he began in 1180 as a public teacher to instruct the multitude in the doctrines and precepts of Christianity.

The attempts of Peter Waldo and his followers were crowned with great success,—they formed religious assemblies, first in France, then in Lombardy, from whence they propagated their sect throughout the other provinces of Europe, with great rapidity, and with such invincible fortitude, that neither fire nor sword, nor the most cruel inventions of merciless persecution, could damp their zeal, or entirely ruin their cause.

The Roman Pontiff and his ministers, often

instigated the civil rulers to exterminate or drive the Waldenses from their dominions. For this purpose troops were sent against them many times, who plundered and destroyed their villages, and murdered many of the inoffensive inhabitants.

The persecution in 1655, 1656, and 1696, was carried on with peculiar rage and violence, and seemed to threaten nothing less than the total extinction of this unhappy people. They were hunted like wild beasts upon the rocks and mountains (where they fled for safety.) The banditti and soldiers of Piedmont massacred all sorts of persons, of every age, sex and condition, they were dismembered, hung up; females violated, and numerous other horrid atrocities were committed.

The few Waldenses that survived, were indebted for their existence and support, to the intercession made for them by the English and Dutch governments, and also by the Swiss Cantons, who solicited the clemency of the Duke of Savoy on their behalf.

Milton the poet, who lived at this time, touched with sympathy for the suffering of the Waldenses, penned the following exquisite sonnet.



## ON THE LATE MASSACRE IN PIEDMONT.

Avenge, O Lord, thy slaughter'd saints, whose bones  
 Lie scatter'd on the Alpine mountains cold ;  
 E'en them who kept thy truth so pure of old,  
 When all our Fathers worship'd stocks and stones  
 Forget not ; in thy book record their groans  
 Who were thy sheep, and in their ancient fold  
 Slain by the bloody Piedmontese that roll'd  
 Mother with infant down the rocks. Their moans  
 The vales redoubled to hills, and they  
 To heaven, their martyr'd blood and ashes sow  
 O'er all th' Italian fields, where still doth sway  
 The tripled tyrant ; that from these may grow  
 A hundred fold, who having learned thy way  
 Early may fly the Babylonian woe.

## 17.

## JOHN HUSS AND JEROME OF PRAGUE.

JOHN HUSS was born in a little village in Bohemia, called Huss, and lived at Prague in the highest reputation, both on account of the sanctity of his manners and the purity of his doctrines. He performed in that city at the same time both the offices of professor of divinity in the University, and of a pastor in the Church of that city.

He adopted the sentiments of Wickliffe, and

the Waldenses ; and, in the year 1407, began openly to oppose and preach against the doctrines and corruptions then in the Romish church. This inflamed the resentment of the clergy against him, and he was summoned to appear before the council of Constance. Secured as he thought, from the rage of his enemies, by the safe conduct granted him by the Emperor Sigismund for his journey to Constance, his residence in that place, and his return to his own country, Huss obeyed the order of the council, and appeared before it to demonstrate his innocence, and to prove that the charge of his having deserted the Church of Rome was entirely groundless. However, his enemies so far prevailed, that, by the most scandalous breach of public faith, he was cast into prison, declared a heretic, because he refused to plead guilty against the dictates of his conscience, and burnt alive in 1415 ; a punishment which he endured with unparalleled magnanimity and resolution. When he came to the place of execution, he fell on his knees, sang portions of psalms, looked steadfastly towards heaven, and repeated these words : “ Into thy hands O Lord do I commit my spirit ; thou hast redeemed me O most good and faith-



ful God. Lord Jesus Christ, assist and help me, that with a firm and present mind, by thy most powerful grace I may undergo this most cruel and ignominious death, to which I am condemned, for preaching the truth of thy most holy gospel." When the chains were put upon him at the stake, he said with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why should I be ashamed of this old and rusty one?" When the faggots were piled up to his very neck, the duke of Bavaria was officious enough to desire him to abjure, "No" says Huss, "I never preached any doctrine of an evil tendency; and what I taught with my lips I seal with my blood." He said to the executioner, "Are you going to burn a goose? In one century you will have a *Swan* you can neither roast nor boil." If he were prophetic, he must have meant Luther, who had a *Swan* for his arms. The fire was then applied to the faggots; when the martyr sang a hymn. At last his voice was cut short, after he had uttered "Jesus Christ thou son of the Living God, have mercy upon me," and he was consumed in a most miserable manner. The Duke of Bavaria ordered the executioner

to throw all the martyr's clothes into the flames; after which his ashes were carefully collected, and cast into the Rhine.

Jerome of Prague, the intimate friend and companion of Huss, was born at Prague, and suffered martyrdom one year after Huss suffered. He was educated at the University at Prague, and had travelled into many countries in Europe, and was greatly celebrated for his learning, virtues, and uncommon eloquence.

Being of the sentiments of Huss, he was summoned before the council of Constance. It is said, that it was amazing to hear with what force of expression, with what fluency of speech, and with what excellent reasoning, he answered his adversaries. It was impossible to hear him without emotion. Every ear was captivated and every heart touched. But wishes in his favour were in vain; he threw himself beyond a possibility of mercy. He launched out into an high encomium of Huss, calling him a holy man, and lamenting his cruel and unjust death. He had armed himself, he said, with a full resolution to follow the steps of that blessed martyr, and to suffer with constancy whatever the malice of his enemies could inflict. Firm and in-



trepid, he stood before the council, collected in himself; not only contemning, but seeming even desirous of death. Two days were allowed him for reflection, and many persons of consequence endeavoured to make him recant his opinions—but all was in vain, and he was condemned as a Heretic.

With a cheerful countenance he came to the place of execution, he pulled off his upper garment, and made a short prayer at the stake; to which he was soon bound, with wet cords, and an iron chain, and inclosed with faggots as high as his breast.

Observing the executioner about setting fire to the wood behind his back, he cried out, “Bring thy torch hither. Perform thy office before my face. Had I feared death I might have avoided it.”

As the wood began to blaze, he sang a hymn which the violence of the flame scarce interrupted.



## 18.

## MARTIN LUTHER.

MARTIN LUTHER, the great Reformer of the Church, was born in Eisleben, in Saxony, in 1483. Though his parents were poor, yet they endeavoured to give their son an education; but young Luther, with other poor students, was obliged to earn his bread by singing before the doors of houses. In this occupation he often met with hard language and bitter reproaches at many doors. One day being much dejected, the worthy wife of a citizen being penetrated with pity for him, called the hungry youth into the house and refreshed him with food. This worthy woman with her husband were so well pleased with young Luther, that they determined to provide him food and clothing, that he might without interruption and care for his support, the more zealously pursue his studies, in which he gave many indications of his future worth. As his mind was naturally susceptible of serious impressions, and tinctured with that religious melancholy which delights in the solitude of a monastic life, he retired into a convent of Augustinian friars; where he acquired great repu-

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BURNING of HUSS.

18

LUTHER  
*before the Diet at Worms.*

19

JESUITS  
*presiding over the Indians*



tation not only for piety, but for love of knowledge, and unwearied application to study.

Happening to find a Bible in the Monastery, he applied himself to the study of it with so much eagerness and assiduity as to astonish the monks, and increased his reputation for sanctity so much, that he was chosen professor of Theology in the university of Wittemberg.

While Luther was thus employed, Tetzal, a Dominican friar, came to Wittemberg, in order to publish indulgences.

This appearing so contrary to the gospel, that Luther published his sentiments respecting them, which were spread over Germany with great rapidity, and were read with the greatest eagerness.

Luther having thus began to oppose one practice of the Romish Church, was also led to examine other practices and tenets of the same church; the result of which entirely convinced him that the Popish religion was not the religion of the Bible, and he boldly declared the Pope to be the Antichrist or Man of Sin, whose appearance is foretold in the New Testament.

The Court of Rome being alarmed at the progress of Luther's sentiments among all classes

of people, excommunicated him as a heretic, and would probably put him to death, had he not been befriended by some of the Princes of Germany who were friendly to the new doctrines set forth by Luther.

Luther was at length summoned to appear before the Diet at Worms, to answer for his heresy. The Emperor Charles Fifth having granted him a safe conduct, he yielded obedience and set out for Worms. While on his journey, many of his friends, (whom the fate of Huss under similar circumstances, and notwithstanding the same security of an imperial safe conduct, filled with solicitude,) advised and entreated him not to rush wantonly into the midst of danger. But Luther, superior to such terrors, silenced them with this reply; "I am lawfully called" said he, "to appear in that city; and thither I will go in the name of the Lord, though as many devils as there are tiles on the houses were there combined against me."

When Luther arrived at Worms, greater crowds assembled to behold him, than had appeared at the Emperor's public entry. At his appearance before the diet he behaved with great decency and firmness. When called upon to



recant his opinions, Luther replied in a truly exalted manner, " Except I can be convinced by clear reasoning, or by proofs taken from the Holy Scriptures, I neither can nor will recant, because it is neither safe nor advisable to do any thing which is against my conscience. Here I stand, I cannot do otherwise, so help me God ! Amen !" Luther persisting in this answer, he was dismissed from the assembly under a strong escort, and was permitted by the Emperor to return from Worms.

Luther, after this, in 1534, translated the Bible into the German language, and wrote many works, and laboured with unwearied zeal in propagating the doctrines of the Reformation.

He had during his life, the pleasure of seeing vast numbers of the people adopting his sentiments, and the Reformed Religion firmly established in many parts of Europe.

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## 19.

### JESUITS.

Jesuits, or the *Society of Jesus*, are a religious order of the Romish Church, founded in the sixteenth century by Ignatius Loyola, a Spanish

knight. The plan which this fanatic formed of its constitution and laws, was suggested, as he gave out, by the immediate inspiration of heaven.

Loyola proposed, that besides the three vows of poverty, chastity, and of Monastic obedience, (which are common to all orders of regulars,) the members of his society should take a fourth vow of obedience to the Pope, binding themselves to go whithersoever he should command them, and without requiring aid from the holy see for their support.

At this time the papal authority received such a shock from the progress of the Reformation, and the revolt of nations from the Romish Church that the acquisition of a body of men thus devoted to the Roman Church, was of much consequence. Pope Paul therefore confirmed the institution of the Jesuits by his bull, and granted the most ample privileges to the members of the order.

The order of the Jesuits are peculiar in their operations. The primary object of almost all the monastic orders is to separate men from the world, and from any concern in its affairs. They can be of no benefit to mankind but by their example and prayers. On the contrary, the Je-



suits consider themselves as formed for action. They are required to attend to all the transactions of the world on account of the influence which these may have upon religion; they are directed to study the disposition of persons in high rank, and to cultivate their friendship, and, by the very constitution and genius of their order, a spirit of action and intrigue is infused into all its members.

From their first institution, the Jesuits considered the education of youth as their peculiar province; they aimed at being spiritual guides and confessors; they preached frequently, in order to instruct the people; they set out as missionaries to convert unbelieving nations.

Before the close of the Sixteenth Century, they had obtained the chief direction of the education of youth in every Catholic country in Europe. They had become the confessors of all their Monarchs, a function of no small importance. They were the spiritual guides of almost every person eminent for rank or power; they possessed the highest degree of confidence and interest with the papal court; they possessed, at different periods, the direction of the most considerable courts in Europe; they mingled in all affairs,

and took part in every intrigue and revolution. Under the pretext of promoting the success of their missions and of supporting their missionaries, they engaged in an extensive and lucrative commerce, both in the East and West Indies; and had their ware-houses in different parts of Europe. Not satisfied with trade alone, they imitated the example of other commercial societies, and aimed at obtaining settlements.

They acquired possession of the large and fertile province of Paraguay, which then stretched across South America, from the bottom of the mountains of Potosi, to the confines of the Spanish and Portuguese settlements, on the banks of the river De la Plata.

In this country, it must be confessed, that the Jesuits were of some service; they found the inhabitants in a savage state, subsisting by hunting and fishing; and hardly acquainted with the first principles of subordination and government.—The Jesuits set themselves to instruct and civilize these savages; they taught them to cultivate the ground, build houses, and brought them to live together in villages, &c. They trained them to arts and manufactures, and such was



their power over them, that a few Jesuits presided over some hundred thousand Indians.

But at length the power and influence of the Jesuits became so formidable, that the nations of Europe found it expedient to check their progress. They were expelled from England in 1604 ; Venice, in 1606 ; Portugal, in 1759 ; France, in 1764 ; Spain and Sicily, in 1767 ; and finally were suppressed by Pope Clement Fourteenth, in 1773.

In 1644 however, the Pope issued a bull on the 7th of June, for re-establishing the order of Jesuits.

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## 20.

### ENGLISH MARTYRS.

QUEEN MARY ascended the throne of England in 1553. She was strongly bigoted to the Popish religion, and during her reign, (which was of about five years continuance,) she carried on a most bloody persecution against the Protestants. It was computed that, during this persecution, two hundred and seventy-seven persons were burnt, besides those punished by imprisonment, fines and confiscations. Among those who suf-

fered by fire, were five bishops, twenty-one clergymen, eight lay gentlemen, eighty-four tradesmen, one hundred husbandmen, fifty-five women, and four children.

Rogers, prebendary of St. Pauls, and Hooper, bishop of Gloucester, were the first Martyrs. Saunders and Taylor, two other clergymen, whose zeal had been distinguished in carrying on the Reformation, were the next that suffered. "Bonner, bishop of London, bloated at once with rage and luxury, let loose his vengeance without restraint, and seemed to take a pleasure in the pains of the unhappy sufferers ; while the queen by her letters, exhorted him to pursue the pious work without pity or interruption. Soon after, in obedience to her commands, Ridley, bishop of London, and the venerable Latimer, bishop of Worcester, were condemned together. Ridley had been one of the ablest champions for the Reformation ; his piety, learning, and solidity of judgment, were admired by his friends, and dreaded by his enemies. The night before his execution, he invited the Mayor of Oxford and his wife to see him ; and when he beheld them melted into tears, he himself appeared quite unmoved, inwardly supported and



comforted in that hour of agony. When he was brought to the stake to be burnt, he found his old friend Latimer there before him. Of all the prelates of that age, Latimer was the most remarkable for his unaffected piety, and the simplicity of his manners. He had never learned to flatter in courts; and his open rebuke was dreaded by all the great, who at that time too much deserved it. His sermons, which remain to this day, shew that he had much learning and much wit; and there is an air of sincerity running through them, not to be found elsewhere. When Ridley began to comfort his ancient friend, Latimer on his part, was as ready to return his kind office. "Be of good cheer, brother, (cried he,) we shall this day kindle such a torch in England, as, I trust in God, shall never be extinguished." A furious bigot ascended to preach to them and the people, while the fire was preparing; and Ridley gave a most serious attention to his discourse. No way distracted by the preparations about him, he heard him to the last; and then told him, that he was ready to answer to all that he had preached upon, if he were permitted a short indulgence, but this was refused him. At length fire was set to the

pile, Latimer was soon out of pain; but Ridley continued to suffer much longer, as his legs being consumed before the fire reached his vitals." Cranmer, Archbishop of Canterbury, had less courage at first. His love of life in an unguarded moment, induced him to sign a paper condemning the Reformation. Of this act, he afterwards bitterly repented. Being led to the stake, and the fire beginning to be kindled round him, he stretched forth his right hand and held it in the flames till it was consumed; exclaiming several times, "This hand has offended! This wicked hand has offended!" When it dropped off, he discovered a serenity in his countenance, as if satisfied with sacrificing to divine justice the instrument of his crime. "When the fire attacked his body, he seemed to be insensible of his tortures; his mind was occupied wholly upon the hopes of a future reward. After his body was destroyed, his heart was found entire; an emblem of the constancy with which he suffered."\*

\* Goldsmith's History of England.



## 21.

## MASSACRE OF ST. BARTHOLOMEWS.

In the month of August 1572, in the reign of Charles Ninth of France, 30,000, or as some affirm, 100,000 Protestants were massacred in France by the Catholics. This bloody massacre commenced in Paris, on the 24th of August, on St. Bartholomew's day.

In order the sooner to effect their purposes by cutting off the leaders of the Protestants, many of the principal Protestants in the kingdom, were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the king of Navarre, with the French king's sister. The queen dowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Upon a given signal, the work of death began.—Charles the savage monarch, from the windows of his palace, encouraged the furious populace to massacre his Protestant subjects, by crying out, kill ! kill !

Cogni, admiral of France, was basely murdered in his own house, and then thrown out of the window, to gratify the malice of the duke of



BURNING  
of Bishops Latimer and Ridley.

20



MASSACRE of St BARTHOLOMEW'S

21



PROCESSION  
of Criminals condemned by the Inquisition, on the Auto de Fe

22



Guise ; his head was afterwards cut off, and sent to the king and queen mother ; and his body, after many indignities offered to it, hung on a gibbet. After this, the murderers ravaged the whole city of Paris, and butchered in three days, above ten thousand lords, gentlemen, presidents and people of all ranks. An horrible scene of things says a historian of the time, when the very streets and passages resounded with the noise of those who met together for murder and plunder ; the groans of those who were dying, the shrieks of those who were just going to be butchered were every where heard ; the bodies of the slain were thrown out of the windows, the dead bodies of others were dragged through the streets ; their blood running through the channels, in such plenty, that torrents seemed to empty themselves in the neighbouring river ; in a word, an innumerable number of men, women, and children, were all involved in one common destruction ; and the gates and entrances of the king's palace, all besmeared with their blood.

From the city of Paris, the massacre spread throughout the whole kingdom. In the city of Meaux, they threw above two hundred into gaol ; and after they had ravished and killed a



great number of women, and plundered the houses of the Protestants, they executed their fury on those they had imprisoned, and calling them one by one, they were killed like sheep in a market. In Orleans, they murdered above five hundred men, women and children, and enriched themselves with the spoil. The same cruelties were practised at Angus, Troyes, Bouges, La Charite, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants; children hanging on their parents necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river.

But what aggravates these scenes with still greater wantonness and cruelty, was, the manner in which the news was received at Rome. When the letters of the Pope's legates were read in the assembly of the Cardinals, by which he assured the Pope that all was transacted by the express will & command of the king, it was immediately decreed that the Pope should march with his Cardinals to the Church of St. Mark, and in the most solemn manner, give thanks to God for so great a blessing conferred on the See of Rome.

and the Christian World; and that on the Monday after, solemn mass should be celebrated in the church of Minerva, at which, the Pope Gregory Thirteenth, and Cardinals were present; and that a jubilee should be published throughout the whole Christian World, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France.

In the evening, the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman Church!!!

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22.

AUTO DE FE, OR ACT OF FAITH.

“ Act of Faith (*Auto de Fe*) in the Romish Church, is a solemn day held by the Inquisition for the punishment of heretics and the absolution of the innocent accused. They usually contrive the Auto to fall on some great festival, that the execution may pass with the more awe, and it is always on a Sunday. The *Auto de Fe* may



be called the last act of the Inquisitorial tragedy; it is a kind of goal-delivery, appointed as often as a competent number of prisoners in the Inquisition are convicted of heresy, either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is this:—In the morning they are brought into the great hall, where they have a certain habit put on, which they are to wear in the procession, and by which they know their doom. The procession is led up by the Dominican friars, after which come the penitents, being all in black coats without sleeves, and barefooted, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burnt, who over their black coats have flames painted, with their points turned downwards. Next come the negative or relapsed, who are to be burnt, having flames painted on their habits pointing upwards. After these, come such as profess doctrines contrary to the faith of Rome, who besides having flames painted upwards, have their picture painted on their breasts, with dogs, serpents, and devils, all open-mouthed, about it. Each prisoner is attended with a familiar of the Inquisition; and those to



23



INDIAN WORSHIP

24

THE INDIAN MOTHER  
*praying for the life of her Child.*

25

LANDING  
*of the Plymouth Settlers on the 22<sup>d</sup> of Dec. 1620.*

be burnt, have also a Jesuit on each hand, who are continually preaching to them to abjure. After the prisoners, comes a troop of familiars on horseback ; and after them the Inquisitors, and other officers of the court on mules : last of all, the Inquisitor General on a white horse led by two men.

A scaffold is erected large enough for two or three thousand people ; at one end of which are the prisoners, at the other the Inquisitors. After a sermon made up of encomiums of the Inquisition, and invectives against heretics, a priest ascends a desk near the scaffold, and, having taken the abjuration of the penitents, recites the final sentence of those who are to be put to death, and delivers them to the secular arm, earnestly beseeching at the same time, the secular power *not to touch their blood, or put their lives in danger ! ! !* The prisoners, being thus in the hands of the civil magistrate, are presently loaded with chains, and carried first to the secular gaol, and from thence, in an hour or two, brought before the civil judge ; who, after asking in what religion they intend to die, pronounces sentence on such as declare they die in the communion of the Church of Rome, that they



shall first be strangled, and then burnt to ashes ; or such as die in any other faith that they be burnt alive. Both are immediately carried to the Ribera, the place of execution, where there are as many stakes set up as there are prisoners to be burnt, with a quantity of dry furze about them. The stakes of the professed, that is, such as persist in their heresy, are about four yards high, having a small board towards the top for the prisoner to be seated on. The negative and relapsed being first strangled and burnt, the professed mount their stakes by a ladder, and the Jesuits, after several repeated exhortations to be reconciled to the church, part with them ; telling them that they leave them to the devil, who is standing at their elbow, to receive their souls, and carry them to the flames of hell. On this a great shout is raised ; and the cry is “ *Let the dogs’ beards be made !*” which is done by thrusting flaming furzes fastened to long poles against their faces, till their faces are burnt to a coal, which is accompanied with the loudest acclamations of joy. At last fire is set to the furze at the botom of them, over which the professed are chained so high, that the top of the flame seldom reaches higher than the seat they sit on ; so that

they rather seem roasted than burnt. There cannot be a more lamentable spectacle ; the sufferers continually cry out, while they are able, “ Pity for the love of God !” Yet it is beheld by all sexes and ages, with transports of joy and satisfaction.”\*

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 23.

 RELIGIOUS RITES, OPINIONS, &c. OF THE  
 NORTH AMERICAN INDIANS.

THE Indians of this country were generally Polytheists, or believed in a plurality of Gods. Some were considered as local deities ; yet they believed that there was one Supreme God, or *Great Spirit*, the Creator of the rest, and of all creatures and things. Him, the natives of New-England called Kichtan. They believed that good men, at death, ascended to Kichtan, above the heavens, where they enjoyed their departed friends and all good things ; that bad men also went and knocked at the gate of glory, but Kichtan badethem depart, for there was no place for such, whence they wandered in rest-

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 \* Bucks Theological Dictionary.



less poverty. This Supreme Being they held to be good, and prayed to him when they desired any great favor, and paid a sort of acknowledgment to Him, for plenty, victory, &c. The manner of worship in many of the Indian tribes, was to sing and dance around a large fire.

There was another power which they called *Hobbamock*, in English the Devil, of whom they stood in greater awe, and worshipped him merely from a principle of fear, and it is said that they sometimes even sacrificed their own children to appease him.\* They prayed to him to heal their wounds and diseases. When found curable, he was supposed to be the author of their complaints; when they were mortal, they were ascribed to Kichtan, whose diseases none are able to remove; therefore, they never prayed to him in sickness. Their priests, which were called *Powaws*, and their chief warriors, pretended often to see Hobbamock in the shape of a man, fawn, or eagle, but generally of a *snake*, who gave them advice in their difficult undertakings. The duty and office of the *Powaws*, was to pray to Hobbamock for the removal of evils; the common people joined or said amen. In his

\* Morse and Parish's Hist. of N. E.



ELLIOT  
preaching to the Indians.

26



FRENCH PROPHETS

27



SARATAI SEVI  
the false Messiah before the Grand Seigneur

28



prayer the Powaw promised skins, kettles, hatchets, beads, &c. as sacrifices, if his request should be granted.

The apparent insensibility of the Indians under pains and wounds is well known; yet they had awful apprehensions of death.

When sick, and all hope of recovery was gone, their bursting sobs and sighs, their wringing hands, their flowing tears, and dismal cries and shrieks, were enough to excite sympathy from the hardest heart. Their affection was very strong for their children, who by indulgence were saucy and undutiful. A father would sometimes through grief and rage for the loss of a child, stab himself. Some tribes of Indians would not allow of mentioning the name of a friend after death. When a person died, they generally buried with him his bow and arrows, dogs, and whatever was valuable to him while living, supposing he would want them in another world, as their ideas of the happiness of heaven consisted in finding plenty of game, feasting, &c.

The Indians appeared to have distinct traditions of the creation and deluge, and some of



their words, rites, and ceremonies, bear a strong affinity to those of the ancient Hebrews.

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24.

THE INDIAN MOTHER.

THE following account taken from Mather's *Magnalia*, serves to show us, that the Almighty has not left himself without a witness, even among pagan nations, and it does not become us to say that the Lord does not reveal himself at times to those who look to him for help, who never have heard of the way of Life and Salvation by Jesus Christ.

*Pammehanuit*, an Indian of prime quality, on Martha's Vineyard, and his wife, having buried their first five children successively, every one of them within ten days of their birth, notwithstanding all their use of *powaws* and of medicines to preserve them,—they had a sixth child, (a son) born about the year 1638, which was a few years before the English first settled on the Vineyard. The mother was greatly perplexed with fear that she should lose this child, like the former; and utterly despairing of any help from such means as had been formerly tried with so

little success, as soon as she was able, with a sorrowful heart, she took up her child, and went out into the field, that she might weep out her sorrows. While she was musing on the insufficiency of all human help, she felt it powerfully suggested unto her mind, that *there is one Almighty God who is to be prayed unto*: that *this God had created all the things that we see*; and that *the God who had given being to herself, and all other people, and given her child unto her, was easily able to continue the life of her child.*

Hereupon, this poor pagan woman resolved, that she would seek unto this GOD for that mercy, and she did accordingly. The issue was, that her child lived; and her faith in him, who thus answered her prayer, was wonderfully strengthened; the consideration whereof caused her to *dedicate* this child unto the service of that God who had preserved his life; and educate him as far as might be, to become the servant of God.

Not long after this, the English came to settle on Martha's Vineyard; and the Indians who had been present at some of the English devotions, reported that they assembled frequently together, and that the man who spoke among them, often looked upward. This woman from



this report, presently concluded, that their assemblies were for prayers; and that their prayers were unto that very God whom she had addressed for the life of her child. She was confirmed in this, when the Gospel was not long after preached by Mr. Mayhew to the Indians; which gospel she readily, cheerfully and heartily embraced. And in the confession that she made publicly at her admission into the church, she gave a relation of the preparation for the *knowledge of Christ*, wherewith God had in this remarkable way favored her. Her child (whose name was *Japhet*.) became afterwards an eminent minister of Christ. He was pastor to an Indian Church on Martha's Vineyard, he also took much pains to carry the Gospel unto other Indians on the main land, and his labours were attended with much success.

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## 25.

### PLYMOUTH SETTLERS.

THE Colony at Plymouth, Mass. (the first European settlement in New-England,) was planted principally for the sake of the free and undis-

turbed enjoyment of religious and civil liberty. The colonists were originally from the north of England; and were of that class of people in those days called *Puritans*, so named from their uncommon zeal in endeavouring to preserve the purity of divine worship.

Being persecuted by their enemies, during the reign of James First, they fled with their pastor, to Amsterdam in Holland, in 1608. They afterwards removed to Leyden, where they remained till they sailed for America.

Having resolved upon a removal, they procured two small ships and repaired to Plymouth, (Eng.) and from thence they proceeded about 100 leagues on their voyage, when they were compelled to return, in consequence of one of the ships being leaky. This ship was condemned, and the other, called the *May Flower*, being crowded with passengers, again put to sea, Sept. 6th; on the 9th of November, after a dangerous passage, they arrived at Cape Cod, and the next day anchored in the harbour which is formed by the hook of the Cape.

Before they landed, having devoutly given thanks to God for their safe arrival, they formed



themselves into a "body politic," and chose Mr. John Carver their Governor for the first year.

Their next object was to fix on a convenient place for settlement. In doing this they encountered many difficulties—many of them were sick in consequence of the fatigues of a long voyage—their provisions were bad—the season was uncommonly cold—the Indians, though afterwards friendly, were now hostile—and they were unacquainted with the coast. These difficulties they surmounted; and on the 22d of December, 1620, they safely landed at a place, which they named *Plymouth*. The anniversary of their landing is still celebrated by the descendants of the *Pilgrims*, as a religious festival.

The whole company that landed consisted of but 101 souls. Their situation and prospects were truly dismal and discouraging. The nearest European settlement was 500 miles distant, and utterly incapable of affording them relief in a time of famine or danger. Wherever they turned their eyes, distress was before them. "Persecuted in their native land,—grieved for profanation of the holy Sabbath, and other licentiousness in Holland—fatigued by their long and boisterous voyage—forced on a dangerous

and unknown shore in the advance of a cold winter—surrounded with hostile barbarians, without any hope of human succor—denied the aid or favor of the court of England—without a patent—without a public promise of the peaceable enjoyment of their religious liberties—without convenient shelter from the rigours of the weather.—Such were the prospects and such the situation of these pious and solitary christians. To add to their distresses, a very mortal sickness prevailed among them, which swept off forty-six of their number before the ensuing spring.

"To support them under these trials, they had need of all the aids and comforts which Christianity affords; and these were found sufficient. The free and unmolested enjoyment of their religion, reconciled them to their lonely situation—they bore their hardships with unexampled patience, and persevered in their pilgrimage of almost unparalleled trials, with such resignation and calmness, as gave proof of great piety and unconquerable virtue."



## 26.

## ELLIOT, THE INDIAN MISSIONARY.

IN 1650, the society in England instituted for propagating the gospel, began a correspondence, with the commissioners of the Colonies of New-England, who were employed as agents of the society. In consequence, exertions were made to christianize the Indians. Mr. John Elliot, minister of Roxbury, distinguished himself in this pious work. He collected the Indian families, and established towns, he taught them husbandry, the mechanic arts, and a prudent management of their affairs, and instructed them with unwearied attention in the principles of Christianity. For his uncommon zeal and success, he has been called the *Apostle of New-England*.

Mr. Elliot began his labours about the year 1646. His first labour was to learn their language, which was peculiarly difficult to acquire; for instance, the Indian word *Nummatchechod-tantamooonganunnonash* signified no more in English than *our lusts*.\* Elliot having finished a grammar of this tongue, at the close of which,

\* Mather's Magnalia, vol. 1.

he wrote *Prayers and pains through faith in Christ will do any thing!* With very great labour he translated the whole bible into the Indian language. This Bible was printed in 1664, at Cambridge, and was the first Bible ever printed in America. He also translated the *Practice of Piety*, *Baxter's call to the Unconverted*, besides some smaller works, into the Indian tongue. Having performed many wearisome journeys, and endured many hardships and privations, this indefatigable Missionary closed his labours in 1690, aged eighty-six years.

The ardour and zeal of Elliot, Mayhew and others, were crowned with such success, that in 1660, there were ten towns of Indians in Massachusetts, who were converted to the Christian Religion. In 1695, there were not less than three thousand adult Indian converts in the Islands of Nantucket and Martha's Vineyard.

## 27.

## THE FRENCH PROPHETS.

WE find in Ecclesiastical History, many accounts given of Enthusiasts who have arisen,



and have pretended to be under the immediate inspiration of God, and to have the gift of foretelling future events, the gift of tongues, discerning of spirits, &c. as in the Apostle's time. Among those who have made the greatest figure in modern times, were the *French Prophets*, who first appeared in Dauphiny and Vivarais in France. In the year 1688, five or six hundred Protestants of both sexes, gave themselves out to be prophets, and inspired of the Holy Ghost. They were people of all ages and sexes, without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age. They had strange fits which came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands, they fell on their backs, shut their eyes and heaved with their breasts. They remained awhile in trances, and, coming out of them with twitchings, uttered all which came into their mouths. They said they saw the heavens open, the angels, paradise, and hell. The least of their assemblies made up four or five hundred, and some of them amounted to

even three or four thousand persons. When the Prophets had for a while been under agitations of body, they began to prophecy. The burden of their prophecies, was, "*Amend your lives; repent ye; the end of all things draws nigh!*"

In the year 1706, three or four of these Prophets went over into England, and carried their prophetic spirit with them, which discovered itself in the same way and manner, by ecstasies, agitations, and inspirations under them, as it had done in France; and they propagated the like spirit to others, so that before the year was out, there were two or three hundred of these prophets in and about London, consisting of men, women, and children; who delivered four or five hundred warnings. The great things pretended by their spirit, was, to give warning of the *near approach of the kingdom of God*, and the accomplishment of the Scriptures, concerning the *new heaven and new earth, the kingdom of the Messiah, the first resurrection, the new Jerusalem descending from above*, which they said was *now even at the door*; that this great operation was to be wrought on the part of man by spiritual arms only, proceeding from the mouths of those, who



should by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labour in the vineyard; that this mission of his servants, should be witnessed to by signs and wonders from heaven, by a deluge of judgments on the wicked, universally throughout the world, as famine, pestilence, earthquakes, &c. They declared that all the great things they spoke of, would be manifest over the whole earth within the term of three years.

These prophets also pretended to have the gift of languages, of discerning the secrets of the heart, the gift of ministration of the same spirit to others by the laying on of the hands, and the gift of healing.

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**23.**

**SABATAI SEVI, THE FALSE MESSIAH.**

SINCE the coming of our Saviour, according to his prediction there has arisen among the Jews (who still look for the Messiah to come) many false Messiahs. The most distinguished of these impostors in modern times, was one *Sabatai Sevi*, who was born at Aleppo, and set himself up as the Messiah in the year 1666.

Having visited various places in the Turkish empire, Sabatai began in Jerusalem to reform the Jewish constitution. He had one Nathan for his Elias, or forerunner, who prophesied that the Messiah should appear before the Grand Seignior in less than two years, and take from him his crown, and lead him in chains.

At Gaza, Sabatai preached repentance, together with faith in himself, so effectually, that the people gave themselves up to their devotions and alms. The noise of this Messiah now began to fill all places. Sabatai now resolved to go to Smyrna, and then to Constantinople. The Jews now throughout Turkey were in great expectation of glorious times. They were now devout and penitent, that they might not obstruct the good they hoped for. Some fasted so long that they were famished to death; others buried themselves in the earth till their limbs grew stiff; with many other painful penances. Sabatai now came to Smyrna, where he styled himself the only and first born Son of God, the Messiah, the Saviour of Israel. Here he met with some opposition, but prevailed at last to that degree, that some of his followers prophesied, and fell into strange extasies: and four



hundred men and women prophesied of his growing kingdom. The people were for a time possessed, and voices were heard from their bowels: some fell into trances, foamed at the mouth, recounted their future prosperity, their visions of the Lion of Judah, and the triumphs of Sabatai. All which, says the relator, were certainly true, being the effects of diabolical delusions, as the Jews themselves have since confessed.

From Smyrna, the impostor embarked for Constantinople, where he said God had called him, and where he had much to do. He had a long and troublesome voyage, and upon his arrival, the Grand Vizer sent for him, and confined him in a loathsome dungeon. The Jews in this city paid him their visits, and appeared to be as infatuated as those of Smyrna. Sabatai after remaining two months a prisoner in Constantinople, was sent by the Grand Vizer to the Dardanelli. The Jews here flocked in great numbers to the castle where he was confined, and treated him with great respect. They decked their synagogues with S. S. in letters of gold, and made for him in the wall a crown; they attribu-

ted the same titles and prophecies to him, which we apply to our Saviour.

He was also, during this imprisonment visited by pilgrims from all parts, that heard his story. Among these was Nehemiah Cohen, from Poland, a man of great learning, who desired a conference with Sabatai, the result of which, convinced him that he was an impostor.

Nehemiah accordingly informs the Turkish officers of State, that Sabatai was a lewd and dangerous person, and that it was necessary to take him out of their way. The Grand Seignior being informed of this, sent for Sabatai, who, much dejected, appears before him.

The Grand Seignior required a miracle, and chooses one himself; and it was this: that Sabatai should be stripped naked, and set for a mark for his archers to shoot at; and if the arrow should not pierce his flesh, he would own him to be the Messiah. Sabatai had not faith enough to bear up under so great a trial. The Grand Seignior let him know that he would forthwith impale him, and that the stake was prepared for him, unless he would turn Turk. Upon this he consented to turn Mahometan, to the great confusion of the Jews.



## 29,

## SCOTCH COVENANTERS.

SCOTLAND is among the last civilized countries where the horrors of religious persecution raged to any great extent. In 1581, the general assembly of Scotland drew up a confession of faith, or national covenant, condemning the Episcopal government under the name of *hierarchy*, which was signed by James First, and which he enjoined on all his subjects. It was again subscribed in 1590 and 1596. The subscription was renewed in 1638, and the subscribers engaged by oath to maintain religion in the same state, as it was in 1580, and to reject all innovations introduced since that time. This oath, annexed to the confession of faith, received the name of *Covenant*, as those who subscribed it were called *Covenanters*.

During the storm of religious persecution which raged in Scotland, the Covenanters were hunted from craig toglen, throughout the highlands. "The story of their sufferings is almost incredible. Nothing can be more affecting, than the measures they took to enjoy the privileges of religious worship. Watch-



29



SCOTCH COVENANTERS

30

MORAVIAN MISSIONARY  
*instructing the Esquimaux Indians.*

31

SWARTZ  
*the Danish Missionary preaching to the Hindoos*

es were stationed from hill to hill—men so sun-burnt and worn out that they could be hardly distinguished from the heather of the mountains, who gave a note of alarm on the approach of danger, and the Covenanters had time to disperse, before the bloody swords gleamed in the retreats in which they worshipped. In the gloomy caverns and recesses made by the awful hand that fashioned Scotland's mountain scenery, these martyrs, each one mourning some dear friend, who had been hunted down by the destroyers, met and heard the mysterious words of God, and sung such wild songs of devotion, that they might have been thought the chantings of the mountain spirits. As their sufferings increased, their sermons and devotional exercises approached nearer to the soul chilling trumpeting of the ancient prophets, when they foresaw desolation coming out of the north like a whirlwind."

The meeting of an assembly of Covenanters to hear the preaching of the word of God, is thus beautifully described by the Scottish poet *Graham*.

" But years more gloomy followed ; and no more  
The assembled people dared, in face of day,



To worship God, or even at the dead  
 Of night, save when the wintry storm raved fierce,  
 And thunder peals compell'd the men of blood  
 To couch within their dens ; then dauntlessly  
 The scattered few would meet, in some deep dell  
 By rocks o'er-canopied, to hear the voice,  
 Their faithful pastor's voice ; He, by the gleam  
 Of sheeted lightnings, oped the sacred book  
 And words of comfort spake : Over their souls  
 His soothing accents came,—as to her young  
 The heath-fowl's plumes, when, at the close of eve,  
 She gathers in, mournful, her brood dispersed  
 By murderous sport, and o'er the remnant spreads  
 Fondly her wings ; close nestling 'neath her breast,  
 They, cherish'd cower amid the purple blooms."

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 30.

## MORAVIAN MISSIONARIES.

THE Moravians or United Brethren, are a sect generally said to have arisen under Count Zinzendorf, a German nobleman of the last century, who when some of their brethren were driven by persecution from Bohemia, afforded them an asylum on his estates, built them a village called Herrnhut or Watch-Hill and united himself with them.

According to the society's own account, how-

ever, they derive their origin from the Greek church in the Ninth century.

The United Brethren are much distinguished for their Missionary zeal ; and it is said that there is no sect of Christians who have done so much according to their number and means, for the cause of Missions, as have the Moravians. " Their Missionaries" as one observes, " are all volunteers ; for it is an inviolable maxim with them to *persuade* no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not half a dozen of them in the Mission. Their zeal is calm, steady, and persevering. They would reform the world, but are careful how they quarrel with it. They carry their point by address, and the insinuations of modesty and mildness, which commend them to all men, and give offence to none. The habits of silence, quietness, and decent reserve, mark their character. If any of their missionaries are carried off by sickness, or casualty, men of the same stamp are ready to supply their place."

The most flourishing missions of the brethren at present, are those in Greenland, Antigua, St.



Kitts, the Danish West India islands, the Cape of Good Hope, and among the Esquimaux on the Labrador coast.

When we consider the hardships, the sufferings and privations, which a missionary must necessarily undergo while among the degraded Hottentots, amid the deserts of South Africa, or amidst the mountains of ice and snow of Greenland, or the barren coasts of Labrador, we must allow that the Moravian Missionaries possess a large share of that zeal which distinguished the first Apostles of Christianity.

As to the number of the Moravians, the Brethren in their home settlements reckon but twelve or fourteen thousand members; their converts among the heathen and in their remote settlements, are computed at about thirty thousand.

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### 31.

#### ZEIGENBALG AND SWARTZ, THE DANISH MISSIONARIES.

THE first Protestant Mission in India, was founded by Bartholomew Zeigenbalg, at Tranquebar, on the Coromandel coast, about the year 1707. Zeigenbalg was ordained by the bishop

of Zealand in the twenty-third year of his age, and sailed for India in 1705. In the second year of his ministry he founded a Christian Church among the Hindoos, which has been extending its limits to the present time. He went on this mission under the direction of Frederick Fourth, King of Denmark; he was also patronized in Great Britain, by "the Society for promoting Christian Knowledge." Principally through his great labours, a grammar and dictionary was formed, and the Bible was translated into the Tamul tongue, after having devoted fourteen years to the work. Zeigenbalg died at the early age of thirty-six years. "Perceiving that his last hour was at hand, he called his Hindoo congregation and partook of the holy communion "amidst ardent prayers and tears;" and afterwards addressing them in a solemn manner, took an affectionate leave of them. Being reminded by them of the faith of the Apostle of the Gentiles, at the prospect of death, who "desired to be with Christ, as far better," he said, "That is also my desire. Washed from my sins in his blood, and clothed with his righteousness, I shall enter into his heavenly kingdom." I pray that the things which I have spo-



ken may be fruitful. Throughout this whole warfare, I have entirely *endured* by Christ ; and now I can say through him—" I have fought the good fight ; I have finished my course ; I have kept the faith. Henceforth there is laid up for me a *crown* of righteousness," which words having spoken, he desired that the Hindoo children about his bed, and that the multitude about the house, might sing the hymn, beginning " Jesus my Saviour Lord." Which when finished, he yielded up his spirit, amidst the rejoicings and lamentations of a great multitude ; some rejoicing at his triumphant death, and early entrance into glory. And others lamenting the early loss of their faithful Apostle ; who had first brought the light of the Gospel to their dark region from the western world."

The Rev. *Christian F. Swartz*, undertook a mission to India, under the government of Denmark, in 1750, and after laboring many years at Tranquebar, and in the neighbouring country, he finally removed to Tanjore, where he continued till his death, in 1798.

His unblameable conduct, and devotedness to the cause of his master, gave him a surprising influence over all classes, and secured the confi-

dence of the bigoted Hindoo. Such was the respect that the Hindoos had for Mr. Swartz, that he could go through the country unarmed and unhurt in time of war, when parties of armed men and robbers infested the country, they would say, " *Let him alone, he is a man of God.*" He twice saved the fort of Tanjore, when the credit of the English was lost, when the credit of the Rajah was lost, on the view of an approaching enemy, the people of the country refused to supply the fort with provisions ; and the streets were covered with the dead. But upon the *bare word* of Mr. Swartz, that they should be paid, they brought in a plentiful supply. He was appointed guardian to the family of the deceased king of Tanjore ; and he was employed repeatedly as a mediator between the English government and the country powers. The last twenty years of his life were spent in the education and religious instruction of children, particularly of poor parents, whom he maintained and instructed gratuitously, and at his death willed his property to the mission at Tanjore. His success was uncommon. It is said he reckoned 2000 persons savingly converted by his means.



After this apostolical and venerable man had laboured fifty years in evangelizing the Hindoos, so sensible were *they* of the blessing, that his death was considered as a public calamity. An innumerable multitude attended the funeral. The Hindoo Rajah "shed a flood of tears over the body, and covered it with a gold cloth." His memory is still blessed among the people.\*

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32.

WESLEY AND WHITEFIELD.

MR. JOHN WESLEY, the celebrated founder of Methodism, was the son of a clergyman of the Church of England.

He was educated for the ministry, received Episcopal ordination, and ever considered himself as a member of the Church of England.

In the year 1729, Mr. Wesley, then a fellow of Lincoln College, Oxford, with some others at the college, began to spend some evenings in reading the Greek Testament. They began also to visit the sick in different parts of the town, and the prisoners in the castle. They continu-

\* Dr. Buchanan.

ed in those laudable practices, and in 1735 they were joined by the celebrated George Whitefield, then in his 18th year. At this time, their number in Oxford, amounted to about 14. They obtained their name from the exact regularity of their lives, which gave occasion to a young gentleman of Christ's Church to say "Here is a new sect of Methodists sprung up;" alluding to a sect of ancient physicians who were called Methodists because they reduced the healing art to a few common principles, and brought it into some method and order.

At the time Mr. Wesley and Mr. Whitefield entered upon their public ministerial labours, it is said that the whole kingdom of England was tending fast to infidelity. These men of God, filled with love for the souls of their fellow-men, and fired with an ardent zeal for their salvation, went forth preaching the Gospel in many places, with uncommon energy and power; this brought upon them the opposition of the cold hearted and formal professors of Christianity. Many refused to let them preach in their Churches. In consequence of this they were obliged to preach in the open air and in fields. They were oftentimes insulted, threatened, and hooted at by the



mob, who in time of divine service cast at them stones, mud, dirt, &c. and in some instances they narrowly escaped with their lives.

But notwithstanding the opposition, their labours were crowned with success. By their preaching out of doors, they drew together immense numbers, their congregations sometimes amounting to nearly twenty thousand persons. Thousands embraced the gospel, and many of the lower classes of society, who were degraded by vice and immorality of every kind, now changed their course of life, and became useful and respectable members of society.

Mr. Wesley is universally allowed to have been an extraordinary and highly distinguished character, and "whatever may be thought of his peculiar sentiments, no one can deny him the credit of truly apostolic zeal and perseverance, in what he conceived to be the way of duty. His mode of address in public, was chaste and solemn, there was a divine simplicity, a zeal, a venerableness in his manner, which commanded attention, and when at four-score, he retained still all the liveliness of vigorous old age. For upwards of fifty years, he travelled 8,000 miles each year on an average, visiting his numerous

societies, and presided at 47 annual conferences. For more than sixty years, it was his constant practice to rise at 4 o'clock in the morning; and nearly the whole of that period, to preach every morning at five. He generally preached near twenty times in a week, and frequently four times a day. Notwithstanding this, very few have written more than he; divinity, both controversial and practical; history, philosophy, medicine, politics, poetry, &c. were all, at different times, the subjects on which his pen was employed. Besides this, he found time for reading, correspondence, visiting the sick, and arranging the matters of his numerous societies; but such prodigies of labour, and exertion, would have been impossible, had it not been for his inflexible temperance, and unexampled economy of time." After passing through evil report, and good report, during more than sixty years of incessant labour, he entered into his rest in the 87th year of his age.

Mr. Whitefield was remarkable for his uncommon eloquence and fervent zeal. His eloquence was indeed very great, and of the truest kind. He was utterly devoid of all appearance of affectation. The importance of



his subject, and the regard due to his hearers, engrossed all his concern. Every accent of his voice spoke to the ear, every feature of his face, every motion of his hands, and every gesture spoke to the eye; so that the most dissipated and thoughtless, found their attention involuntarily fixed, and the dullest and most ignorant could not but understand.

Wherever he went, all ranks and sorts of people found their attention arrested, and prodigious numbers flocked to hear him, and thousands through his instrumentality, were brought into the kingdom of God.

His fervent zeal and labours were not confined to the British Isles. He came over to our country several times, and preached in most of our principal cities; every where crowds attended his ministry, and his labours were crowned with abundant success. It is said that he preached upwards of *eighteen thousand* sermons in the course of his ministry, which included thirty-four years. Mr. Whitefield died at Newburyport, Mass. on the 30th of Sept. 1770, in the fifty-sixth year of his age, on his seventh visit to America.



WHITEFIELD Preaching

32



HOWARD  
*the Philanthropist, relieving the miseries of a dungeon.*

33



DEATH of VOLTAIRE

34



## 33.

## HOWARD THE PHILANTHROPIST.

JOHN HOWARD, Esq. the celebrated philanthropist, was born at Hackney, in England, about the year 1727. His father died while he was young, and by his direction, the son was apprenticed to a wholesale grocer; but this business neither suiting his health or disposition, and a handsome fortune falling into his hands, he bought out his time before its regular expiration, and commenced his first travels on the continent. After the death of his first wife, Mr. Howard in 1756, made a voyage, in order to view Lisbon after the earthquake at that place, but was taken by a French privateer, and suffered in his confinement. By this means, his attention seems to have been first excited to compassionate those persons "who are sick, and in prison."

Upon his return from the continent, he married the second time, but his wife dying a short time after his marriage, he retired to an estate he purchased in Bedfordshire, where he very much gained the esteem and affection of the poor, by building them cottages, employing the



industrious, relieving the sick, and educating the children of the poor. In 1773, he served the office of sheriff for the county, which brought him further acquainted with the misery of prisons; and from this he commenced his career of benevolence and glory.

During the last seventeen years of his life, he visited *every country* in Europe, exploring their prisons and dungeons, and relieving the miseries of the distressed. He also published a number of works on the state of prisons, hospitals, &c. In 1774, he received the thanks of the House of Commons, for his enquiries and exertions. Mr. Howard's character is well drawn by the celebrated Mr. Burke, who speaking of him, says, "I cannot name this gentleman without remarking that his labours and writings have done much to open the eyes and hearts of mankind. He has visited *all Europe*, not to survey the sumptuousness of palaces, nor the stateliness of temples; not to make accurate measurement of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art; not to collect medals, nor to collate manuscripts; but to dive into the depths of dungeons, to plunge into the infections of hospitals;

to survey the mansions of sorrow and pain; to take gauge and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all men in all countries. His plan is original, and it is as full of genius as humanity. It is a *voyage of philanthropy—a circumnavigation of charity.*"

Mr. Howard commenced his last journey in July 1789, in which he purposed to visit Turkey, Russia, and other parts of the East, and not to return under three years; withal apprehending that he, very probably, never might return, which proved to be the event; for while he was at Cherson, a Russian settlement, near the northern extremity of the Black Sea, he visited a young lady at some distance, in a malignant fever, caught the fatal infection, and died on Jan. 20, 1790.

"And now Benevolence! thy rays divine,  
Dart round the globe from Zembla to the Line:  
O'er each dark prison plays the cheering light,  
Like northern lustres o'er the vault of night—  
From realm to realm, with cross or crescent crown'd  
Where'er mankind and misery are found,  
O'er burning sands, deep waves, or wilds of snow,  
Thy Howard journeying seeks the house of woe."



## 34.

## MODERN INFIDELITY.

PREVIOUS to the French Revolution, *Voltaire* and some others formed a set design to destroy the Christian Religion. For this purpose, they engaged at different periods, a number of men of distinguished talents, power, and influence ; all deadly enemies to the Gospel ; men of profligate principles, and profligate lives.

These men distinguished themselves with diligence, courage, activity, and perseverance, in the propagation of their sentiments.—Books were written, and published in innumerable multitudes, in which Infidelity was brought down to the level of peasants and even of children ; and poured into the cottage and school. Others of a superior kind, crept into the shop, and the farm-house ; and others of a still higher class, found their way to the drawing room, the university, and the palace. By these and other efforts, Infidelity was spread with astonishing rapidity in many parts of Europe, particularly in France.

In the year 1776, Dr. Adam Weishaupt, Professor of the Canon Law in the University of In-



35



WORSHIP of the GRAND LAMA

36



MARTYRDOM of ABDALLAH

37

The Idol JUGGERNAUT  
(from a drawing made by a Hindoo artist.)

goldstadt, in Bavaria, established the society of the *Illuminati*. This society was distinguished beyond all others, for cunning, mischief, an absolute destitution of conscience, an absolute disregard of all the interests of man, and a torpid insensibility to all moral obligation. Their doctrines were, *that God is nothing ; that government is a curse, that the possession of property is robbery ; that chastity and natural affection, are mere prejudices, and that adultery, assassination, poisoning, and other crimes of a similar nature, are lawful, and even virtuous.*

The disciples of Voltaire finding this system a system of more perfect corruption than their own, immediately united in its interests, and eagerly entered into all its plans and purposes. These legions of infidelity united, went forward with astonishing success, till their abominable doctrines infected all classes of the French people.—The bloody storm of the French Revolution commenced.—Then it was, that Infidelity obtained a complete triumph—the dagger of the assassin—the axe of the executioner—the infuriated mob was now let loose, and thousands and tens of thousands, perished—and the National Assembly, in a public decree declared,



that “*there is no God, and that death is an eternal sleep.*”

Voltaire laboured through a long life to diffuse the poison of Infidelity. In life he had been pre-eminent in guilt, and at death in misery. He had for years been accustomed to call the adorable Saviour—“The wretch,” and to vow that he would crush him. He closed many of his letters to his infidel friend with these words—“Crush the wretch.” This Apostle of Infidelity being laid upon his death-bed was in the utmost horror of mind—in the first days of his illness, he showed some signs of wishing to return to that God whom he had so often blasphemed. He made a declaration, he in fact renounced his infidelity, but in vain—despair and rage succeeded in such a manner, that the physicians who were called in to administer relief, retired, declaring the death of the impious man too terrible to be sustained.

In one of his last visits the doctor found him in the greatest agonies, exclaiming, with the utmost horror, “I am abandoned by God and man.” He then said, “Doctor, I will give you half of what I am worth, if you will give me six months life.” The doctor answered, “Sir, you

cannot live six weeks.” Voltaire replied, “then I shall go to hell, and you will go with me !” and soon after expired.

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### 35.

#### WORSHIP OF THE GRAND LAMA.

THE Grand Lama is a name given to the Sovereign Pontiff or high priest of the Tibethian Tartars, who resides at a vast palace on a mountain near the banks of the Barampooter, about seven miles from Lahassa. The foot of the mountain is inhabited by 20,000 lamas or priests, who have their separate apartments round about the mountain, and according to their quality are placed nearer, or at a greater distance from the Sovereign Pontiff. He is not only worshipped by the natives of Thibet, but also by the various tribes of heathen Tartars, who roam through the greater part of Asia. The more remote Tartars, are said to absolutely regard him, as the Deity himself, and call him *God, the everlasting Father of Heaven*. They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come from different



parts to worship, and make rich offerings at his shrine; even the Emperor of China, who is a Manchon Tartar, worships him, and entertains at a great expence in the palace at Pekin, an inferior lama, deputed as his nuncio from Thibet.

The Grand Lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged, on a cushion, and decked all over with precious stones, where at a distance the people prostrate themselves before him, it not being lawful for any, so much as to kiss his feet. He returns not the least sign of respect, nor even speaks to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.

It is the opinion of the worshippers of the Grand Lama, that when the Grand Lama seems to die, either of old age or infirmity, his soul in fact, only quits a crazy habitation to look for one younger or better; and is discovered again in the body of some child by certain tokens, known only to the lamas or priests, in which order he always appears.—*Buck's Theological Dictionary.*



BETHELSDORP,  
*a Missionary Station in South Africa.*

38



BURNING of IDOLS  
*by the natives of Otaheite, one of the South Sea Islands. 1815*

39



A MISSIONARY PREACHING  
*in Hawaii, one of the Sandwich Islands. 1823*

40



## 36.

## ABDALLAH, THE ARABIAN MARTYR.

ABDALLAH and Sabat were intimate friends, and being young men of family, in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans; Sabat was the son of Ibrahim Sabat, a noble family of the line of Beni Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state, under Zemaun Shah, king of Cabul; and Sabat left him there, and proceeded through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia, then residing at Cabul. In the Mahometan States it is death for a man of rank to become a Christian.—Abdallah endeavoured for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea. He accordingly left Cabul in



disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him.—Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. “But sir” said Sabat, when relating the story himself, “I had no pity,” I caused my servants to seize him, and I delivered him up to Morad Shah, king of Bochara.

He was sentenced to die, and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. “No” said he, (as if the proposition were impossible to be complied with) “I cannot abjure Christ.” Then one of his hands were cut off at the wrist. He stood firm, his arm hanging by his side with but little motion.

A physician by desire of the king, offered to heal the wound if he would recant. He made no answer, but looked up steadfastly towards heaven, like Stephen the first martyr, his eyes streamed with tears. He did not look with anger towards me. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. “But sir,” said Sabat, in his imperfect English, “he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bochara seemed to say, “What new thing is this ?”—*Dr. Buchanan.*

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### 37.

#### WORSHIP OF THE IDOL JUGGERNAUT.

THE Idol Juggernaut is one of the deities worshipped by the Hindoos in India. The following account of this Idol and its worship, are extracted from the Journal of Dr. Buchanan, who visited the temple of Juggernaut, in Orissa, in 1806.

“We know” says Dr. Buchanan, “that we are approaching Juggernaut, (and yet we are



more than fifty miles from it) by the human bones which we have seen for some days strewed by the way." He found large bodies of pilgrims coming from various parts of northern India; some had been two months on their march, travelling slowly in the hottest season of the year, with their wives and children. Some old persons were with them who wished to die at Juggernaut. Many of the pilgrims die on the road; their bodies generally remain unburied; and their flesh is devoured by dogs, jackalls and vultures.

The temple of this Idol is a stupendous building and the walls and gates are covered with indecent emblems sculptured upon them. The ground in many places about this temple is literally whitened by the bones of the pilgrims who have perished in this place.

At the grand Hindoo festival of the *Rutt Jatra*, Juggernaut, the Moloch of Hindoostan, was brought out of his temple amidst the acclamations of hundreds of thousands of his worshippers. When the Idol was placed on his throne, a tremendous shout was raised by the multitude, which gradually died away; after a short interval of silence, a body of men having green

branches or palms in their hands, approached with great celerity. The people opened a way for them; and when they came up to the throne, they fell down before him that sat thereon and worshipped. The multitude again sent forth a voice "like the sound of a great thunder."

The throne of the Idol was placed on a stupendous car or tower about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly this ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the Idol, surrounding his throne. The Idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in a gorgeous apparel."

The car as it was drawn along, would stop at intervals, at which time the priests would mount it, pronounce their obscene stanzas, and perform the most indecent actions, which would be responded by the people. After the tower had proceeded some way, a pilgrim offered himself as a sacrifice to the idol. He threw himself down in the road before the tower, as it was



moving along, and was crushed to death by its wheels. A shout of joy was raised to the god. He is said to *smile* when the libation of blood is made.

This festival continued a number of days, and numbers devoted themselves as sacrifices to the Idol, by falling down before the wheels of his car. As to the number of people who attend these festivals, no accurate calculation can be made. The natives themselves, when speaking of the numbers at particular festivals, usually say that a lack of people (100,000) would not be missed. It is said however, of late years, such has been the influence of Christianity in India, that the number has been greatly lessened.

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### 38.

#### MISSIONS AMONG THE HOTTENTOTS.

THE Hottentots in South Africa, have been considered as the lowest and most degraded of any portion of the human race. In their religious views, they are but little removed from the brute creation, having no idea of the Supreme Being, and are apparently destitute of any reli-

gious principle.\* Their language is said to be a compound of discordant, inharmonious sounds, more resembling the jargon of the feathered tribes, than the musical sounds of the human voice.—through the influence of Christianity, the arts of civilized life have now been introduced among them, and the liberal support, they give to religious and charitable institutions, is a striking exhibition of the power of Christianity in raising men from ignorance and degradation to a rank among civilized and intelligent beings.

The United Brethren established a mission among this people in 1737, which was renewed 1792. Since this time, the London Missionary Society has sent out many missionaries. Bethelsdorp, a settlement of Hottentots, is one of the principal stations of the London Society, it is situated about 500 miles East of Cape Town, containing about 1200 inhabitants. Several Missionaries have laboured here with great perseverance and success. Hundreds have been instructed in their schools, and from the lowest state of degradation, have become civilized, adorned a Christian profession, and have

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\* Chapin's Missionary Gazeteer.



contributed liberally to the funds of the Society, and for the support of the poor.—In the latter part of 1821, Rev. Dr. Philip of Cape Town, the Superintendent of the Society's Missions in the Colony, visited this station and made the following statement to the Society. "I now can meet the calumniators of missions, and the enemies of the Hottentots on their own ground, and challenge them to show me, in any part of the world, a people more capable of being improved than the abused Hottentots of South Africa, or attempts at civilization more complete in their success, than what may now be seen at Bethelsdorp."

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39.

PROGRESS OF CHRISTIANITY IN THE SOUTH SEA ISLANDS.

In the year 1796, the London Missionary Society sent out to Otaheite, and other Islands, of the South Seas, a number of missionaries for the purpose of christianizing the natives, who gladly received them, as well as several others that were afterwards sent out in the year 1800. In

consequence of disturbances in Otaheite in 1799, several of the Missionaries were obliged to take refuge in New South Wales, some of whom afterwards returned to the Islands. For fifteen years the Missionaries laboured with little or no appearance of success, and were almost discouraged. The hopes and expectations of the friends of the Mission were almost lost, in respect of the success of their endeavours to establish Christianity in these Islands.

But in 1812, Pomare, the king, declared his full conviction of the truth of the Gospel, his determination to worship the true God, and his desire to make a public profession of his faith by being baptized. About the same time several other natives embraced Christianity. In 1815, the Missionaries estimated the professed worshippers of the true God at five hundred, among whom were several leading chiefs. In this year the idolatrous chiefs in Otaheite formed a conspiracy, and resolved to massacre the praying people. They being informed of their danger, fled to the neighbouring island of Eimeo. The pagans then quarrelled among themselves, and the chief instigators of the plot were slain. They were however still resolved on war, and for



some time the issue was doubtful ; but Pomare was finally restored to the government of Otaheite and its dependencies, November, 1815. " This was the dawn of a most glorious day in this and the neighbouring islands." Pomare constituted as chiefs, many of those who had made a public profession of their faith. The people assisted by their chiefs, demolished their Morais, overthrew the altars, and burned their gods in the fire. Idolatry was at once abolished, the worship of Jehovah substituted in its place, numerous buildings were immediately erected for public worship, and schools, in every district in the island. In June, 1816, one of the Missionaries stated, " All accounts agree that a most wonderful change has been produced in all the Society Islands ; and the spread of the gospel seems to be almost universal." An Auxiliary Missionary Society was formed in May, 1818, by the people of Otaheite and Cimeo, of which king Pomare was President. A missionary spirit is very prevalent. Eighteen natives have gone to distant islands to carry the knowledge of the gospel, some of them went at the peril of their lives ; and they have laboured with zeal, ability and astonishing success. Several thous-

ands have been taught to read, and two churches have been gathered by their means.

According to late accounts, the inhabitants of 19 islands in the vicinity of Otaheite, have renounced their idols, and those in many others are eager for Christian instruction, fulfilling the ancient prediction, "*The Isles of the sea shall wait for thy law.*" Considerable portions of the Scriptures have been translated, printed, and widely diffused among a people eager to receive them. Elementary and devotional books have likewise been printed at their presses ; and education, civilization, and the influence of Christianity are steadily advancing.

" These changes have been wrought, by the blessing of God upon Missionary exertions, among a people the most unlikely on account of their savageness, sensuality, and every thing that degrades the human character. The chiefs were intriguing, perfidious, cruel, and prodigal of their people's lives, both in war and in furnishing sacrifices to demons ; the people were universally thieves, lewd beyond description, enslaved to the grossest superstitions, and always ready to murder any one at the slightest intimations from their chiefs ; the strangling of infants



was also the crime of every day, perpetrated by almost every mother, without shame or remorse. Now the Sabbath is most sacredly regarded, all worldly business is entirely suspended, and scarcely can an individual be found, who does not attend some house of Christian worship, nor a family, which neglects morning and evening prayers." The Rev. *D. Tyerman* one of the deputation sent from England, to visit these islands, states the following facts concerning the people here; "No public immorality or indecency is seen. All drunkenness and profane swearing are unknown here. All their former sports and amusements are completely put down. Never before did the Gospel obtain so complete and so universal triumph, in any country, over heathenism, cruelty, superstition and ignorance."

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#### 40.

#### SANDWICH ISLANDS MISSION.

THE Sandwich Islands are a group of 11 islands in the N. Pacific Ocean, containing according to the estimation of the Missionaries, about

150,000 inhabitants. Of these islands, Owyhee, or (according to the orthography established by the Missionaries,) *Hawaii*, is the largest.

Till recently, the inhabitants of these Islands were gross idolaters, their religion being similar to that of the natives of the Society Islands before the introduction of Christianity.

In the year 1819, Tamehameha, king of the Sandwich Islands, died, and was succeeded by his son Rihoriho. This young prince in the early part of Nov. 1819, gave orders for the destruction of the monuments of Idolatry, in Owyhee, and a few days after sent the same orders to the other Islands, which were promptly obeyed. In Atooi, the *Morais* and the consecrated buildings with the idols, were set on fire, the first evening after the order arrived. The same was done in all the islands.--These events took place, only a few days after the first Missionaries sailed from Boston.

This change appears to have been effected by the reports of what had been done in the Society Islands, the advice of foreigners, and some of the more intelligent chiefs. "The spell of diabolical enchantment was broken, the priests having lost their proud, and tyrannical pre-emin-



ence, deserted their altars of abomination, the inveterate customs of 3,000 years were abolished, and the people were left without the forms of any religion. Thus the Lord prepared the way for the introduction of the Gospel into these islands.

One of the principal events which seems to have led to the establishment of this Mission, was the religious education of *Henry Obookiah*, a native of Owyhee, by the Rev. S. J. Mills, a zealous friend of missions. Obookiah was left an orphan in his native country by one of those exterminating wars which often happened there, at the age of 10 or 12 years. In a few years after, he was taken by an American captain to the United States, and landed at New-Haven, Con. in 1809. While at New-Haven, Mr. Mills, then a student of Yale College, conceived the plan of educating Obookiah as Missionary to his native island. Obookiah soon became hopefully pious and strongly advocated a Mission to his countrymen, in which he ardently longed to engage. He however died at the Foreign Mission School at Cornwall, Con. Feb. 17th, 1818; but "his mantle fell" upon others, and three missionaries, and agriculturalist, me-

chanic, printer, and physician, with their families, with four native youths who had been educated as teachers at Cornwall, were sent out by the American Board of Foreign Missions, and sailed from Boston, Oct. 23, 1819, and arrived off Owyhee, March 30th, 1820. These missionaries were cordially received by the natives, and immediately engaged in the duties of the Mission.—They found the encouragement so great, that they sent to the Board for more labourers. Accordingly, five Missionaries with their families, embarked at New-Haven, Nov. 19th, 1822, and arrived at the Sandwich Islands, April 27th, 1823. In 1823, they were joined by the Rev. Mr. Ellis with two pious Otaheitans from the Society Islands. Mr. Ellis was patronized by the London Society, and has rendered important services to this Mission.—A church has been formed, places of worship have been erected, schools have been established, and Christianity, education, and civilization, have gone forward with pleasing success.

The following Hymn was composed by Mr. W. M. Tappan, on the occasion of the Missionaries embarking at New-Haven, Con. for the Sandwich Islands.



Wake, Isles of the South ! your redemption is near,  
 No longer repose in the borders of gloom ;  
 The strength of His chosen in love will appear,  
 And light shall arise on the verge of the tomb.

Alleluia to the Lamb who hath purchased our pardon ;  
 We will praise him again when we pass over Jordan ;  
 We will praise him, &c.

The billows that girt ye, the wild waves that roar,  
 The zephyrs that play where the ocean-storms cease,  
 Shall bear the rich freight to your desolate shore,  
 Shall waft the glad tidings of pardon and peace.

Alleluia &c.

On the islands that sit in the regions of night,  
 The lands of despair, to oblivion a prey,  
 The morning will open with healing and light ;  
 The young star of Bethlehem will ripen to day.

Alleluia &c.

The altar and idol in dust overthrown,  
 The incense forbade that was hallowed in blood ;  
 The Priest of Melchisedec there shall atone,  
 And the shrines of Atooi be sacred to God !

Alleluia &c.

The heathen will hasten to welcome the time,  
 The day-spring, the prophet in vision once saw—  
 When the beams of Messiah will 'lumine each clime,  
 And the Isles of the Ocean shall wait for his law.

Alleluia &c.

And thou OBOOKIAH ! now sainted above,  
 Wilt rejoice, as the heralds their mission disclose ;  
 And the prayer will be heard, that the land thou didst love,  
 May blossom as Sharon, and bud as the rose !

Alleluia &c.



41



BRAINERD  
*a Missionary Station among the Cherokees.*

42



MONROVIA,  
*a settlement of the American Colonization Society in Liberia.*

43



BIBLE SOCIETY  
*View of the usual Meeting in Free Mason's Hall, London*

41,  
MISSIONS AMONG THE NORTH AMERICAN INDIANS.

THE efforts which have been made by Christian Benevolence, to spread the Gospel among the Indians in our country, have been generally attended with much success.—The success which attended the labours of Elliot, Mayhew, and others in New-England, and of that devoted missionary *David Brainerd*, (who went alone among the Indians in New-Jersey, about 80 years ago,) will stand as a monument of the power of the Gospel, to change *savages* into mild, peaceable, and devoted Christians.

Of late years, the attention of the Christian public has been awakened on beholding the moral degradation of the Indians, in our country, and efforts have been made to carry the light of Christianity, and the arts of civilized life into various tribes.—The Commissioners of the American Board for Foreign Missions have established a number of missionary stations in various tribes, the principal of which are that of *Brainerd*, among the Cherokees; *Elliot*, *Mayhew*, among the Choctaws; and *Dwight*, among



the Cherokees, in Arkansas Territory. In these, and other stations of the Board, churches have been organized, schools opened for the instruction of Indian children, and christianity and civilization have progressed with pleasing success.

The Methodist Missionary Society in the course of a few years, have established stations in a number of Indian tribes. Their mission among the Cherokees, the Wyandots in the State of Ohio, the Mission among the Mokawks and Missisaugas in Upper Canada, have been highly prospered. According to the report of the Society in 1827, the number of Indian converts belonging to the Church, was eleven hundred and sixty-four.

A tribe of Indians consisting of 180 souls, residing at the river Credit, Upper Canada; have with the exception of a few families, embraced Christianity. "Here" says the Rev. Mr. Case, "are seen the effects of Christianity on the manners of a rude and barbarous people. Here are industry, civilization, growing intelligence, peace and grace. And those who have witnessed the change, have expressed their persuasions, that this new nation of Christians enjoys a sum of religious and earthly felicity which is not al-

ways found in civilized societies of longer standing and greater advantages. How great the change! A nation of wandering, idle drunkards, destitute of almost every comfort of life, have, in the course of twenty months, through the influence of Christianity, become a virtuous, industrious, and happy people!—The conversion of the tribe in the vicinity of Bellville, is as remarkable as that at the river Credit. Ten months ago, these were the same unhappy sot-fish drunkards. They are now, without an exception in the whole tribe, a reformed and religious community. They number about one hundred and thirty souls, and the society embraces every adult, of about ninety persons."

There are now supposed to be upwards of two hundred thousand Indians in the United States and their territories. When it is considered that we now inherit the land of their fathers; when we consider the success that has ever attended the efforts to introduce Christianity among them, we must consider that they have strong claims upon the sympathy and benevolence of the American people.



## 42.

AFRICAN COLONIES AT SIERRA LEONE  
AND LIBERIA.

“ Colonization in Africa, with reference to civilization, appears to have been contemplated in England as early as 1780. Several favourable circumstances soon after occurred, which excited the public attention to the subject, and gave rise to the *Society for the Abolition of the Slave Trade*, and WILBERFORCE introduced the subject into the British Parliament ”\*

The colony of Sierra Leone was commenced principally by the slaves, who had served under the British standard, during the American Revolutionary war. About 400 of these slaves found their way to London, and were subject to every misery and vice. A committee was formed for their relief, they were embarked for Sierra Leone, and arrived, May 9th, 1787. After struggling through many difficulties, the establishment was transferred to the British Government in 1808. Since this time the colony has enjoyed a high degree of prosperity, and large accessions are annually made by the vigilance

\* Chapin's Gazetteer.

of the British cruisers in rescuing from slave-ships many an African, who has been torn from his country, and sold into bondage.

The *Wesleyan* and *Church Missionaries* have laboured here with success, and a Colony has been formed, “ which, in order, decency, and sobriety, and in the knowledge and practice of Christian duty,” says an English gentleman, “ not only may rival, but, I firmly and from my heart believe, exceeds any equal population in the most favoured part of this highly favoured country.”

In the year 1817, a few distinguished Christian philanthropists in our country, touched with commiseration for the degraded and unhappy condition of many of the free blacks, met at Washington, and laid the foundation of the *American Colonization Society*. The object of this Society was to establish a Colony to which the free coloured people of the U. S. might emigrate, and enjoy among themselves, the blessings of free government, and be instructed in all the arts which pertain to a civilized and Christian community ; which might, also, be an asylum for slaves, re-captured from smuggling ships. The object, that first claimed the



attention of the Society, was the selection of a suitable place for the proposed Colony. Accordingly the Rev. *Samuel J. Mills*, and Rev. *Ebenezer Burgess*, were sent out as agents, on an embassy of inquiry to Africa, to survey the coast, and ascertain the most favourable situation. The result of their investigations and inquiries was such, as to satisfy the Managers that the establishment of a Colony on the West coast of Africa might be attempted with every prospect of success. Accordingly, after selecting two places, which were afterwards relinquished, *Dr. Ayres*, a distinguished member of the Society, and *Lieut. Stockton*, of the U. S. Navy, purchased another territory, which they called *Liberia*. To this place, the Colonists were removed from Sierra Leone, in April 1821, and the foundation of a settlement laid at the town, called *Monrovia*, in honor of the President of the United States, (Mr. Monroe,) for the services he rendered to the infant Colony.

It is said that a more prosperous community than the African colony, can now scarcely be found. Some of the settlers, who began with nothing, are now in affluent circumstances. All the children in the Colony are favoured with

the privileges of a school education ; a large library has been established, a house of worship, and other public buildings are erected. During the last year, (1827,) 448 persons of colour emigrated to Liberia. The whole population now consists of 1,000 or 1,200 souls.

It is believed that the establishment of the African Colony, will afford rare facilities for the operations of Christian benevolence, among the benighted African tribes. It promises to be a blessed asylum for a degraded and wretched people. It is already to the surrounding tribes, like "a city set upon a hill which cannot be hid." It is also believed that the establishment of these Colonies, will have an important effect towards hastening on that time when "Ethiopia shall stretch forth her hands unto God."

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### 43.

#### BIBLE SOCIETIES.

BEFORE the art of Printing was discovered, it is said that it would cost a poor man thirteen years of hard labour to obtain a copy of the Bible, so great was the expence of furnishing a



manuscript copy. But now, through the providence of God, so great has been the change, that scarcely any person who lives in a Christian country, and sincerely desires the Bible, need remain a day without this precious gift of heaven.

The formation of the BRITISH AND FOREIGN BIBLE SOCIETY, is justly considered a new and important era in the Bible cause. This Society was formed in London on the 7th of March, 1804, by an assembly consisting of about 300 persons of different religious denominations.

“The primary occasion” says Dr. Owen (in his history of the Bible Society,) “of all these measures, out of which this society grew, was the scarcity of *Welch Bibles* in the Principalities, and the impracticability of obtaining adequate supplies, from the only source existing at that period, whence copies of the authorized version were to be derived—*The Society for the promotion of Christian Knowledge*. A number of individuals associated for the purpose of satisfying this want; they found others disposed to co-operate in their views; they then extended those views to the whole country; and finally they conceived the design of placing the Gospel in

the habitation of every christian family, and of carrying the glad tidings of Salvation and Life by Jesus Christ, to the people that are still walking in darkness, and the shadow of death.”

The British and Foreign Bible Society is the PARENT Institution: Its annual receipts are about 460,000 dollars; it has 2,006 Auxiliary and Branch Societies connected with it in Great Britain, including 1445 Associations, 646 of which, are conducted by females. The Society has aided in printing or translating parts of the Bible, in upwards of one hundred and forty languages or dialects. The number of Bibles and Testaments issued by the British and Foreign Bible Society, from the 17th of September, 1805, to the 31st of March, 1827, is as follows, viz: 2,095,245 Bibles; 3,144,383 Testaments. Total, 5,239,628 copies. The total amount of the expenditure of the Society, since its establishment in 1804, has been upwards of *six millions of dollars*.

THE RUSSIAN BIBLE SOCIETY, was formed at St. Petersburg, in 1813, and now consists of 196 Auxiliaries and branches in almost all parts of the Russian Empire. During the year 1823, the Russian Society were engaged in printing edi-



tions of the Bibles and Testaments, in various languages, to the number of 85,000. The operations of the Society, however, of late have been suspended by order of the Russian Government.

The AMERICAN BIBLE SOCIETY, was instituted at New-York, in 1816, and has at present 591 Auxiliary Societies. The receipts of the last year (1823) amounted to more than seventy-five thousand dollars. The Society issued from the depository during the last year, 73,426 Bibles in English ; 57,053 Testaments in English ; 1,643 Bibles in Spanish ; 1,447 Testaments in Spanish ; 299 Bibles in French ; 270 Testaments in French ; 312 Bibles in German ; 88 Testaments in German ; 43 Bibles in Welch ; 10 Bibles in Dutch ; 1 Gaelic Bible ; 11 Testaments in Portuguese ; 4 Mohawk Gospels :—Making a total of 134,604 copies. The total number distributed since the formation of the Society, in 1816, is *six hundred and forty-four thousand, two hundred and seventy-five.*

The PARIS PROTESTANT BIBLE SOCIETY, was instituted in 1818 ; the operations of this Society, however, are limited, in comparison with those either of the British and Foreign, or the American Bible Societies.

The total number of Bible Societies in various parts of the world, at the present time, is said to be 3,965.

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#### 44.

#### BETHEL UNION MEETINGS.

THESE Meetings, which were instituted for the benefit of Seamen, appear to have derived their origin from the prayer meetings of some pious colliers, who assembled on board of different ships in the river Thames, near London, in 1816. These meetings attracting some attention, a respectable number of gentlemen and ladies met in London, formed a Society, and purchased a vessel, and fitted it up for public worship. This vessel which is now called "THE ARK" is of 400 tons, and capable of accommodating from 7 to 800 hearers, and many thousands of seamen have had an opportunity of hearing the gospel, on board this floating chapel.

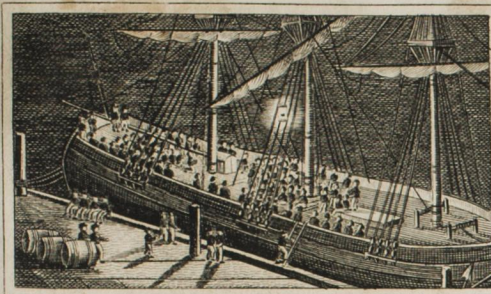
Since this vessel was fitted up, "*The British and Foreign Seamen's Friend Society and Bethel Union,*" has been formed, *arks* fitted up in seaports, and the "*Bethel Flag,*" now waves in various parts of the world.



On the 5th of June, 1818, the "SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN," was formed at New-York, and in 1820, a Mariner's Church was erected in the same place, (*being it is believed, the first Mariner's Church ever erected.*) "It is an interesting and novel feature in this institution, that sectarian views are discarded, and ministers of different denominations preach in its pulpit."

The New-York Bethel Union was established June 4th, 1821. Since that time, Bethel Meetings have been regularly held either on board of ships, or in sailor boarding-houses, and conducted by members of the Board of Managers, and appear to be attended with blessed effects.—The engraving for this Scene, represents an evening prayer meeting, on the deck of a ship, during the warm season of the year.

When we consider the importance of Seamen in a national or religious point of light, the low state of morals too generally prevalent among them; we must consider the efforts which are now making for their religious improvement in various parts of the world, as an auspicious era in the efforts of Christian benevolence.—Seamen, above every other class of people, have



BETHEL MEETING at NIGHT.

44



SUNDAY SCHOOL.

45



The wolf also shall dwell with the lamb & the leopard shall lie down with the kid & the calf, young lion & sitting together &c. Isa. 11 Chap.

46



the opportunity to carry the light of the Gospel to the remote and "dark places of the earth," and it is believed that their efforts will yet have an important effect in diffusing the light of Christianity throughout the world.

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**45,****SUNDAY SCHOOLS.**

Among the various institutions which have been established in modern times for the promotion of religious instruction, and the benefit of mankind, that of Sunday Schools must stand in the foremost rank.—The first Sabbath School was established by *Robert Raikes* Esq. of Gloucester, Eng. in 1782.

"The beginning of this scheme," (says Mr. Raikes,) was owing to accident. Some business leading me one morning in the suburbs of the city, (Gloucester,) where the lowest of the people chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idle



ness. Ah ! Sir, said the woman to whom I was speaking, could you take a view of this part of the town on a Sunday, you would be shocked indeed ; for then the street is filled with a multitude of these wretches, who, released from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place.

This conversation suggested to me, that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then enquired if there were any decent well disposed women in the neighbourhood, who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them, to receive as many children as I should send them upon the Sunday, whom they were to instruct in reading, and in the Church catechism."—This appears to have been the origin of Sunday Schools—Mr. Raikes soon found means to increase the number of schools, the Methodists were the first to unite with him in this under-

taking, and in two years he saw a great change wrought in Gloucester ; he laid his plan before the public ; and before his death, (which took place in 1811,) he had the happiness to learn, the Sunday Schools in various parts of Britain, comprehended three hundred thousand children.

These Schools have now become numerous in England, Scotland, Ireland, and America ; and it is believed that the influence they will exert on the rising generation, will have an important effect towards hastening on that day when " all shall know the Lord from the least unto the greatest," and " the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

Several different modes have been adopted in conducting these schools, and improvements have been constantly made.—In many places, the instructors of Sabbath Schools hold a weekly or monthly meeting by themselves, to report the progress of their respective classes, and to devise means for the religious improvement of the School. *Libraries* for the use of the scholars and teachers, have produced very beneficial effects.



## 46.

## MILLENNIUM.

THIS scene is yet to come.—Millennium, is a term generally used to denote the time when according to prophecy, a great moral change in our world will be effected by the universal prevalence of Christianity.—“By this change, the ruins of the fall to a great extent, will be repaired; the power and influence of the Messiah’s reign will be felt and acknowledged by all nations, producing universal peace, and willing obedience to the law of the Creator; and the earth with its inhabitants, in a manner and degree beyond our anticipations, will return to the happy state of perfection, innocence, and peace, in which they were originally formed.”\*

We have many prophecies in the Bible respecting this time, the prophet declares that “The knowledge of the Lord shall cover the earth, as the waters cover the sea,” and, “all shall know the Lord from the least unto the greatest.”

This world which has been the theatre of so much sin and misery, war and blood-shed, shall

\* Dr. Morse.

be changed, for in this time, “swords shall be beat into ploughshares, and spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” “There shall be nothing to hurt or offend, in all the holy mountain,” for “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together, and a little child shall lead them.”

For the coming of this blessed day, Christians in all ages have prayed. Never, since the time of the first Apostles, has there been such an universal effort to spread the Gospel throughout the world, as there is at the present time, and it is believed that we see the dawn of that glorious period, when it will be said

“One song employs all nations; and all cry  
 “Worthy the Lamb, for he was slain for us.”  
 “The dwellers in the vales, and on the rocks,  
 Shout to each other, and the mountain tops  
 From distant mountains, catch the flying joy;  
 Till nation after nation, taught the strain;  
 Earth rolls the rapturous Hosanna round.”

COWPER.



## A CHRONOLOGICAL TABLE

OF IMPORTANT AND INTERESTING

### RELIGIOUS EVENTS

*Which have occurred since the Commencement of the  
Christian Era to the present time.*

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#### A. D.

- 4 Jesus Christ the Saviour of mankind is born four years after the commencement of the vulgar era
- 26 John the Baptist preaches in Judea, the coming of the Messiah.
- 33 Jesus Christ is crucified.
- 35 Conversion of St Paul to Christianity.
- 39 St. Matthew writes his Gospel.
- 40 The name of Christians first given to the disciples of Christ at Antioch.
- 41 Herod prosecutes the Christians, and imprisons Peter.
- 42 Sergius Paulus, pro-consul, converted by St. Paul.
- 44 St. Mark writes his Gospel.
- 50 St. Paul preaches in the Areopagus at Athens.
- 60 Christian religion published in England.
- 64 The first persecution of the Christians raised by Nero.
- 67 St. Peter and St. Paul put to death.
- 70 *Titus destroys Jerusalem.* The lands of Judea sold.
- 95 Dreadful persecutions of the Christians at Rome and in the provinces.  
St. John writes his Apoc-ly pse.  
writes his Gospel.
- 97 The Evangelist John returned from banishment.
- 98 Trajan forbids the Christian assemblies.
- 108 St. Ignatius was devoured by wild beasts at Rome.
- 118 Persecution of the Christians renewed by Adrian, but afterwards suspended.
- 137 Adrian rebuilds Jerusalem, by the name of Elia Capitolina.
- 139 Justin Martyr writes his first Apology for the Christians.
- 167 Polycarp and Pionicus suffered martyrdom in Asia.
- 177 Persecution of the Christians at Lyons.
- 202 The fifth Persecution against the Christians, principally in Egypt.



- 203 The Scots converted to Christianity by the preaching of Marcus and Dionysius.
- 236 The sixth persecution of the Christians.
- 250 The seventh persecution of the Christians under Decius.
- 257 The eighth persecution of the Christians.
- 260 The Temple of Diana, at Ephesus, burned.
- 272 The ninth persecution of the Christians.
- 302 The tenth persecution of the Christians.
- 306 *Constantine the Great*, Emperor of Rome, stops the persecution of the Christians.
- 313 Edict of Milan published by Constantine—Christianity tolerated through the Empire
- 325 Constantine assembles the first General Council at Nice, where the doctrines of Arius are condemned.
- 326 St. Athanasius, Bishop of Alexandria, introduces Monarchism in the Roman Empire.
- 361 Julian, Emperor of Rome, abjures Christianity, and is elected Pontifex Maximus.  
Attempts fruitlessly to rebuild the temple of Jerusalem.
- 381 Second General Council held at Constantinople.
- 387 St. Jerome dies, aged 78.
- 397 St. Chrysostom chosen patriarch of Constantinople.
- 416 The Pelagian Heresy, condemned by the Bishops of Africa.
- 451 The fourth General Council held at Chalcedon.
- 497 Clovis and the Franks converted to Christianity.
- 516 The computation of time by the Christian Era, introduced by Dionysius the Monk.
- 519 Justin restores the orthodox Bishops, and condemns the Eutychians.
- 525 The Emperor Justin deposes the Arian Bishops.
- 565 The Picts converted to Christianity by St. Columba.
- 571 *Birth of Mahomet* the false prophet.
- 580 The Latin tongue ceases to be spoken.
- 596 Clovis baptized, and Christian Religion introduced into France.  
Augustine, the Monk, converts the Saxons to Christianity.
- 609 The Jews of Antioch massacre the Christians.
- 611 The Church and Abbey of Westminster founded.
- 612 Mahomet begins to publish the Koran.
- 636 Jerusalem taken by Omar and the Saracens, who keep possession of it 463 years.
- 680 The sixth General or Ecumenical Council of Constantinople.
- 726 Leo forbids the worship of images, which occasions a great rebellion of his subjects, the Pope defending the practice.

- 728 Leo orders Pope Gregory to be seized and sent to Constantinople, but the order is frustrated, and Leo confiscates the imperial domains of Sicily and Calabria.
- 736 Leo persecutes the Monks.
- 737 Death of Pelagius, who preserved the Christian Monarchy in Austria.
- 753 Astolphus, King of the Lombards, erects the Dukedom of Ravenna, and claims from the Pope the Dukedom of Rome.
- 754 Pepin invades Italy, and strips Astolphus of his new possessions, conferring them on the Pope as a temporal sovereignty.
- 770 Constantine dissolves the Monasteries in the East.
- 78 Irene re-establishes the worship of Images.
- 787 The seventh General Council or second of Nice is held.
- 829 Missionaries sent from France to Sweden.
- 851 Pope Joan supposed to have filled the papal chair for two years.
- 867 Photius Patriarch of Constantinople, excommunicates Pope Adrian
- 886 The University of Oxford founded by Alfred.
- 915 The University of Cambridge founded by Edward the Elder.
1015. The Manichean doctrines prevalent in France and Italy.
- 1061 Henry Fourth, of Germany, on his knees asks pardon of the Pope.
- 1065 The Turks take Jerusalem from the Saracens.
- 1075 The Emperor Henry Fourth, excommunicated and deposed by the Pope.
- 1079 Doomsday-book begun by William the Conqueror.
- 1095 *The first Crusade* to the Holy land.—The Crusaders take Antioch.
- 1099 Jerusalem taken by Godfrey, of Boulogne—The Knights of St. John instituted.
- 1147 The second Crusade excited by St. Bologna.
- 1160 The Albigensenses maintain heretical doctrines.
- 1171 T. Becket murdered at Canterbury.
- 1187 The city of Jerusalem taken by Saladin.
- 1189 The third Crusade under Richard First and Philip Augustus.
- 1202 The fourth Crusade sets out from Venice.
- 1204 *The Inquisition established* by Pope Innocent Third.
- 1210 Crusade against the Albigenses under Simon de Montfort.
- 1226 Institution of the orders of St. Dominic and St. Francis
- 1234 The Inquisition committed to the Dominican Monks.



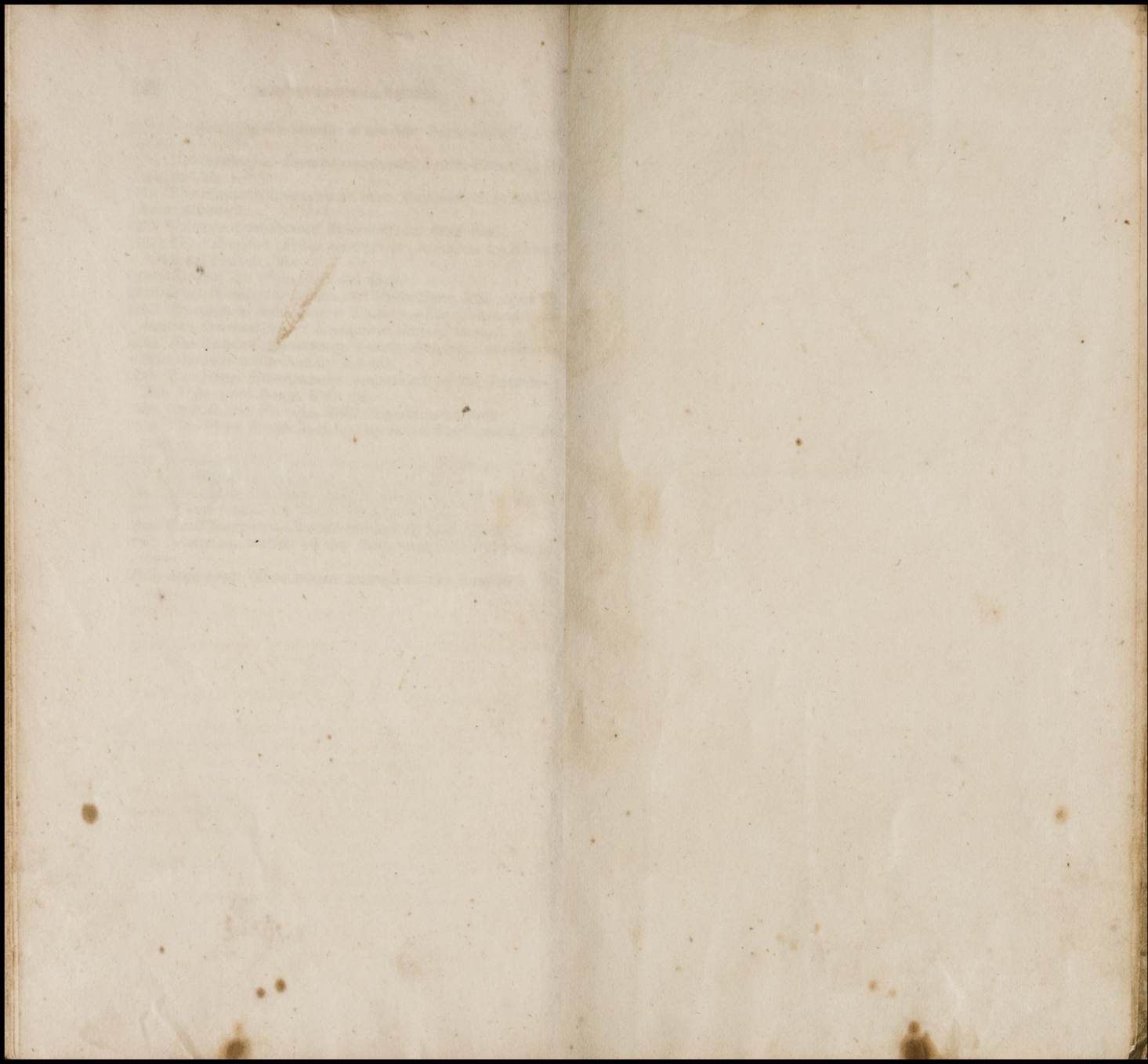
- 1248 The fifth Crusade under St. Lewis.  
 1260 Flagellants preach baptism with blood.  
 1282 The Sicilian Vespers, when 8000 French were massacred in one night.  
 1291 Ptolemais taken by the Turks.—End of the Crusades.  
 1293 Jubilee first celebrated at Rome.  
 1299 Ottoman or Othoman, first Sultan, and founder of the Turkish Empire.  
 1308 The seat of the Popes transferred to Avignon for seventy years.  
 1310 Rhodes taken by the Knights of St John of Jerusalem.  
 1377 *Wickliffe's doctrines* propagated in England.  
 1378 The schism of the double Popes at Rome and Avignon begins and continues thirty-eight years.  
 1409 Council of Pisa, where Pope Gregory is deposed.  
 1414 Council of Constance, in which two Popes were deposed, and the Popedom remained vacant near three years.  
 1415 John Huss condemned by the Council of Constance for heresy, and burnt.  
 1416 Jerome of Prague condemned by the same Council and burnt.  
 1439 Reunion of the Greek and Latin Churches.  
 1453 Constantinople was taken by the Turks.  
 1462 The first Vulgate Bible printed in France.  
 1471 Thomas, a Kempis died.  
 1494 America discovered by Columbus.  
 1498 Savanazola burnt by Pope Alexander Sixth, for preaching against the vices of the clergy.  
 1517 The *Reformation* in Germany begun by *Luther*.  
 1518 Leo Tenth condemns Luther's doctrines.  
 1520 Massacre of Stockholm by Christiern Second, and Archbishop Trollo.  
 1524 Sweden and Denmark embrace the Protestant faith.  
 1529 Diet of Spires against the Huguenots, then first termed Protestants.  
 1530 The league of Smalcund between the Protestants.  
 1531 Michael Servetus burnt for heresy at Geneva.  
 1534 The Reformation takes place in England.  
 1535. The society of the *Jesuits* instituted by Ignatius Loyola.  
 1538 The Bible in English appointed to be read in the Churches of England.  
 1540 Dissolution of the Monasteries in England by Henry Eighth.  
 1545 The Council of Trent begins, which continued eighteen years.  
 1548 The Interim granted by Charles Fifth, to the Protestants.

- 1552 The treaty of Passau between Charles Fifth and the Elector of Saxony, for the establishment of Lutheranism.  
 1553 Michael Servetus burnt at Geneva.  
 1555 A number of Bishops in England burnt by Queen Mary.  
 1560 The Reformation completed in Scotland, by John Knox, and the Papal authority abolished.  
 1564 John Calvin a celebrated Theologian died.  
 1572 The Massacre of St. Bartholomew's, August 24th.  
 1576 The league formed in France against the Protestants.  
 1587 Second settlement in Virginia. Manteo, an Indian, received Christian baptism—Virginia Dare born, the first child of Christian parents born in the United States.  
 1592 Presbyterian church-government established in Scotland.  
 1598 Edict of Nantes, tolerating the Protestants in France.  
 1608 Arminius propogates his opinions.  
 1618 The Synod of Dort in Holland.  
 1619 Vanini burnt at Thoulouse for Atheism.  
 1620 Settlement of Plymouth by the Puritans, Dec. 22.  
 1626 League of the Protestant Princes against the Emperor.  
 1638 The solemn League and Covenant established in Scotland.  
 1639 First Baptist church in America formed at Providence.  
 1640 New-England Psalm Book first published.  
 1641 The Irish Rebellion and Massacre of the Protestants October, 23.  
 1656 The Friends or Quakers first came to Massachusetts. Four executed in 1659.  
 1664 *Mr. Elliot's Indian Bible* printed at Cambridge, Mass. the *first Bible* printed in America.  
 1674 John Milton a celebrated poet died.  
 1685 Revocation of the Edict of Nantes by Lewis Fourteenth.  
 1689 Rev. J. Elliot, "apostle of the Indians" died.  
 1689 Episcopacy abolished by King William in Scotland.  
 1708 Saybrook Platform formed by a Synod of ministers under the authority of the State of Connecticut.  
 1731 Rev. Solomon Stoddard a Theological writer died.  
 1740 George Whitfield a celebrated preacher first arrives in America, he dies at Newburyport Mass. Sept. 30, 1770 on his seventh visit to America.  
 1748 Dr. Watts a celebrated poet and divine died, aged 75.  
 1754 Dr. Doddridge a celebrated divine died.  
 1758 President Edwards a celebrated divine died.



- 1772 Swedenburg the founder of the New Jerusalem Church died.
- 1773 The Society of Jesuits suppressed by the Popes' Bull August 25.
- 1774 The Shakers first arrived from England, they settled near Albany.
- 1777 Voltaire a celebrated Infidel Philosopher died.
- 1782 *First English Bible* printed in America by Robert Aiken of Philadelphia.
- 1790 Howard the Philanthropist died.
- 1792 John Wesley the founder of Methodism, died, aged 87.
- 1793 Triumph of Infidelity in France—The National Convention decreed that "*death is an eternal sleep.*"
- 1796 The London Missionary Society sent out a number of Missionaries to the Society Islands.
- 1798 The Papal Government suppressed by the French—The Pope quits Rome, Feb 26.
- 1804 *British and Foreign Bible Society* instituted.
- 1806 The Slave Trade abolished by act of Parliament, February.
- 1813 Russian Bible Society formed at St. Petersburg.
- 1815 Idolatry abolished in the Society Islands.
- 1816 The American Bible Society instituted at New-York.
- 1818 Paris Protestant Bible Society formed.
- 1820 First Mariner's Church erected at New-York.
- 1821 Monrovia settled by the American Colonization Society.
- 1823 American Missionaries arrived at the Sandwich Islands.











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