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Mission to Jews of Turkey.

EXTRACTS FROM MR. SCHAUFFLER'S
JOURNAL AT PARIS.

[Continued from p. 53.]

March 6, 1832. Spent the forenoon reading the Koran. In the afternoon read some Persian. About two o'clock a young Moravian called to see me. I had heard of him before. He is on an exploring tour through the north of France, to see whether a Moravian community would find room, and an opening to live and to labor in it. He is delighted with the good people in France, and especially in Paris, and his impression is, that every thing is inviting to a high degree. We had a very pleasant and profitable season of conversation together, looking upon the past, and the present state, and the future prospects of the kingdom of Christ, in all their glory and unfailling certainty. Zion is the ornament of this ruined world, a bright star in the midst of a gloomy, stormy night, in the pathless, troubled ocean, until the Sun of righteousness shall rise, and discover to our longing eyes the port of endless rest. As the good brother was on the eve of leaving Paris again, we could not part without commending each other to God in prayer. This short interview had joined our hearts. We parted reluctantly, hoping to meet again in heaven. May God accompany and guide and bless the dear man. In the evening had a refreshing season in an American family, where I found several Christian friends. Our conversation proved profitable, and after a French clergyman present had read Romans viii, and prayed, we parted.

7. Between eight and nine o'clock in the evening, one of the pupils of the Protestant Missionary Institution came to invite me to a little prayer-meeting of pious young Swiss. Most of them have been converted in this wicked city. I found them in a little room in the fourth story of a building, which stood rather retired in a yard. They were praying when we came in. A chapter from the Acts was read, and after some conversation upon the chapter, we closed with singing and prayer.

8. In the forenoon, a lecture on the Koran as usual. In the afternoon Mr. P. called again, and our conversation turned immediately to practical subjects of godliness. He has given up preaching on account of his doubts. I endeavored to show, that it was only in the path of duty and faithfulness he could expect to obtain that *ασφαλις*, or "certainty" (Luke i, 4,) after which he so much sighs. After a season of devotion we parted, and he expressed a desire to repeat these seasons of conversation often while I shall be here. In the evening I went to a religious meeting in the house of Rev. Mr. Monod, Jun.

9. After lecture, I walked with my only remaining fellow-student in Turkish, (the young Atheist having left the course,) and, our conversation turning to some serious things, I presented to him some tracts, which I had in my pocket. He received them gratefully. He is a student in medicine, and poor, and expects to go to Turkey after his medical education has been finished. Afterwards I took a walk alone. Purchased an orange from a poor "Provincial," and gave him some tracts, for which he returned to me "a thousand thanks." "I cannot read," he said, "but my wife can, and she shall read them to me this eve

the readers together from all the schools, with the schoolmasters, and the neighboring women.

18. As I left Batticotta rather suddenly, I did not preach a farewell sermon to the people: I therefore spent the Sabbath there yesterday for that purpose, and preached in the large church to a very attentive audience. Notwithstanding the prevalence of the cholera in the neighborhood, many of our neighbors attended. I preached to them on the second coming of Christ; and the account that we must all render to him at his coming. Some wept, who were quite unaccustomed to weep on such occasions.

[To be continued.]

Cherokees.

ORDINATION OF MR. JOHN HUSS.

Mr. John Huss was ordained to the work of an evangelist at Creek Path, Cherokee nation, on the 20th of July last. Rev. Mr. Wood, of Athens, Ala., delivered the ordination sermon; Rev. Mr. Allen, of Huntsville, gave the charge; and Rev. Mr. McMillan, of Clairborne, the right hand of fellowship. Mr. Stephen Foreman interpreted the sermon, and Mr. Elias Boudinot the charge and the right hand of fellowship.

Mr. Huss is a native Cherokee, and speaks only his native language. The following is a faithful translation of a sermon written by him, and translated by Mr. Worcester and Mr. Boudinot, for the purpose of being read at his trial for ordination. In the composition of the sermon Mr. Huss received no assistance whatever. After it had been read before the Presbytery, he was permitted to alter a single sentence, in which he had inadvertently expressed a sentiment which he did not intend. This was the only alteration made.

SERMON.

THE passage which I have chosen, from which to address you at this time, is found in the 13th and 14th verses of the gospel written by Matthew, which I will read to you.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

This one thing we all know—that we are going to another world. For multitudes of people, and many of our friends, whom we have known living here upon earth, are here no longer. In that other world they are living, for here we see them not. By this we perceive that we also are going thither.

With the nature of that other world, to which we are going, it is desirable that we should be acquainted. It is widely different from this, which we now inhabit. Some suppose that in the other world they shall live in the same manner in which they live here—that they shall find there the same pleasures which they enjoy on earth—that they shall attend ball-plays and all-night-dances, and find various other amusements in which here they take delight. In this opinion they are grossly mistaken. How great their error is will appear by what I am about to say.

The words which I have chosen for my text are the words of our Savior. In them he teaches us what awaits our arrival at the other world. He tells us there are two ways—the one leading to death, the other to eternal life. While speaking upon the subject, I ask your serious attention.

There are these two ways for us to follow—the one a *broad* way, the other *narrow*. This is the character of the *broad* way: it is an exceedingly *bad* way—*full of evil*. The *narrow* way, on the other hand, is an *excellent* way, a *perfect* way.

There is also this distinction between the two ways. *Each has its guide*; and *they* are widely different from each other. The *broad* way belongs to Satan, and he is the leader of all that walk in it. And it leads to hell, the kingdom of Satan. *There* is the *destruction* to which it leads, as spoken of in my text.

The *narrow* way belongs to the eternal Son of God, the Lord Jesus Christ; and he is the leader of all who walk in it. This *narrow* way leads to heaven, the kingdom of the Lord Jesus Christ. *There* is the *eternal life*, to which it leads, as spoken of in my text.

So different, as I said, are the characters of the leaders of these two ways. For this is the character of the one—the devil, he is exceedingly wicked—full of sin. The other—the eternal Son of God, is without sin.

I will now give you some account of the *works* of these two leaders, of whom I have been speaking. By their works

you will also perceive the wide difference which exists between them.

In the first place, I will describe the works of the devil. He teaches men to do only evil continually. He teaches them to sin against God, and to commit all manner of evil in his sight. He is led to teach men thus by his great desire that they may become like him, self-eternally accursed in the fire of hell. Thus he is employed in teaching all manner of wickedness. For wickedness fills the ranks and attends the march of those who do the will of Satan. And on this account, perhaps, this way is denominated a *broad way*—because of the variety of evils committed by those who follow it.

Such are the works of those who follow the broad way. By this you may perceive the badness of that way. I will particularize some of the wickedness of those who follow it.

The way is full of malice.

There go a multitude of quarrellers, who are fighters, and murderers.

There go a multitude of robbers, who are murderers for the sake of gain.

There go a multitude of drunkards, and they too are murderers.

There go a multitude of cheats, who take away men's property by fraud.

There go a multitude of thieves.

There go a multitude of adulterers.

There go a multitude of fornicators.

There go a multitude of liars.

There go a multitude of proud men, despisers of the poor.

There go a multitude of those who break the commandments of God—for all those whom I have enumerated are breakers of God's commandments. Yea, and all impenitent sinners are breakers of the commandments of God; for it is manifest that they do not follow them, nor desire to follow them.

In all the works of these men Satan has an agency. Where there is most of wickedness, he is best pleased. For such imitate his own example, in being a great transgressor of the law of God: and for doing thus, he thinks, God will forsake them, and will drive them into my dominions, into hell, as I have been treated; and therefore he greatly rejoices. And so indeed it is; if they do not turn from the way in which the devil is leading them, God will forsake them, and will banish them into hell, and into the fire prepared for the devil and for all that are his.

And now I will describe to you the place of their abode. There will they dwell in darkness and the fire of hell.

In those dreadful flames will they burn, in endless pain. And there the dreadful worm that never dies shall forever gnaw them, and there shall they groan without intermission and without end. Such is the place which is called the place of death. Thither go all the followers of Satan. This is the termination of *one way*.

Now I will tell you something of the works of the Lord Jesus Christ. To this also listen attentively.

Great are the benefits he has conferred upon mankind. When he dwelt in his Father's house above, in boundless felicity, he left that felicity, and came to this earth to suffer for the sake of the happiness of sinful men. Of his own accord he endured the sufferings of the cross, to rescue sinful men from suffering. Of his own accord he suffered the nails to be driven through his hands and his feet. Of his own accord he suffered his side to be pierced with the spear. All this he suffered of his own accord; for the shedding of his blood was for the cleansing of mankind from their great transgressions. Of his own accord he died, to deliver sinful men from death, and to give them, in his own kingdom, an everlasting home.

We have evidence, also, that his power is great, and that he is a Savior indeed; for he rose again from the dead, and re-ascended to his Father's abode.

These are the great benefits which I said that he had conferred upon mankind. He saw this only way in which mankind could be saved from their transgressions, and this he adopted. By this, too, it is manifest, that he is the only Savior of mankind from sin. There was no other being in existence by whom they could be saved. Thus I have told you, in the first place, how great things he has done for men, that he might have them for his own.

I will now tell you what he has taught mankind to do. He has made laws for them, by the word of his own Holy Spirit, by following which they may arrive at his own residence in heaven. These laws are excellent, without any mixture of evil. This is what is denominated the narrow way, leading to eternal life. And in that way he now commands all men to walk. And they who walk in it are those whose hearts he has sanctified.

In regard to his sanctifying their hearts, of which I have spoken, I will mention some evidences of the truths of the doctrine. Three things are evidences

that he has sanctified their hearts. *He died to redeem them from their transgressions—He shed his blood to cleanse them from sin—By his Spirit he has renewed their hearts.* These things make it evident that he has formed their hearts anew. When their hearts are thus sanctified, then they are prepared to enter the narrow way which leads to eternal life. None can enter whose hearts are un sanctified.

When the time of his sanctifying their hearts arrives, he says to them, Repent of your sins, and come to me, and I will renew your hearts by the Holy Spirit. Then you shall be immortal, and where I am, there shall you dwell forever. And when he renews their hearts, then they repent of their transgressions, and submit themselves to him, and become his. Then they follow the directions which he has given them, which lead them to his own abode at the right hand of his Father above. And in following these, he gives them continual aid. He helps them by his Spirit to keep in distinct recollection the various directions which he has given them. Thus he is truly their leader, in the way which conducts to eternal life in his kingdom above.

And here [in what follows] is evidence of the perfect holiness of the law which he has given.

He says "Thou shalt love thy God with all thy heart."

He says "Thou shalt love thy neighbor as thyself."

He says "Thou shalt not kill."

He says "Thou shalt not be contentious."

He says "Thou shalt not be a thief."

He says "Thou shalt not be a drunkard."

And these are not all his commandments; there are many others—but all perfect and right. Thus he teaches mankind, in order that they may become his.

And now I will describe to you the place at which those arrive, who follow the narrow way of Jesus the eternal Son of God. They will live where is great beauty and glory and happiness. There they will be no longer liable to sickness, and no longer liable to death. And no source of trouble shall exist there. No enemy shall dwell there. None but friends shall be there. Where God is, there shall they be. There the sun shall no longer give them light, but they shall dwell in the light of God. And there they shall dwell together, with their true friend, their Savior, the Lord

Jesus Christ. And there the saints, the angels—the original inhabitants, and all the saints who were once inhabitants of the earth, shall dwell together in sincere friendship. And none but saints shall dwell together there. There shall they unite together in praising God and his Son; and sweet will be the voice of their praise, and delightful will be the sound. Such being the case, it is evident that their state of existence will be most delightful.

Such is the termination of the narrow way, leading to eternal life, which is spoken of in my text.

Thus you have plainly exhibited before you the character of the places to which these two ways conduct. The one leads to a place of the greatest misery. The other leads to a place of the greatest glory. And now consider, each one of you, what path you are pursuing. If you are following the broad way, you are now called upon to enter the narrow way leading to eternal life, of which you have this day heard. And the case of every one of you is this; though you are travelling towards the termination of these paths, it is as if you were standing at the entrance of them, and it is now left to your choice into which you will enter. Now then, my friends, I ask you, what will you do? For if you refuse to enter the narrow way, you choose the broad way which leads to death. Will you also, as multitudes do, choose the road to death? Remember that if you die in pursuing this broad way, you will arrive at hell, where you will have no friends; for there all are enemies to each other. If you arrive at that place, you will dwell in great and endless misery. You will suffer extreme torment, and not a friend will be there. While you are yet on earth, whenever you are in pain, you want friends; and friends come to your aid. But when you suffer pain in hell, not one will come to relieve you—all will be your enemies. Think, therefore, of our Savior, who is your friend indeed. For I have told you that he suffered much to relieve you from the miseries of hell. And I tell you that those who repent of their sins, and submit themselves to him, become his. And consider; if you do not repent of your sins against our God, and submit yourselves to our Savior, can you expect to escape the pains of hell? And who, do you flatter yourselves, is able to deliver you? If you are without *this* Savior, you are without a Savior indeed.

If then, you would enter this narrow way, you are to repent of your sins; you are to forsake all those actions which are displeasing to our God. None can pass through the gate of that narrow way, unless he repent of his transgressions, and forsake sin; for it is a very narrow gate. You must therefore forsake every thing which is evil in the sight of our

God. Then you will pass the narrow way, arriving at the dwelling place of your true friend, our Savior, and dwell there without end.

And now, I exhort you, turn your course from the kingdom of Satan, and set your face toward the kingdom of our Savior. I hope, my friends, that God will enable you to find that kingdom.

Proceedings of other Societies.

FOREIGN.

LONDON MISSIONARY SOCIETY.

South Sea Mission.

Few missions have experienced greater changes than those that have occurred among the stations occupied by the society in this part of the world. The alternations between intelligence, peculiarly cheering and painfully distressing, which marked the first stages of the Tahitian mission, characterize the reports of its subsequent progress. The communications, in recent years, have been exceedingly varied; and, in reference to Tahiti, may be said to have been so almost ever since the death of the late Pomare. The malignant hostility of the powers of darkness to the progress of Christianity has appeared, as was to be expected, more active and violent than at first, and the opposition of ungodly men has become increasingly determined and conspicuous; at the same time, the interpositions of divine providence on behalf of the cause of righteousness and truth, and of favorable regard toward those engaged in its advancement, have been equally clear and decisive. The tidings which have been received by late arrivals have been more unfavorable than any that have come to hand since that which referred to the state of the islands immediately preceding the national renunciation of idolatry in 1815; but they exhibit, with unequivocal distinctness, indications of the same watchful care of a gracious Providence which has so repeatedly and signally manifested towards the mission during the seasons of its greatest peril.

The difficulties attending the progress of the work in which our brethren are engaged have been frequently stated to the friends of the society. These have arisen from the natural indolence and fickleness of the natives; the effects of their former notorious licentiousness, which so many attempts have been made to revive; and the appearance of gross and visionary heresies, whereby a number of individuals, disaffected towards the requirements of the gospel, have sought, by pretended supernatural revelations, to counteract or destroy the effects which the word of God was producing among the people, in elevating the tone of moral feeling, and improving their

social character and habits. In recent years, difficulties more formidable than any produced by these causes have arisen from other quarters—the increasing number of ships resorting to the islands for refreshments and traffic, and, with the increase of commerce; the consequent profligacy, from the increased intercourse of seamen with the most depraved portions of native society; and the large importations of ardent spirits in English and American vessels, chiefly the latter, consisting of what is denominated New England rum—many vessels conveying this, and, with the exception of fire-arms and ammunition, no other article of barter with which to traffic among the natives. The activity and perseverance manifested in promoting the sale and use of these pernicious drugs, by hawking them about the islands, inducing the chiefs to engage in the trade, and the establishment, by foreigners, who have left ships touching at the islands, of a number of grog-shops on the shore, has occasioned the missionaries much perplexity and distress. By the retail of ardent spirits, these houses become the greatest pests in the country, the resort of the most abandoned in the islands, and the most indolent and depraved among the crews of the shipping; proving alike seductive and injurious to all within their influence, and exhibiting in the conduct of foreigners scenes of outrage and bloodshed unknown among the natives since their renunciation of paganism.

Besides these sources of difficulty and discouragement, and the outbreaks of civil war in the Leeward islands, referred to in the last annual report of the society, tidings of calamities still more afflictive have come to hand. At the annual meeting, it was the privilege of the Directors to report that peace had remained unbroken at the Windward islands; but they have, within the last few weeks, received intelligence that, in the commencement of the present year, Tahiti became the scene of actual conflict between the inhabitants of the northern and southern peninsulas. The ostensible cause of the war was the late marriage of the queen of Tahiti to a second husband, under circumstances which the assailants declared to be contrary to law. The queen has been for some years separated from her former husband, who has resided at Tahaa, and was considered the leader of his party in the war which has proved so disastrous to the Leeward islands. By some it is