Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



https://www.buymeacoffee.com/theology



https://patreon.com/theologyontheweb

PayPal https://paypal.me/robbradshaw

A table of contents for the *The Evangelical Magazine* can be found here:

https://biblicalstudies.org.uk/articles_evangelical-magazine.php

THE Evangelical Magazine for 1796.

The Profits arising from the sale of this Magazine are applied to

CHARITABLE PURPOSES.

Stated Contributors to the Work, & Trustees for the proper distribution of the Money.

Rev. Thomas Beck, *London*
— James Boden, *Nanley Staff.*
— David Bogue, A.M. *Gosport*
— S. Bottomly, *Scarborough*
— J. Brewer, *Sheffield*
— Thomas Bryson, *London*
— George Burder, *Coventry*
— J. Cocken, *Halifax*
— John Eyre, A.M. *Hackney*
— Andrew Fuller, *Kettering*
— S. Greathead, *Newport Pagn.*
— T. Hawels, L.L.B. *Aldwinkle*
— John Hey, *Bristol*
— Jos. Jefferson, *Birmingham*



Rev. W. Kingsbury, A.M. *Southam*
— George Lambert, *Hull*
— Herbert Mends, *Plymouth*
— Edward Parsons, *Leeds*
— Samuel Pearce, *Birmingham*
— Tim Priestly, *London*
— John Ryland, D.D. *Bristol*
— Wil. Shrubsole, *Shireness*
— Rob. Simpson, A.M. *Hoxton*
— James Steven, *London*
— John Townsend, *London*
— Alex. Waugh, A.M. *London*
— Matthew Wilks, *London*
— E. Williams, D.D. *Rotherham*

Ourselves your Servants for Jesus sake 2 Cor. IV. 5.

VOLUME IV.

LONDON.
Printed by and for T. Chapman,
No. 151, Fleet Street.

PREFACE.

DURING the courſe of the paſt year, ſeveral inſtances occurred, of a nature ſo pleaſing, as to excite in us, whenever we reflect on them, the moſt lively ſenſations of gratitude and joy.

Many individuals, juſtly concluding that nothing would more effectually ſtrengthen our hands, and encourage us to go forward, than a certainty of our labours having been accompanied with a divine bleſſing, have favoured us with letters kindly acknowledging benefits derived from the work in general, and particularly from pieces for which we ourſelves are under ſpecial obligations to ſome of our valuable correſpondents.

The circulation of our pamphlet, though always large from its very commencement, has been lately increaſing; a circumſtance which we mention with the greateſt humility and thankfulneſs, and which we preſume, will juſtify a hope that the favourable opinion of the public at large is by no means diminiſhed.

The vacancy in the ſtated liſt of contributors, occaſioned by the voluntary receſſion of one, and the much-lamented death of another, has been readily and advantageouſly ſupplied by other gentlemen, in number more, in talents and character not leſs reſpectable.

But in no one inſtance has God more evidently manifeſted his approbation of our endeavours, than in making them, in ſome meaſure, ſubſervient to the formation of the MISSIONARY SOCIETY; an inſtitution fatal to bigotry, but friendly to brotherly love, and pregnant, we truſt, with bleſſings to the lateſt poſterity.

Whatever aſſiſtance we may be able to render in future, the Society may freely command. The members which compoſe it we highly reſpect; its object we cordially approve. It is, therefore, intitled to our beſt wiſhes: And, with the ſame ſolicitude as we waited the happy moment to announce its birth, ſhall we ſurvey its riſing form, and mark its various ſteps: All its operations we will faithfully report, and exult in every opportunity of recording its ſucceſs.

A bright day will ſurely arrive, when the Sun of Righteouſneſs will ariſe upon Jew and Gentile, every-where, with healing under his wings. Good men in every age have made it the ſubject of their prayers, and anticipated the joy and gladneſs it muſt infallibly diffuſe. Bleſſed be God! many, ſtill actuated by the ſame ſpirit of grace and ſupplication, aſſemble, at ſtated periods, to pray for the enlargement of the Redeemer's kingdom. Their example is worthy of imitation: And we ſincerely hope, before the concluſion of the preſent year, a plan, ſimilar to that recommended by Preſident Edwards, will be univerſally adopted by Miniſters and churches of all denominations.



REV. T. HAWEIS, L.L.B.

Aldwinkle, Northamptonshire.

Published by ... May 1st, 1801, ...

THE

Evangelical Magazine,

FOR JANUARY, 1796.

A REMARKABLE EXPERIENCE.

[In a Letter to the Rev. Mr. Newton.]

MY DEAR AND REV. SIR,

I AM deep in your debt for a train of favours, for which I have often thanked you, and still a grateful remembrance is retained. I cannot give a greater proof of my confidence, than by committing to your trust a brief detail of my late extraordinary case and cure. This I promised to do in a former letter, saying that my main intention was by it to capacitate you still more for speaking *apropos* to the case of distressed, disturbed minds, as they came in your way—my motive is not altered.

I am not very anxious whether friends may judge me a believer or not previous to my furnace state: But I have no freedom myself in calling it in question. If not a believer, I was greatly mistaken indeed; surely I ate bread of which the world are ignorant—at least I think so. I was awakened by the testimony of Jesus—after a term of terror, was comforted by the doctrine of a Saviour. Perhaps I attained to the stature of A in Omicron; I am certain I thought so.

My knowledge of downright believing was exceeding scanty; my hopes were too easily raised or sunk in proportion to the fineness or agreeableness of my inward feelings on the one hand, and their dulness or disagreeableness on the other. I was not fully instructed in the unchangeableness of the divine veracity and love. I mean no reflection against my teachers, but only against my own perception of the truths revealed and taught. I read the Bible; but my mind was not sufficiently opened, *simply* to receive what it taught me, without intermixing fancied trash of my own. I knew some of my cotemporary brethren were in the same pre-

predicament, if language has an affixed meaning. They spoke like me---so I suppose they felt like me. But waving this, the length I afterwards went, in secret de-departure from the God of Abraham, was great! As a singular monument of the super-abounding riches of saving, sovereign, redeeming mercy, I say what follows:

My falling away was gradual, like the declension from noon to night. I think the decay of comfort in secret prayer was the first bad symptom which made its appearance. This ruffled me for a while, but it soon became familiar as a companion, and caused little uneasiness. I had pleasure in attending the administration of the word for a long time after this took place; and when *this*, in a great degree, abated, my profession dwindled into formality. All along I had a regard for the truly godly, associated with none else; these were the men of my councils. For a considerable time I had little heart for attending private societies of Christians, and was pleased when apparently good excuse presented for non-attendance, though, upon the whole, I was one of the most regular attendants on the meetings of which I was a member. I am relating facts, so must not accuse myself except where guilty. At this time I knew I was doing wrong, and lazily wished I had a heart to do better, but had no resolution to prosecute my desire.

In my worst situation I had a keen desire to be useful to others; and I cannot say it was wholly from selfish motives. I had often an opportunity of visiting the sick and the dying, but seldom possessed a proper spirit or frame for talking to them in a way consonant to their case. Though the poor creatures might seem on the frontiers of eternity, no sympathizing emotion would arise---dumbness would seize me---I could not speak---I could not pray. I lost much of my reverence for the Sabbath---found the commandment to sanctify it, had no internal restraint upon my mind. I began to use freedoms with it---to talk about news, or some occurrence which my judgment told me was unsuitable conversation for such an occasion. This did me great injury---defacing all that the word had effected, and throwing me open to a thousand temptations through the week.

I always had a value for real religion, judging those alone happy who possessed it, and would have given a world to be like-minded with them; but the influences of the Spirit are not to be bought with money.

For a long time I only considered myself a Christian under backsliding---indeed I had partial recoveries. But I had

I had a secret sin which easily beset me, and, in process of time, I became its humble servant. I often opposed it, but oftener complied with it---*I* pleaded in favour of it at the bar of my mind, endeavouring to silence every witness which appeared against it. Something would say, Will you commit this sin and risk heaven? another thought would start up, and say, Do it, pray do it, you know you can repent of it at a future period; it is as easy to repent of many as of one sin; do comply;—so I complied! On this, Satan would suggest, Now you have eaten the forbidden fruit like Adam—you are a lost man—you have gone too far for repentance to have any weight. This affair would create a bustle for a while; but it was soon over. However the remembrance of it in retirement was never effaced, but often filled me with uneasiness and anxious concern; but was long in reaching the conscience.

I often omitted prayer when from home, without much uneasiness, and was always conscious I was unprepared for dying, and became afraid at the thoughts of death; but some glimmering hope continued for years. I thought I saw hypocrisy written upon all my actions, but had some hope I was not a hypocrite, and often desired *self* not to interfere with my actions; but he always had a large share in them. I often groaned after performing a generous action. My natural temper led me to be serviceable to everybody, and I was universally esteemed and spoken well of, but was seldom commended without a gloom overspreading my mind. I sometimes pitied *man*, who could be easily imposed on, who could only judge from the external appearance. Though my relish for spiritual converse was often so flat as to incapacitate me for promoting it, yet I mostly desired that it should be the chief topic of discourse among the Lord's people, and had most satisfaction when it was. I was often tempted to lay a little stress upon my having a name to live, but was conscious that I was dead; and this stung me to the heart. Reflection upon my conduct through no day was pleasant. When I turned my eye to the offers of the Gospel, my mind was always dark and full of embarrassment. I confessed them all truths, but none of them pointed at me; consequently the most explicit Gospel-offer yielded me only a perhaps.

I think it was about the beginning of 1794 my conscience began to harass me. This, for a considerable space, happened only about bed-time, or when I awoke during the night; but ordinarily this passed unnoticed in the day-time, and then

I was cheerful, secretly hoping things would turn out, by and by, better than my fears. Oh! deceitful and desperately wicked heart!

At this period I was continually harassed by invitations to suppers. At these I generally remained too long; the company being always agreeable. May the Lord ever deliver me from supping in strange houses! they had almost ruined my soul. Family duty neglected at home---a bad example set to others---secret duty *hurried* over, and the mind totally dissipated!

About the beginning of November, 1794, upon a certain occasion I officially attended a company for three or four nights to a late hour. Several serious young people made part of the company: This stared me in the face as a most destructive example to them; and this conduct was the first thing, so faras I recollect, that mightily roused my conscience; then all my guilt rushed into my mind like a mighty torrent, so that I thought that I should have perished in my affliction! By night I could not sleep for the horrible anguish which gnawed upon my guilty soul; the horrors of hell took hold of me, and I knew not what to do; my day of grace was gone; my damnation just and sure. I was filled with a fearful looking-for of judgment, and fiery indignation to consume me as God's adversary. I looked into the Bible, but always stinging texts looked me in the face. I often tried to find comfort from that precious word Isa. i. 18. "Though your sins be as scarlet, &c." but I could not reason myself into the reception of it. That word "My spirit shall not always strive with you," pierced me to the quick. And that other "What a fearful thing to fall into the hands of the living God." The flames of hell seemed beginning to take hold on me! I shrunk! I moaned! I cried! For all this my heart was hard as the nether mill-stone. A sight of the horrors, into which sin hath plunged us, may terrify, but can never melt the sinner's heart. Indeed, indeed I was brought very low, as much so as Satan could well bring a guilty soul on this side death. Glad would I have been to be metamorphosed, not like Nebuchadnezzar almost, but altogether into a beast, that I might avoid the awful, but righteous, indignation of Jehovah. Day and night was I tortured. Nor had I freedom to reveal my case to any man: Often was I on the eve of doing it; but the Lord had determined that flesh and blood were not to be the means of my relief. During many sermons that I heard, I sat as a condemned criminal, believ-

ing

ing that others were fed, while I was hungry---no food for me. Some people desire to have what is called a law work; but had they an hour of what I have faintly described above, they would wish they had never been born.

The arrows of the Almighty stuck faster and deeper, as days and hours moved on. The comfortable testimonies of Jesus flew all past me, or rather were all rejected by me. Judas, Julian, and such rejecters of the Gospel were viewed as the men who were to be my eternal associates; often wishing I had never known the Gospel---envying the situation of the most abandoned debauchee who remained unawakened, untormented before the time: And though I am now relieved, I feel horror in the committing it to paper. But I have this reason among others for doing it, that it may prove a mean to humble and stir me up in a day of pride or unwatchfulness, and that I may never forget gratitude to my great Deliverer, who snatched me from the gaping mouth of such an horrible pit. My dear Saviour! let me never forget this hour and power of darkness! and never think of mine, without wondering at thine! Mine was but a drop; thine an ocean! Mine I deserved; thine was for me!

It is a most mournful proof of the dead hardness of the impenitent heart of man, when he can smile while deliverance from wrath remains an uncertainty. It is no less wonderful to think that the redeemed of the Lord are not always filled with rapturous triumph while on earth. O the patience, the kindness, the love, and the forbearance of the Almighty! What plagues hath sin introduced into the world! What glorious grace hath God manifested! I have to praise the Lord this day, that life and reason were both preserved.

I just now recollect that, in the midst of my anguish of soul, I thought I should be under the necessity of applying to spirituous liquors for relief from my tormented mind: But this I was preserved from putting in execution, excepting one time about midnight, being so tormented, that I feared my bowels would rend with the burning and boiling of the fired conscience. I rose and took one glass of spirits; but ah! this was but a poor relief. It had no effect, but, rather sharpened my anguish. I then lighted a candle, and pored, with extreme horror, upon Psalm lxxxviii. from ver. 14. I perceived my case worded there; but my hour, not being yet come, it afforded no allevation. This to me was indeed the hour and power of darkness. All the invention of Popish tormenters could not have caused such agony as I then felt.

I thought I should be looked for in heaven by many of my friends, and not found: This thought also stung me to the quick. I believed God would make me the butt of his vengeance. When I felt the smallest impediment in a single breath, I trembled, as if a harbinger of death had appeared. The fidelity of God in the execution of his threatning was a tremendous truth. This moment my flesh shrinks, on identifying to my mind my then amazing horror.

I had as strong impressions of the felicity of heaven in the midst of this distress as ever I had: This deepened and enlarged my wound. I beheld the glories of heaven as Dives may be supposed to have viewed the happiness of Lazarus from the centre of hell.

The state of infants, and such as had not lived long enough to reject the Gospel, appeared happiness: There was a possibility of their being recovered and pardoned, but all this was over with me.

I thought that I believed the Bible a true revelation from God, but I soberly believed it the highest presumption for me to receive any comfort from the truths recorded in it; because, having tasted of the powers of the world to come, and afterwards fed upon sin in a way as if preferring it to the chief good, I called this atrocious, and so it was---But, ah! that I should have admitted the thought, that it overtopt the merit of the Mediator's righteousness; but I was led captive by, and bound under the sin of unbelief.

I believed Christ was once very friendly to me in months *past*, but his friendship I had disregarded and neglected---that now he would make me an example of his vengeance, and vindicate his injured goodness, by making me, in the judgment-day, a spectacle of horror, shame, and dismay. To express the inward gnawing anguish which uniformly succeeded these dismal apprehensions, is beyond the power of a human pen. I rejoice I now relate it as a past event.

Fierce as my chastisement was, it was short and slight, compared with what I justly merited. Three months was about the length of its *sharpest* continuance, and even during that period I had often intervals of quiet through the day; but in general I trembled when darkness overspread the heavens: The return of the evening, sweet to the husbandman, was like the shock of an earthquake to me. A person who never waded these deep waters, can have no more conception of them, than of the glory of the third heavens. No wonder that the multitude of the heavenly hosts made the air resound with their songs at the incarnation

tion of the great DELIVERER of sinners from all this wrath. They felt for man! But the natural man pities not himself---saints are mourning for him, when he is laughing at them. May I ever recoil at the thought of offending such a God, such Saviour! May I ever possess a deep sense of the magnitude of divine mercy!

Let us now turn the leaf, and contemplate the dawning of a glorious day---the rising of the Sun of Righteousness, with healing under his wings!

Upon the evening of the twenty-sixth day of January, 1795, the Lord appeared as my *deliverer*. He commanded, and darkness was turned into light. The cloud which covered the mercy-seat fled away! Jesus appeared as he is! My eyes were not turned inward but outward! The Gospel was the glass in which I beheld him. When our Lord first visited Saul upon the high-way, he knew in a moment that it was the Lord---so did I! Such a change of views, feelings, and desires suddenly took place in my mind, as none but the hand of an infinite Operator could produce. Formerly I had a secret fear that it was presumption in me to receive the great truths of the Gospel---now there appeared no impediment---I beheld Jesus as the speaker in his word, and speaking to me. When he said "Come," I found no difficulty in replying, "Yes, Lord! thy pardoned rebel comes." If not the grace of God, what else could effect such a marvellous change? I chiefly viewed the atonement of Jesus as of *infinite* value, as a price paid for my redemption, and cheerfully accepted by the Father. I saw love in the Father, Son and Holy Spirit, all harmonizing in pardoning and justifying me. The sight humbled and melted my soul. Looking to what I felt, was no *help* to my comfort; it came directly from God, through his word.

The following evening about nine o'clock, while sitting before the fire, writing to a reverend friend, I had such a charming, surprizing view of sovereign, pardoning, redeeming, unmerited mercy, that I was hardly able to bear it. "The great doctrines of redemption, as stated in the Bible, opened to my view in a way I never experienced before. I beheld a crucified Jesus nigh me in the word---I threw away the pen, and turned about to see this great sight! I looked stedfastly to the Lamb suffering for me! So much was I overpowered with the magnitude of this discovery of eternal, boundless love and grace in Christ, that I felt a difficulty in breathing."

This

This view of my redeeming God in Christ completely swept away all the terrific horrors which had so long brooded over my mind, leaving not a wreck behind, but filling me with a joy and peace more than human---truly divine. I sat pensive, at one time beholding the pit from whence I was redeemed, at another, the hope to which I was raised. My soul rushed out in wonder, love, and praise! Emitted in language like this: "Wonderful mercy! Why me! what is this? Thanks be to God who *giveth* me the victory through Jesus Christ, my Lord!" Shuddering at sin, as pardoned---abhorring it---wondering that ever I could have been guilty of such transgressions, I continued sitting rapt up in silent wonder. For long after, when I thought of my hopes, I leapt for joy---I really had a glad heart. This visitation also created an extent of mildness and complacency in my temper that I never felt before. I felt a burning love rising in my heart to *all* the brethren in Christ; with a strong simpathy for all such as were not born of the Spirit. I earnestly breathed after their incorporation into the family of Christ.

A light shone upon the Scriptures quite new to me. Passages, which formerly appeared hard to be understood, seemed plain as the A. B. C. Earthly crowns, sceptres, and thrones appeared quite paltry in my eyes, and not worth desiring. I felt a complete contentment with my lot in life. I trembled to think of any abatement of my faith, love, and sensibility; it required resolution to be resigned to remain long in the world. Indeed I could scarce admit the idea of long life. I feared the trials and vicissitudes connected with it, but was completely silenced with that noble saying of our reigning Redeemer, "My grace is sufficient for thee." I saw I was only warranted to mind the things of to-day, leaving the concerns of to-morrow to his wise disposal. I felt it easy to introduce spiritual conversation wherever I was, and to recommend Christ wherever I went. I saw that every thing, acceptable to God, or comfortable to ourselves, was the product of divine power. I saw the folly and criminality of being too much in company, though composed of the best people in the world. I feel nothing more conducive to internal peace and prosperity than a regular, meek, even walk.

I cannot close this detail without adding, that in the time of my affliction, the doctrine of election appeared irritating and confounding; now it appears marvellously glorious and

and truly humbling. I pity Arminians, and every person who is offended, however secretly, with this doctrine. It is a *convincing proof* to me, that there is a great *defect* in their faith and love, and a want of submission to *plain* Scripture. In my worst time I saw it to be a *truth*---only I wished it had not been true; and often it seemed a check to every exertion. But to deny that it is contained in the Bible, appears to me next door to downright Deism.

I now stand upon a shore of comparative rest. Believing, I rejoice. When in search of comfort I resort to the testimony of God; this is that field which contains the pearl of great price. Frames and feelings are, like other created comforts, passing away; but the word of the Lord endureth for ever. What unutterable source of consolation is it, that the foundation of our faith and hope is ever, immutably, the same! the sacrifice of Jesus *as* acceptable and pleasing to the Father as ever it was! To this sacrifice I desire ever to direct my eye, especially at the first approach of any gloom or mental change.

After my deliverance my ideas of many things were much altered, especially about faith. I perceive that this principle in the mind arises from no exertion in the man, but the constraint of evidence from without. The Spirit takes the things of Christ, and discovers their reality and glory in such a manner to the mind of man, that it is not in his power to refuse his belief. It is no mighty matter, nor is it any way meritorious to believe the sun is shining when our eyes are dazzled with the beams.

The internal evidence of the truth of revelation had ten thousand times more effect upon my mind, than all its external evidence. There is a divineness, a glory, and excellence in the Scriptures, perceived by enlightened minds, which they cannot so describe, as to make it intelligible to an unregenerate person.

Formerly the major part of my thoughts centered either upon the darkness I felt, or the light I enjoyed---now they are mainly directed to Jesus, what he hath done, suffered, and promised: And I do find, when the eye is thus single, my whole frame is full of light.

Formerly I felt a constant propensity to talk of my doubts, fears, darkness, &c. now I feel a similar inclination to hint my enjoyments, faith, love, triumph, &c.

Formerly I had a certain kind of pleasure in hearing people complaining, talking of their bondage &c; now it tries my patience---the foundation of faith and hope appears so immove-

moveably firm; at the same time, I hope I possess tender simpathy for all such, and my prayer is, that Jesus may loose their bonds, and set them free.

I plainly perceive the truth of what you have more than once told me, that a name among men is a *poor thing!* It can give no relief in temptation, nor in a dying hour.

I never till now saw occasion for that divine exhortation, "In patience possess ye your souls!" Luke xxi. 19. But after taking a survey of eternal felicity, I see much need of patience to *wait* till my appointed moment arrive.

Formerly when a friend, or a Minister, especially the latter, said a certain feeling was an evidence of grace, I snatched at it, and took comfort; now nothing of this kind affects me, unless I perceive that it is evidently founded upon Scripture.

While remarkable visitations continue, I believe the subject of them will be remarkably humbled; but after they are past, such is human depravity, that he is apt to be proud and boast of these very things which ought to operate in an opposite manner. Witness the case of Paul, who got a counterpoise to his rapturous discoveries; Cor. xii. 1, &c.: Of this you kindly cautioned me some months ago, when I did not so well understand it.

My mind is wonderfully led out to gaze at the admirable skill of the divine Operator in his works of creation. I perceive a fund of wisdom displayed in the formation of a pile of grass, or a solitary weed on the road side.

As for his works of providence they appear a second revelation, only not written.

Now, my dear Sir, to finish this long letter, I solemnly declare, I had no more hand in my deliverance from my dismal situation than the child unborn. My attention was invisibly, instantaniously, and powerfully drawn to the truth ---I saw it to be truth---God's truth, and truth to me! I now hold communion with God as my Father, Jesus as my Saviour, the Holy Spirit as my continual helper and sanctifier, with confirmed angels and men as my brethren. I value the communion of saints below. All is the doing of the Lord, and shall eternally be wondrous in my eyes.

I am, Rev. and Dear Sir,

Your affectionate Friend and Servant

HEMAN.

Closet, July 1st, 1795.

STATE

STATE OF CHRISTIANITY IN THE FOURTH CENTURY.

THE fourth century has been rendered eminently illustrious, in the annals of the Christian church, by an accession of power, which, whilst it released its suffering members from the cruel yoke of persecution, has justly been esteemed, by considerate and unprejudiced men, as an eventful period, materially detrimental to the divine simplicity of TRUTH.

The conversion of the Emperor Constantine produced a combination the most heterogeneous. In his own person he united the *civil* and *ecclesiastical supremacy;* deprived the subjects of the Prince of Peace of their unquestionable birthright, as the *Lord's freemen;* and made the kingdom of Christ, completely a kingdom of this world.

Constantine endeavoured to substantiate his unhallowed temerity with the sanction of God's everlasting name. At an entertainment which he gave the bishops, he told them, "Your are bishops in those matters transacted *within* the Church, but in those done *without* the Church, I am a bishop *constituted by God.*" The Emperor never suffered his assumed prerogative to be abridged; but when it suited either his temper, or interest, governed with a high hand, both *within* and *without* the Church. In his zeal for improving the designs of infinite wisdom, and strengthening the works of Omnipotence, he considerably defaced the pristine beauty of the sacred edifice, and, under a pretext of defending it, he betrayed it into the hands of the enemy.

In the progress of his design, he organized the church according to the principles of his civil government; constituted an endless list of officers under the titles of *Patriarchs, Metropolitans, Archbishops, Exarchs,* and country bishops; completely deprived the people of that power confided to them by Christ their great Lawgiver, and seated himself in the chair of infallibility.

The *Arian controversy* now engaged the attention of the whole Christian world. The distinguishing sentiments of this faction were not of modern growth, but radically subsisted under the names of Theodotians, Ebronites, Cerinthians, Artemonians, and Samosatenians, and attained to maturity of vigour under ARIUS, a presbyter of Alexandria, who, when hearing the bishop of that see discoursing upon the doctrine of the Trinity, took occasion to infer from

what the bishop had asserted, that if the Son were begotten by the Father, he must necessarily have had a beginning; and consequently there must have been a time when he was not; and therefore could not be eternal: but he admitted that he *was the first and noblest Being, whom the Father created out of nothing*; yet *essentially* distinct from the Father. This doctrine, supported by the subtle abilities of *Arius*, induced many to adopt it throughout Egypt, Lybia, and the Upper Thebais. *Eusebius*, Bishop of Nicomedia, in Bythinia, distinguished himself as a warm advocate for this opinion. Alexander, the Bishop of Alexandria, expelled *Arius*, and the abettors of his sentiments, from the communion of the church, and degraded them from the offices which they held. At first, the Emperor endeavoured to reconcile the contending parties, and considered the opinion of *Arius* as of little importance; but when he apprehended that the commotions, occasioned by the controversy, portended something alarming to the *state*, in the exercise of his sovereign authority over the church, he called, in the year 325, the famous *Council of Nice*; to which were summoned deputies from the universal church; the number of which it was composed cannot precisely be ascertained; but it must have been very considerable, as it appears that there were present about 318 bishops. Here the opinions of *Arius* underwent a full discussion, and were condemned; and Christ declared to be *consubstantial*, or of the *same essence* with the Father. The presbyter of Alexandria was excommunicated by the synod, and banished to Illyrium; but was by the Emperor recalled from his banishment, probably about three years afterwards, when he submitted to the determination of the Nicene synod, in regard to the person of Christ; and before Constantine solemnly swore to the sincerity of his profession. The Emperor ordered the bishop of Constantinople to receive him to the communion of the church, at which Alexander was exceedingly troubled, from an apprehension of the insincerity of *Arius*. The good man spent several days in prayer and supplication to God; and earnestly intreated him, in his providence, to interfere; and that if the opinion of *Arius* were not true, he would signify it by an exhibition of some public judgment. The day came when *Arius* was to be re-admitted to the communion of the church; upon which occasion, he was publicly attended through the streets by the friends of his faction; but, having occasion to turn aside to a convenient place, to per-

from

form one of the functions of nature, it is certain, that he there expired in a most tragical manner; a vast effusion of blood, and part of his intestines accompanied the discharge of his excrements. Whether this awful event may be attributed to the unjustifiable zeal of his enemies, or to the immediate hand of Heaven for his *impious insincerity* in subscribing the Nicene creed, must be left to the decision of a future day.

The Arian faction soon divided into two principal branches:

1. *The Pure Arians*, who held that the Son was not produced out of the substance of the Father, but created out of nothing."

2. *The Semi-Arians*, who maintained "that the Son was of a like substance with the Father, or similar to him in his essence, not by nature, but by a special privilege."

All the other various opinions of this sect may be considered only as subordinate to this general division, a detail of which would far exceed the limits of this work.

It may be necessary to observe, that the opinion of *Macedonius*, bishop of Constantinople, the head of the sect of the *Pneumatomachians* *, occasioned the second general council to be held at Constantinople, in the year 381. Macedonius had boldly denied the personality of the Holy Ghost, whom he considered "as *a divine energy*, diffused throughout the universe." At this council, what had been left ambiguous or indeterminate at the council of *Nice*, was explicitly defined; and the doctrine *of three persons in one God* established, as received by the generality of Christian churches to the present day.

Christianity was now the prevailing religion; fostered under the imperial favour, multitudes every where assumed the sacred name; but the *precious was mixed with the vile*; and many dangerous tumults arose in the church, by the restless disposition of too many of its unsanctified members.

In support of the sacred cause of truth several eminent characters particularly distinguished themselves. The chief of whom were

Eusebius Pamphilus, bishop of Cæsarea, the ecclesiastical writer.

Athanasius, the patriarch of Alexandria, of whom it was said, *Unus Athanasius contra totum orbem* †.

* Oppqsers of the Holy Ghost.

† One Athanasius against the whole world.

John Chrysostom *, so surnamed, upon account of the richness of his eloquence. He was patriarch of Constantinople.

Jerome, noted for his Latin copy of the Scriptures, corrected from the original vulgate.

The famous *Augustin*, bishop of Hippo, the splendour of whose name filled all the world.

To whom may be added, *Basil*, *Cyril Epiphanius*, *the two Gregories*, *Hilary*, *Lactantius*, and many others.

Z.

LETTER FROM AFRICA.

(TO A GENTLEMAN IN LONDON.)

Free-Town, Sierra Leone, July 13, 1795.

DEAR SIR,

I TAKE the opportunity of the first direct communication with England, to inquire after your health, and that of your good family. I am but just recovered from a severe fever, a sort of seasoning to the climate, which I escaped exactly three months, a longer time, as they tell me, than usual. It affects the spirits much, and leaves a weakness, which, I hope, will apologize for the shortness and incorrectness of this. I mean only to convince you of my wish to fulfil my promise in writing, and hope you will have the goodness to let me hear from you by every opportunity. The letter sent to the Sierra Leone House, Lawrence Poultney-lane, will be forwarded with the dispatches. We know very little of what is passing in Europe. Though newspapers are sent us, they are generally six weeks after date before we get them. Some of the series are lost. The natives of this part of Africa, though, from their intercourse with European slave-traders, we have reason to believe, the most addicted to drunkenness and other vices of any people on the continent, have, nevertheless, many virtues. We have not the least reason to doubt their honesty; and, when sober, they are mild and inoffensive. They look on us as a superior race, and their king and chiefs do us service for the sake of very small presents we sometimes give them. Their religion seems to be very gross superstition. They believe in God, but that he is too good to hurt them. The

* Chrysostom means *golden-mouthed.*

devil

devil is the grand object of fear and adoration. There is a grove on a part of our land consecrated to him, and it was stipulated in the company's purchase, that those trees must not be cut down, as the king should perform a grand sacrifice there every year. But his majesty not being very religious, he has been but once since we took possession. I was present some little time since at a very curious mode of trial. A man was accused of murder, committed about two years ago; and the method of determining his guilt or innocence was, to seat him in a rude kind of chair, and all the neighbouring chiefs, with many of their wives and children, formed a ring: Within this a cricle was made of rice flower, and before the prisoner was laid a bag full of grigris or charms. He was asked if guilty or not? and answered in the negative. They then began to prepare the red water, which is made by pounding the bark of a tree, and then squeezing out the juice, which is mixed with water between a man's hands; it is then beat up into an appearance of soap-suds. All this time the chiefs were making terrible long speeches, and invoking all the power of their spells, which lasted near two hours. The prisoner then swallowed the astonishing quantity of twelve calabashes, which, I dare say, held a pint each, with very small intervals of time between. It made him sick, which was the only proof they admitted of his innocence. It has been known frequently to kill the culprit, and in that case his guilt is certain; and his family, if he has any, are sold into slavery: Himself is added, if he survives, and is judged to have exhibited symptoms of criminality: If acquitted, his accuser is to pay the chief he belongs to the value of one slave.

This curious scene took place near the town of Prince George, about two miles from us. His highness speaks English very well, having been in England. He lent us a canoe, and walked down to the water-side with us, and in the way he had sense enough to acknowledge that the chances were very much against the prisoner. We passed the evening before, to be ready, at the house of a native chief, who received us very hospitably. The situation was delightful, by a point of land by the sea-side, and surrounded by mangrove, orange, and lime trees. It is true, they harbour the musquetoes and sand-flies, and they made a delicious banquet on us all night. Our host went in state to the trial, acompanied by his wife and many children. His body-guard consisted of three ragged fellows with musquets,

and

and as many with different kinds of swords. We crossed an arm of the sea, fourteen in a canoe; any one of us could have overset it with very little trouble. The situation of this town is certainly delightful. On the banks of a very beautiful river, we have a distant inland prospect, the country behind us being very high; but the hills are covered with beautiful trees, and we have many streams of excellent water. With respect to health, I think it equal, if not superior, to any part of the coast; and as the country gets more cleared, I think it will improve in this respect. At present, we are but indifferently housed, the French having destroyed all the company's buildings. The miserable huts of the Nova Scotia settlers were our only refuge. I have one now building, which, I hope, will keep out the rain; which is more than I can say of my present mansion; and it falls very heavy in what they call the wet season, which lasts about three months, from July to September inclusive, every year. The present has been hitherto uncommonly fine. With most respectful compliments to Mrs. and Miss Tooke, and best wishes to Thomas and William, believe me,

DEAR SIR,

Your's most truly,

B. MITCHELL.

THE EQUITY AND GLORY OF THE DIVINE CHARACTER.

THE Psalmist, speaking of the great Jehovah, says, *Honour and majesty are before him.** How grand is the description! *Jehovah made the heavens.* ver. 5. But he has not confined the manifestation of his glory to the skies; for, *strength and beauty are in his sanctuary.* Upon earth, no less than in heaven, he discovers himself to be God, even the God of Salvation. Taking these words in their connection, they manifest the glory of God, as displayed both to the church militant and triumphant.

In heaven they are favoured with a clear, unclouded, and everlasting display of God's *honour* and majesty; while, as the God of salvation, he communicates *strength* and *beauty to his people*, here upon earth.

In heaven, while his perfections are unveiled, his purposes opened, his promises and designs accomplished, they behold

* Psalm xcvi. 6.

his

his honour and *majesty*. God is seen, is known, is loved, served, and enjoyed. They have full conviction that *honour and majesty are before him*.---But what mean these words? and what evidence have we of this assertion?---*Honour* may respect the character of God; and *majesty*, the display of that glorious character, in the manifestation of his equal perfections.

If then *honour* intend the equity, perfection, and glory of the Divine Character, it necessarily follows, that God cannot admit or effect any thing contrary to, or fail in any one thing that he undertakes for the honour of his character. Could this be the case, it must imply some weakness, versatility, or imperfection in his nature. It could not be for the honour of the Divine Character to do, or to permit any thing that was unworthy of himself. For instance, should he resolve to create a world, his honour requires him to make all things *very good*; and if he determines to form reasonable creatures, to inhabit the world he has formed, they must be *created in holiness*, placed under his authority; and the law of that government must be *holy, just, and good*. If these creatures transgress, it is highly reasonable that they be condemned, and punished, in a manner proportioned to the malignity of their offence, and to the glory and perfection of that government under which they were placed. This law, once transgressed, leaves no place for future repentance, or subsequent obedience to make up the breach. Even supposing *mercy* in God, and that mercy inclined to show favour to the criminal, not even the purpose of mercy can be effected until justice be satisfied. However, justice cannot be satisfied but through the interposition of a substitute; nor can any substitute be found equal to the undertaking, unless upon his own account he owes nothing; and who, while as man he suffers, as Mediator can convey righteousness and life. If God resolve to save sinners, the honour of his character must be maintained: His law must be magnified; his justice vindicated; guilt and condemnation be removed from the transgressor; righteousness imputed; and life imparted. But all this *honour* is set before God, and his glorified church, in the person and work of that exalted Saviour, who, in the midst of the throne, appears as the Lamb that was slain. There the truth and beauty of the Apostle's remark appears in a light far more clear than to us: *It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings*.* The honour of God required that sin

* Heb. ii. 10.

should

should be punished, and the law rendered glorious, in the sight of every intelligent being; while grace displayed its unsearchable riches, in the pardon, justification, and salvation of the repenting and returning sinner. Sin could not be removed without the interposition of a substitute; nor the sinner be admitted into heaven, without an entire change of *state, character,* and *nature.*

And may we not add, that it would not be for the honour of God's character, were he to fail in the performance of one promise, or in the execution of any part of his plan. Could he repent, be weary, or fail; could he deny himself; alter the thing that has gone out of his mouth; or leave any of his works unfinished; in a word, were he to begin to build, and, through opposition, unforeseen accident, want of strength, or a defect of materials, not be able to finish---instead of honouring the character of God, it would be an eternal disgrace to him. But in the salvation of the sinner, in the fulfilment of his promises, and the accomplishment of his great design, it appears, that his *honour* and *majesty* are ever before him. If then *honour* intend the equity and perfection of the Divine Character, *majesty* must refer to the display of this character, in the manifestations of his equal perfections; for majesty is properly the pomp or splendour of his character. Hence is he said to be *cloathed with majesty* *; and all his works and all his saints are called upon to celebrate the majesty of this august Sovereign †. We read of an eastern monarch, who resolved to show the riches of his glorious kingdom and the honour of his excellent majesty; but God is the Sovereign of all sovereigns, who, in himself, *possessing all majesty,* is pleased to communicate a few of its rays to those who are considered as his vicegerents. True majesty is *immortal;* and consists of infinite wisdom, unlimited power, pure goodness, immutable fidelity, immaculate holiness, and everlasting beauty. And in heaven all these perfections are displayed in the effulgence of Majesty. There

> Amidst
> Thick clouds and dark, doth heav'n's all-ruling Sire
> Chuse to reside—His glory unobscured;
> And with the *majesty of darkness* round
> Covers his throne. MILTON.

But though clouds and darkness be round about him, justice and judgment are the foundation of that throne. They

* Psalm xciii. 1. 2. and Psalm civ. 1—3. † Psalm cxlv. 10—13.

see

see his glory, admire the perfection of his character, and celebrate his praise.

Let us now behold the truth of this important declaration exemplified. *Honour and majesty are before him---are in his presence;* or, literally, *before his face.* It is that object which he has always in view, which he never loses sight of; and, upon the accomplishment of which, he is ever intent. It is *before him*; for, in the pursuit of this grand object, he is engaged night and day, from the beginning of the year to the end, and from the birth of time, to its last expiring moment. His work is ever before him, continually advancing to higher degrees of perfection; nor can he faint, or grow weary in the pursuit.---*Honour and majesty* are also *before him*, as the contemplation of these subjects is not only productive of the fullest satisfaction to his own mind; but, with the same discovery, he regales his holy angels, and the spirits of just men made perfect. It is *this* which affords them a continual feast, and furnishes them with the notes of an everlasting song. There the proclamation is heard, *Give unto the Lord, O ye mighty! Give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: Worship the Lord in the beauty of holiness.*

Such then is the employment, and such the entertainment of those happy spirits, many of whom once associated with us in this world. Now they view God as he is, contemplate the beauty of his character, and celebrate the glory of his majesty. In his light, they see light; in his presence, they find the fulness of their joy; and, at his right hand, they have a source of everlasting pleasure. Yes, such is now the condition of many, that we once called fathers, mothers, husbands, wives, brethren, sisters, children, or friends. They have entered into rest, and their rest is glorious. Happy, happy dead! Their's is the gain and the glory!

O the delights, the heav'nly joys,
The glories of the place,
Where *Jesus* sheds the brightest beams,
Of his o'erflowing grace! WATTS.

And, till we shall be united with them, may we find *strength and beauty in the sanctuary.*

AGNUS.

FRUITS OF THE SPIRIT.

THAT a sincere inquirer may be at no loss to know his own state towards God, and that he may be enabled to form a sound judgment, in charity, of the religion of others, we are abundantly furnished, in the word of God, with such descriptions of the work of divine grace in the heart, and its fruits in the life, as prove the reality of our faith wherever they are found, and leave just reason for suspicion wherever they are wanting.

Among the many Scriptures which might be mentioned to prove the truth of this doctrine, that of the Apostle, Gal. v. 22---26. is full to the purpose. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperature: Against *such*," he adds, "there is no law." These, then, we may conclude, are certain evidences of a vital principle of holiness in the heart, and so of vital union to Christ, by that faith which is the gift of God. "Love."---God has been pleased to manifest infinite love to man in the gift of his Son for the redemption of sinners; and he will accept nothing less in return than the whole undivided heart. Yea, so essential is the grace of love, to the very existence of true faith, that Paul says, "If any man love not our Lord Jesus Christ, let him be *anathema mara-natha*." And the same Apostle says to the Colossians, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections on things which are above." When the Holy Spirit reveals to the conscience for salvation, the glory of Christ's divinity, and the perfection of his humanity, as a just God, and a Saviour, it is impossible not to love him; for his perfect beauty and suitableness must excite desire; and the manifestation of his unparralleled love must excite, fix, and command our supreme affection. So that love to God, for his infinite love and loveliness, is the first or prime fruit of the Spirit in every regenerate heart. And John says, "If we love him that begat, we shall love him also that is begotten of him;" which makes love to the saints, as bearing the Lord's image, an essential branch of our love to God himself: And this is confirmed by what John says in another place, "We know that we have passed from death unto life, because we love the brethren." Another fruit of the Spirit is "*Joy* in God through our Lord Jesus Christ."---The believer rejoices in God as his *deliverer* from sin and all its dreadful consequences; as his *Father* and *friend*, by a divinely

divinely constituted relation in Christ, and as his all-sufficient *portion*, considering his infinite perfections as the never-failing spring of his present and immortal happiness. "Peace," experienced in the conscience through faith in Christ as a sacrifice for sin, disposes the soul to the exercise of peaceful dispositions, and so renders the Christian a blessing to society, as far as his influence and example prevail. "Long suffering." He is certainly able to endure the most from men, who enjoys the most from God. His very tribulations, while he is under the Spirit's instructions, work patience. He, who believes that all things work together for his good, cannot consistently quarrel with any thing. Moreover, he, who is taught by the Spirit, learns much of his own infirmities, and therefore knows how to bear with the infirmities of others. "Gentleness and goodness" include the sweetness of the Christian's temper while under the Spirit's influence, and the benevolence and good will of a regenerate soul towards all mankind. The love of Christ constrains the believer, who lives on free bounty, to be liberal and bountiful after his example. "Faith" is that active grace, whereby we discover the glory of Christ as a Saviour, fly to his cross for refuge, trust in him for salvation, look to him for spiritual strength, and serve him by a life of obedience to his revealed will. "Meekness" is the will of man giving place to the will of God; and, therefore, the more we perceive of the glory of the divine sovereignty, righteousness, wisdom, and love, the more we shall grow in the exercise of this lowly and lovely grace. While Christians believe that God is too wise to be mistaken about their best interest, and loves them too well to withhold any thing that would promote it, they will submit to the will of God from choice rather than from necessity; and this is that ornament which is, in the sight of God, of great price. "Temperance," where it is a grace of the Spirit, is that habitual moderation in the use of all earthly things, which arises from a deliberate preference of Spiritual good, on account of its incomparable excellence. And every Christian will find it necessary, at one time or other, to deny himself in some things lawful in themselves, if he would live near to God, and be useful in the Church of Christ. The mind, in which all these graces live and grow, and bear fruit, is certainly training up, under divine tuition, for an inhabitant of glory.

JOSEPH.

REMARKS ON READING.

HOWEVER undecisive the opinions of men may be in respect to the origin of human language, it is certainly an inestimable blessing that such a thing exists, and that we have the means of communicating our ideas, not only by the use of sounds, but by the writing of characters. Books, political, moral, philosophical, and religious, are now, perhaps, more numerous in the world than ever they were, and the present generation seem to possess a considerable degree of avidity for reading; but whether they make improvement in proportion, is to be doubted. A few remarks are here offered to readers in general, but particularly to those who are fond of reading religious performances. Here then we may observe, that whatever attachment we form to human publications, the Bible should not be neglected. This, it is to be feared, is too much the case with many. They read other books with much more satisfaction than the book which God himself hath written. They imagine they shall find something new, curious, and entertaining in the writings of men, while they forget that the Bible contains more excellencies than any other book in the world. If philosophy be our study, we may consult a Solomon, whose wisdom was great and unequalled. If sacred music be our delight, we may behold a David, whose heart glowed with celestial fire, and whose tongue was employed in the noblest strains of praise. If heroism and valour be praiseworthy in our view, we may behold a Joshua, and many others, whose fortitude was inimitable, whose conduct was admirable. If history be our delight, we may begin with Moses, and follow the succeeding historians, where we shall find abundance of facts related, at once entertaining, astonishing, and edifying! If antiquity, if wisdom, if pleasure, if piety be the objects of our pursuit, here then we may be satisfied. To this sacred volume, therefore, let us repair, in preference to all other books. Here let us drink of the celestial fountain, until our hearts be replenished, our minds animated, and our souls really benefited. And with what holy caution and diligence, with what prayer and attention, ought we to peruse this holy and invaluable book, that we may understand its sense, discern its connection, be transported with its beauties, and, by the blessing of the Spirit of God, feel the power and influence of it on our hearts and lives! Having said thus much as to the reading of the Bible, let us proceed to make a remark or

two on the reading of other publications. Serious and well-written books certainly may be of use when read in subordination to the Bible; and it is pleasant to see persons any way fond of perusing them, especially in an age so characterized for its dissipation and vanity; but we are prone to run to extremes. While one age is remarked for its ignorance and indolence, another is remarked for its affectation of knowledge and pretended literature. At the present period we see persons fond of collecting large libraries, and reading almost every thing, while, alas! thus attempting to gain all, they obtain nothing! If we would be wise, let our books be few, well-chosen, and well read. Books (that have cost learned men years of labour and difficulty) once superficially read, and then put upon the shelves merely to be looked at, is the way indeed to preserve their covers, but not the way to gain their contents. We may be always reading a variety in a desultory manner, and never get any real addition to our intellectual store. We may pass from book to book, be acquainted with all the titles of publications from the oldest writer down to the present day, and, after all, we may have "laboured without profit, and studied without information." Now as the end of reading is, or should be, the profiting of our minds, we should be careful how and what we read. Young beginners especially would do well to ask and follow the advice of their superiors, and those who are more acquainted with books, and likewise to consult the best and most impartial reviews. By these means they will be able to discover what are, and what are not, worth reading; and if people wish to profit by what they read, they should go about it with much care, prayer, and supplication. The generality of readers neglect this; but if we consider it our duty to implore the blessing of the Almighty on the food we receive for the nourishment of our bodies, much more should we earnestly intreat him for a benediction on what we read as the food and nourishment of our minds. Let us then be not only careful, observant, retentive, but *praying* readers, that the Lord may bless what we peruse for the real advantage of our immortal souls, that our minds may be more instructed, our hearts enlivened, and our lives more uniform and consistent.

LECTOR.

LETTER

LETTER FROM THE REV. MR. HAWEIS.

Mr. EDITOR,

AS it is the design of your Evangelical Magazine to make the word of truth more diffused and better understood, I shall beg the favour of you to insert my request to any of your numerous readers, among whom will be found some men of science and literature, that they will favour me, through the medium of your Miscellany, with criticisms on any texts they may have remarked (if my translation of the New Testament hath fallen into their hands) wherein I have mistaken the Original.

To make the word of God better known and clearer to readers of common capacity, is surely highly desirable. I have attempted it, but numerous eyes can see further than those of an individual. I am earnest to court candid criticism, and wish, in a second edition, to improve by any assistance of this sort, which may be afforded. The discussion of particular and more difficult passages of the Scripture would, to many of your readers, form a useful and entertaining part of your Magazine, as it would to

Your humble servant,

T. HAWEIS.

A LETTER FROM A COUNTRY FARMER,

TO JOSEPH HARDCASTLE, ESQ. TREASURER OF THE MISSIONARY SOCIETY; INCLOSING A TEN POUND BANK NOTE.

DEAR SIR,

I HAVE read with delight the account of the late meeting of Ministers to establish a fund for spreading the glorious Gospel in the dark regions of heathenism. As it has pleased the Lord to place me under the joyful sound, and, in some small degree, taught me to prize it, and as he has given me something to spare for the promotion of it, I am persuaded that I cannot lay out a small portion more to his glory, than in forwarding the good work which you have undertaken; that of ploughing up the fallow ground of the hearts in those uncultivated lands. My employ teaches me, that the soils, not before disturbed, are the most likely to pay the husbandman for his toil; and I have no doubt but it is the same in a spiritual sense. Toward the necessary expence

expence of equipping those ploughmen for their work, I beg the inclosed small sum may be added to the large sums already in hand. I sincerely pray for a blessing on the glorious undertaking, and am, dear Sir,

(I trust in the Lord)
Your very humble servant,

December 8th, 1795. A FARMER.

AN AFFECTIONATE ADDRESS
TO A YOUNG CHRISTIAN.

EVERY sincere lover of Christ must feel a peculiar pleasure in observing serious appearances among young persons. Mindful, however, of the difficulties under which the lambs of Christ's flock usually labour, he wishes to give them every assistance of which he is capable. Such is the design of the following address, which is dictated, not in the spirit of pride and self-importance, but from the warmest sentiments of love and affection.

YOUR present profession of adherence to Christ, my dear young friend, arises not, I trust, from transient emotions of religion only; you are in some degree convinced of its truth and excellence, and are determined by grace to follow Jesus through every opposition. Your eyes have been opened to discern your natural, guilty, and depraved state. Sensible that you can do nothing to recover yourself, you place all your confidence in the atonement, righteousness, and grace of Christ, for complete redemption; and are desirous of living as an eternal debtor to his free grace, glorifying him in your soul and in your body, which are his. If this be your character, I hope you will listen with attention to the advice of a stranger, who is unfeignedly solicitous of your spiritual comfort and improvement.

As it is by the word of God that we at first are made spiritually alive, so our progress in the divine life is promoted by the same means. *Searching the Scriptures* therefore is a duty of great importance; nor is it possible to express the benefits derived from a judicious and comprehensive knowledge of them. The assertions of the inspired Apostle are highly interesting. *The holy Scriptures are able to make thee wise unto salvation, through faith, which is in Jesus Christ. All Scripture is given by inspiration of God, and*

and is profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 15---17. Ponder seriously these words; and let your practice bear evidence that you firmly believe them. The real value of the word of God can only be known by a *practical* acquaintance with it. You cannot therefore study your own happiness to better purpose, than by daily searching for wisdom in that inestimable treasure. If you come, in the humble spirit of a child, to God as your teacher, and, sensible of your natural inability to discern divine truth spiritually, look to him to guide you by his Spirit into all truth, you shall soon attain higher degrees of solid knowledge. Your difficulties and misconceptions shall gradually be cleared up: Nor will your understanding of the truth enable you merely to contend for it against adversaries; you shall possess that inward and invigorating power of it, which God only can give, and by which the soul is transformed into his image. From being a babe in Christ, feeding upon the sincere milk of the word, you shall attain the character of a strong man, able to digest the more mysterious parts of divine truth, and shall even acquire *the full assurance of understanding, to the acknowledgment of the mystery of God, even of the Father, and of Christ.*

Intimately connected with the duty of searching the Scriptures is that of *maintaining the spirit of prayer.* In vain do we otherwise hope to preserve the life of religion. With our knowledge we may please and edify others; but all must be cold and dark within. Backslidings from the ways of God usually begin in the careless performance of closet devotion; and our spiritual prosperity may be judged of by our regard or aversion to private prayer; be advised then, my dear fellow-traveller, often to retire for the purpose of enjoying sweet fellowship with your heavenly Father. Fear not that he will refuse to manifest himself unto you: Remember his promise, *Before they call, I will answer; and whilst they are yet speaking, I will hear.* All the delights of the sons of men are no compensation for the loss of even one moment's real fellowship with God. *Blessed are they who know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted.* Certainly they bid fairest to attain the highest degrees of spiritual delight and improvement who are men of prayer and devotion: Let not any thing then hinder you from this high

high enjoyment: And endeavour to acquire a habit of lifting up your soul to God by pious ejaculations. Thus you shall go on your way rejoicing.

But while I urge the propriety of conscientiously observing *secret* duties, *public* ordinances are no less useful and necessary. They have a mutual influence upon each other. A lover of Christ loves also his tabernacles. His soul longeth, yea even fainteth, for the courts of the Lord. Young Christians, however, seldom need to be urged upon this head. It is more seasonable to remind them, that they must be careful of the spirit in which they attend ordinances.—From my own feeling and that of many others, I would humbly warn you, my dear reader, to beware of placing too much confidence in means. Your soul will flourish under the Gospel in proportion as you attend simply upon the Lord himself. Sitting thus at the feet of Jesus, and receiving the truth from his mouth, it will ever be new, savoury, and refreshing to you. Sensible that the richest variety of means are ineffectual in themselves, you will look to Jesus for his presence and blessing. Thus ordinances become wells of salvation, and pastures where our souls are nourished. Very different, however, must be the effects of that carnal manner of observing divine institutions with which many are contented. Higher degrees of speculative knowledge they may indeed attain, but must remain strangers to its vital power and influence. Their ignorant admiration of men will probably be succeeded by disaffection and disgust; and their apparent love of ordinances converted into contempt even of the form of godliness: So dangerous is it to rest satisfied with the means, without enjoying the power of religion!

Sometimes you are perplexed, as is usual with young converts, with the many distinctions which obtain among professing Christians. Let not this, however, in the smallest degree, discourage you. You will soon learn that a perfect agreement in lesser external matters is incompatible with our present imperfect state. When your knowledge of the word of God is enlarged, you will discern no such differences among real Christians as at first you imagined. Only be patient, humble, and teachable; and God will guide you through every difficulty. You shall be directed to associate with that body of his people where he hath determined to prepare you for glory; and shall, I trust, enjoy so much of the Spirit of Christ, as will determine you to love his

members, however they may be distinguished from each other by names or parties.

Unexperienced, as you still must be, in *the ways of Providence*, permit me to suggest a few thoughts on that delightful subject. Settle it as an indubitable maxim, that the Lord hath appointed all your steps through this wilderness, and that it is therefore your duty simply to follow him as he is pleased to lead you. Perhaps in nothing does the true spirit of Christianity discover itself more evidently than in this. We are naturally self-willed and hasty. Grace, as it gains the ascendency, subdues this propensity. Tired by numberless disappointments, the fruit of our unwarrantable frowardness, we at length become willing to submit ourselves implicitly to infinite wisdom. My young reader, I hope, hath taken the Lord as his guide, and given himself up to his direction. O let the reality of your having done so appear in your whole deportment! Pray that the Lord may check the impetuosity of your temper, and make you able to distrust yourself. However men, wise in their own conceits, may judge, such a frame of spirit is an inestimable blessing. If you acknowledge the Lord in all your ways, you discover the truest wisdom, and shall undoubtedly find that he directeth your steps. Follow this plan, especially when proposing any change in your lot, and you shall not be suffered to stumble. Let all your affairs be conducted by prayer, and by laying yourself open to the direction of God in his word. Comforts enjoyed in this way acquire a double relish; and even crosses and difficulties are comparatively easy and pleasant. Thus you shall advance in solid religion. Freed from much pain and anxiety, you will possess your soul in patience, satisfied in the Lord, as the portion of your inheritance, and the maintainer of your lot.

With regard to your social intercourse, let your conduct be marked by *modesty* and *meekness*. How essential are these graces in the Christian character, and how comely when eminently possessed by a young Christian! The Spirit of Jesus is inconsistent with every appearance of supersilious or conceited behaviour. Humility and self-denial, notwithstanding the highest increase in knowledge and gifts, are its leading features. What pity when young Christians give occasion for such reflections as these: "He seems to be zealous and lively, and his conduct is, upon the whole, changed; but there is something so imprudent and offensive

in

in his manner; that it always pains me to observe him." Far be it from me to discourage honest zeal and affection; nor do I expect to find in a babe what I look for in a young man or in a father: I only wish to give the friendly hint, and I hope it will be seriously attended to. Every species of self-seeking is below the dignity of a Christian. Nothing tends more directly to offend our brethren, or to mar our own comfort, than this base corruption. If we walk as in the sight of God, we shall be afraid of yielding to it, even in the most secret manner.

I hope you are concerned to maintain the utmost *integrity* of character. Simplicity and godly sincerity are the peculiar ornaments of Christianity. Dissimulation of any kind is a flat contradiction to the profession of the Gospel. The smallest departure from strict veracity must wound your conscience, and detract from your respectability: Above all, it brings a reproach upon that worthy name by which you are called. In this matter, the eye of the world is particularly watchful; and every failure is urged as an argument against the truth. Any thing gained by dissimulation, is a poor recompence indeed for what is lost by it. Fair and open uprightness of conduct recommends our profession as amiable and inviting. If we behave otherwise, we belie the truth.

What has been said on the necessity of maintaining the spirit of religion, is by no means intended to slacken your attention to your occupation. This were to exhibit a very limited view of our holy profession. That we serve the Lord Christ by diligence in business, as well as by fervency of spirit, is a comfortable reflection. Be it your study to act consistently in both. Negligence in either marks an unfinished character. He is the most advanced Christian who approves himself faithful in whatever Providence calls him to do: And it is a noble testimony to religion, when his neighbours are forced to acknowledge, that now he acts with a propriety and regularity to which he was formerly a stranger. Your affections, my dear young friend, are now warm and lively in divine things, and Satan may tempt you to slight relative duties. Be not ignorant, however, of this device. Your lawful business is an important part of your religion. If you neglect it, you reproach your profession, and open the mouths of the profane. Regular habits of industry are beneficial both to soul and body.

These hints are thrown out on the supposition that you are acquainted, in some measure, with the nature of living

by faith upon Christ, as your *strength* for the performance of duty, as well as your righteousness for the *justification* of your person. To speak of *forcing* one to a holy life, is the greatest absurdity. We are *created again in Christ Jesus* unto good works, and holiness can only be maintained by vital union with him. In this, and every other necessary truth, may the Lord himself, by his word and Spirit, fully instruct you! May he preserve you from the numerous temptations to which you are exposed! May your path be as the shining light, that shineth more and more unto the perfect day! Amidst the reproaches of the world, and the other discouragements which you must lay your account to meet with, may the Lord strengthen, settle, and comfort you! Having endured to the end, useful in your generation, may you finish your course with peaceful cheerfulness, and enter into the joy of your Lord!

PRIVATUS.

CONVERSION OF A FARMER,

BY A CIRCUMSTANCE RATHER UNCOMMON.

JOHN DICKSON, a farmer, in the parish of Ratho, near Edinburgh, was long a stranger to the inexhaustible riches of grace. He paid no regard to the sacred ordinances of the Gospel, or, if ever on the Lord's day he entered the church, it was more from a desire of ridiculing, than profiting by what he heard. The word preached did not profit *him*, not being mixed with faith. In this dreadful situation was he, when, on the 10th of March, 1790, his wife died, after bringing into the world an infant daughter. The good providence of that gracious God, who calleth the weak things of this world to confound the strong, had ordained, that the nurse of this child should be a woman of exemplary faith, who "walked in the Spirit, being sanctified by the Holy Ghost." "The carnal mind of the Father still continued at enmity with God," but he was ere long to be brought to a full conviction of his own unworthiness, and a delightful experience of the riches of redeeming love. The child being now about twenty months old, and beginning to prattle a few words, was one day sent for by the father, who was sitting after dinner with some of his profane acquaintance. To his great astonishment, the child repeated two or three times, in its infant tones, "O the grace of God!" These words made a deep impression upon the father. He began to

to reflect upon his sins, and the power of that grace "which cleanseth from sin," so long the subject of his impious ridicule. The Holy Ghost had "opened his heart," and now brought him, like a sheep that had been astray, into the fold of divine love. Since that time, he has ever walked as becometh one "called in the Lord, bringing forth fruits meet for repentance." The words which, through the grace of God, became the happy instrument of his conversion, were the customary ejaculations of the pious nurse, and had thus been learned by the infant: So truly was the Scripture verified, that "out of the mouths of babes and sucklings the Lord hath ordained praise."

EPAPHRODITUS.

ANECDOTES.

HONESTY.

ONE day, when a vacant see was to be filled, the synod observed to the Emperor, Peter the Great, that they had none but ignorant men to present to his Majesty. "Well, then," replied the Czar, "you have only to pitch upon the most honest man; he will be worth two learned ones."

Voltaire's History of Russia.

THE POWER OF RELIGION.

LORD Peterborough, when on a visit to Fenelon, at Cambray, was so charmed with the virtues and talents of the Archbishop, that he exclaimed, at parting, "If I stay here any longer, I shall become a Christian, in spite of myself." *Anecdotes of Distinguished Persons.*

SINGULAR PROVIDENCE.

WHEN Mr. Abernethy, in his youth, was diverting himself, with a servant who attended him, upon the great bridge at Belfast, happening to cast his eye upon something at a distance which catched his fancy, they ran off on a sudden; and the moment they removed, the arch, upon which they had been standing, fell down; so they narrowly escaped being crushed to death.

Preface to his Sermons, page 3.

EPITAPH FOR THE LATE MR. ROMAINE.

UNDERSTANDING an epitaph is in contemplation for that blessed servant of Christ, lately departed, Mr. Romaine, though the following may be very inferior to others which may be produced, it is the cordial tribute, to his memory, OF AN OLD FRIEND.

His saltem accumulem donis.

Beneath

Beneath this Stone lies all that is
MORTAL
Of that great and eminent Minister of the
Everlasting Gospel,
WILLIAM ROMAINE, M. A.
His extended life
Was the best comment and bright exemplar
Of those doctrines of Grace
Which he gloried to proclaim.
His Enemies,
(For he was a Christian, and could not but have them)
will allow,
That a strong understanding,
Improved by all the advantages of science and literature,
Entitled him to class with the first men of the age
In which he lived.
His Friends
Will ever admire and revere
The striking simplicity of his preaching,
His fervent zeal, and singular success.
LIVING,
He stood among the first of the Ministers of Christ
For labours and usefulness,
And, DYING,
Was lamented
As the greatest loss to the Church
Which he adorned.
In his WORKS, and the
Living monuments of his ministry,
He, being dead, yet speaketh.

OBITUARY.

Death of William Gray.

DEAR SIR,

PLEASE to accept a short account of what I remember of the death of a child at Buckingham, who died July 14th, 1795; of a truth "out of the mouths of babes and sucklings the Lord has perfected praise." This I have lately seen fulfilled in Wm. Gray, and I commit it to paper as one of the gracious tokens of divine favour in early life, which should be an encouragement to those who have children, to pay the tenderest attention to their morals, and endeavour to impress such serious truths upon their minds as are able to make them, as they did Timothy, from a child, wise unto salvation. Then might parents have joy in their life, and consolation in their death. Little Gray was a very sensible child, and only 11 years old when he died. He never enjoyed a good state of health; was a lover of his book, especially the Bible, and, had he lived, was to have had a new one for learning the 5th chapter of St. John

St. John, but he said he had rather die and go to heaven, for then he should want no Bible. My first interview with him was on the Lord's day. Hearing that he could not live the day, I went, and found him in a most happy state of mind, perfectly sensible. I asked him, "If our dear Saviour was good to him in his affliction?" He said, "Yes; he prayed to his dear Jesus to give him patience and then he would wait his time." I was agreeably surprised to hear such language from a child; I asked him, whether any friend had told him of Jesus Christ? He replied, "No, it came into my mind." I asked him, if he knew how a poor sinner was accepted of God? He said, "Yes." "*How, my dear?*" He replied, "That Jesus died upon the cross for sinners." I asked him, If he knew that he was a poor sinner? He replied, "Yes, but not so bad as some;" but added, "We all have sinned." A mother in Israel asked him, If he loved sin? With tears he replied, "No." I asked him, if he did not love that dear Jesus who had redeemed him from misery? He replied, "Yes; and I long to be with him." "What, should you not chuse to get well again?" He replied, "No, I do not want to live in this poor, perishing, undone world." I asked him, if ever he found the enemy of souls tempting him? He said, "Yes; but I pray to my dear Jesus to overcome him for me." "Then I hope you find him precious to you." He said, "Yes." When I mentioned some promises to him, his eye brightened, and there came a fresh hue upon his dying cheek, while he expressed his hope that his dear Jesus would forgive him, and receive him. Mentioning to him the invitation recorded in Matthew, "Come unto me all ye that are weary and heavy laden, and I will give you rest," he repeated that promise after me, "I will give you rest," adding, O how sweet and precious these words are to me!" His mother informed me that the evening before I came to see him, he desired his brothers and sisters to come to see him, and exhorted them to be good, and said, "Remember me when I am dead and gone to my dear Jesus." I was going to leave him, but he called me, and hoped I would pray with him before I went. I went to see him several times after, but he was so weak that it hurt him to speak. I encouraged him to bear the moment of suffering, and wait the Lord's time; he could only say, "Yes." Thus he fell asleep in the bosom of his dear Jesus, who has said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

FINIS.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons, preached in London, at the Formation of the MISSIONARY SOCIETY, *September 22, 23, and 24, 1795. To which are prefixed, Memorials respecting the Establishment and first Attempts of that Society. By Order of the Directors. Published for the Benefit of the Society.* 8vo. *Pages* 184. *Price* 2*s.* 6*d.* Chapman. *(Concluded from No. XXXI.)*

THE fourth of these sermons is entitled, *The Fulness of Times*, and was preached at the Tabernacle, on the evening of September 23, by the Rev. John Hey, of Bristol, from Eph. i. 10.

The preacher introduces his subject by remarking, that real religion uniformly produces superior magnanimity; inspiring the most

liberal and enlarged desire to promote the happiness of men, and the honour of God. This remark he enforces and illustrates from the character and conduct of the great Apostle of the Gentiles, which he displays in very glowing colours. After a brief analysis of the epistle from which the text is selected, he thus simply proposes the arrangement of his materials: Meditation on the important period specified in the text; and, on that glorious and important work which will be accomplished during the same.

1. The *period;* denominated "The dispensation of the fulness of times." Scripture, he observes, speaks of various times; times appointed; times predicted; "times and seasons which the FATHER hath put in his own power," including every instant of terrestrial existence, from the creation to the end of the world. He adverts particularly to times of *ignorance*, and, their opposite, *luminous times;* times of *error and defection*, producing a time of *awful superstition*, a time of *tremendous persecution*, providentially checked by the time of the *glorious Reformation;* and all issuing, at length, in a dispensation of *incomparable glory*, emphatically styled, *the fulness of times*, during which, "the refulgence of sacred truth shall burst forth with overwhelming glories, and shall continue to shine, till the gloom of superstition, of error, and of sin, is for ever banished from the face of the earth."

2. The *work* to be accomplished; namely, "to incorporate in one body, or unite in one complete system, all things in heaven and on earth." This implies, according to our preacher, a preceding disunion and disagreement, and prevailing in elementary nature, in the animal tribes, and chiefly among men. At the period pointed out in the text, this is to subside; "and all things in creation, together with every event of divine Providence, and effect of sovereign grace, will be so connected, as to compose one grand system of universal œconomy, in which all the perfections of DEITY will shine forth with ineffable splendour and glory:" Then "the inhabitants of different climes, customs, colours, habits, and pursuits, shall be united in one large society, under the genial influence of Gospel-grace;—human and angelic intelligences shall be associated in harmony and love;"—and, perhaps, "the happy effect of this general union will be, the universal agreement of the instinctive and irrational tribes," conformably to the letter of the prophecy, Isa. xi. 6—9. All this to be effected by the glorious Gospel of God our Saviour; all are to be *gathered together in Christ*, even in HIM, that is, "in his name, through his mediation, and by his power."

Several reasons are then suggested, why this work should be accomplished by the instrumentality of the Gospel: Such as, 1. Its superiority to all other systems, apparent from *the excellency of its doctrines,—the glory of its promises,*—and the *purity of its precepts.* 2. The success which has heretofore attended the preaching of the Gospel, in prevailing over the "ignorance of savage barbarians,

rians, the deep-rooted prejudices of Jewish unbelief and Grecian pride." 3. The Scripture-promises made to the Son, respecting the extension of his empire, some of which have already had their accomplishment, and the rest are hastening to it. From all these considerations, Mr. Hey takes, and gives, encouragement, respecting the momentous undertaking in question, but an encouragement necessarily connected with a vigorous, diligent, and persevering use of means: And he concludes, with a warm and animated address, recommendatory of activity, union, courage, and confidence in God.

The next sermon, in the collection, is that of the Rev. Rowland Hill, A. M. preached at Surry Chapel, on the morning of September 24. The title is, *Glorious Displays of Gospel-grace*, from Mat. xxiv. 14.

In an advertisement prefixed, Mr. Hill modestly, and, we have every reason to believe, most truly, accounts for the embarrassment to which he found himself reduced, when his sermon was demanded for publication. He has, however, no cause to be ashamed of seeing himself in print. His discourse is the effusion of a pious mind, and of a warm and affectionate heart; and though method is less apparent and formal in it than in some others, it is by no means defective in point of arrangement, such as the author is accustomed to employ.

His general plan is to point out, on the page of inspiration, "the out-pourings of the Spirit in different ages, under the divine manifestation of mercy to mankind," in the view of enlarging the hearts of his numerous audience, and quickening their hopes at the present crisis. The first, in respect of priority as to time, and, indeed, as being the source from which all the rest issued, is the gracious promise of *the seed of the woman*, made to our offending first parents, immediately on the fall, but "limited to a narrow channel throughout the antediluvian world, the knowledge and fear of God being preserved in the family of Noah alone." He pursues this stream of promise in the person of Abraham, and in the covenant made with him and his posterity;—in the displays of divine power and mercy accompanying the deliverance out of Egypt;—in the revivals that succeeded, through the zeal and intrepidity of Caleb and Joshua;—under the judges;—under the regency of Samuel;—in the increasing glories which rested on the church of God, during the reign of David, and the still greater glory of the first years of Solomon;—in the revivals which commenced under Asa, and were kept alive under his son Jehoshaphat;—in the glorious days of good king Hezekiah, and of the young Josiah;—under the government of Ezra, of Nehemiah, succeeded by a night so gloomy and so long, during which the spirit of prophecy was totally withdrawn. The dawn at length appears. John Baptist preaches the doctrine of repentance, and announces the coming Saviour. Christ himself appears. But both preach unsuccessfully: *The Spirit was not yet given, because Jesus was not yet glorified.* But when that event takes place, a glory unknown be-

fore appears. Till then, "neither the thunders of John, preaching in the wilderness, nor yet the words of grace that dropt from the lips of Jesus Christ himself, could effectually impress the hearts of almost any; but now the preaching of a poor set of illiterate fishermen melts the adamantine hearts of the murderers of Christ, and brings them by thousands to submit to his righteous and merciful sceptre."

This is followed by a concise detail of the early, rapid progress of Christianity; and these successive and remarkable revivals are considered as a good ground of hope, that the work in which the Society are engaged, is indeed the work of God. Mr. Hill frequently indulges himself, and amuses his hearer with digression, containing anecdote, character, pleasantry; which accounts very well for the popularity of his spoken discourses, but the effect is weakened when the eye, not the ear, is the channel of communication to the mind. Of this he himself is aware, and toward the close of his discourse becomes altogether seriousness and solemnity, in displaying the qualifications requisite to a missionary.

The Rev. David Bogue, of Gosport, concludes this series, in a well-digested, cool, argumentative discussion of the propriety of attempting a mission to the heathen. It was delivered before a very crowded audience, at Tottenham-court Chapel, on the evening of September 14th, from Hag. i. 2. After briefly answering the general objection, arising from the number and greatness of the difficulties which oppose such an attempt, Mr. Bogue proceeds candidly to state, and distinctly to refute, the particular objections, to the number of ten, which have occurred to his own mind, or have been suggested to him by others. They are the following, which we give in his own words, referring our readers to the sermon itself for the particular refutation:

I. "The work itself is so very arduous, that success cannot be hoped for.

II. "The time for the conversion of the Heathen is not yet come, because the millennium is still at the distance of some hundred years."

III. "What is there in the state of the Christian Church, at present, that flatters with peculiar hopes of success for a mission to the heathen? Many ages have elapsed, and little has been done: What makes the time now so favourable? are we better than our fathers?

IV. "The governments of the world will oppose the exertions" of a Missionary Society, and defeat their designs.

V. "The present state of the Heathen world is so unfavourable, with respect to religion, that little hope of success can be entertained.

VI. "How, and where, shall we find proper persons to undertake the arduous task of missionaries to the Heathen?

VII. "Whence will the Society and the missionaries be able to find support?

VIII.

VIII. "There is no door opened in Providence, for the entrance of the Gospel: We should wait till such an event takes place, and then diligently improve it.

IX. "What right have we to interfere with the religion of other nations?

X. "We have heathens enough at home; let us first convert them, before we go abroad."

It will hardly be alleged, that Mr. Bogue has stated the objections too slightly; and candour obliges us to acknowledge, that if he has not entirely swept them away, he has, at least, greatly diminished their force. He displays at once acuteness of intellect, uncommon powers of eloquence, and, occasionally, a talent for irony and sarcasm, in removing the difficulties which oppose him. His peroration is solemn, animated, and impressive. After a few suggestions of a practical nature, he gives the reins to a bold imagination, and indulges himself and his hearers with a vivid delineation of the delightful prospect which success discloses; and he concludes with honest exultation in the promising appearance of things at the moment. "When we left our homes," says Mr. Bogue, "we expected to see a day of small things, which it was our design not to despise, but to cherish with fond solicitude. But God has beyond measure exceeded our expectations: He has made a little one a thousand, and has inspired us with the most exalted hopes. Now we do not think ourselves in danger of being mistaken, when we say that we shall account it through eternity a distinguished favour, and the highest honour conferred on us, during our pilgrimage on earth that we appeared here and gave in our names among the *Founders of the Missionary Society*; and the time will be ever remembered by us, and may it be celebrated by future ages, as the ÆRA OF CHRISTIAN BENEVOLENCE!"

This interesting publication is closed with *A Memoir on the most eligible Part to begin a Mission, &c.* delivered, after Mr. Hill's sermon, at Surry Chapel, by the Rev. Mr. Haweis. Our limits permit us only to say, that after a discussion replete with geographical and political knowledge, as well as with that of natural, commercial, and civil history, and of the human heart, Mr. Haweis is disposed to direct the first missionary attempt toward the lately-discovered islands of the South Sea. We earnestly recommend the whole of this very able performance to the serious attention of our readers of every description.

The avidity with which this little volume was demanded by the public, was, no doubt, the cause of its being hurried through the press, with too little regard to correctness. But as a new impression must soon become necessary, we are confident greater attention will be paid to it, and to future impressions. It would be invidious to present a table of *errata*; but one of these it is necessary to point out. It is the second text quoted in the title, in words at full length. Instead of Isaiah, *forty-second* ch. v. 18, 19.; it ought to have been, Isaiah, *forty-third* ch. v. 18, 19.

Private Thoughts on Religion, and other Subjects connected with it, extracted from the Diary of the Rev. Thomas Adam, late Rector of Wintringham. To which is prefixed a short Sketch of his Life and Character. Second Edition. York: printed by G. Peacock, *and sold by* C. Dilly, *and* T. Mathews, London; *by all the Booksellers in* York; *and by* T. Brown, Hull, 1795.

THE author of this work was certainly a scribe well instructed---a man evidently taught of God. He died to the law, and was married to Christ, with whom he lived in sweet fellowship and communion to a good old age; and then, in him, quietly fell asleep. His faithful discourses from the pulpit, his judicious publications from the press, together with his upright and holy conversation in the world, rendered him as much beloved as he was generally known to the church of God. Perhaps, few men have been better acquainted with the human heart, or have more effectually exposed its wickedness and deceits. How closely he attended to its deceitful workings in himself, and what excellent use he made of the precious remedies which God of his infinite mercy has provided against the same, the work before us abundantly manifests. The Private Thoughts occupy 253 pages of the book; to which is prefixed, an useful advertisement to the reader, by the editor of this edition; and 60 pages which contain a well written sketch of the author's life, by the Rev. James Stillingfleet, M. A. rector of Hotham, in Yorkshire; and an admirable preface, well calculated to obviate, what may be thought, plausible objections. The editors, in order to make these select thoughts of Mr. Adam the more useful, judiciously arranged them under the following heads: Confessions—The Scriptures—God—Human Depravity—Repentance—Jesus Christ—Faith—Good Works—Christian Life—Charity—Resignation—Prayer—Sacrament of the Lord's Supper—Pastoral Office—Heaven—Miscellaneous. In proportion as the reader wishes not to deceive himself in matters of the greatest importance, but in all things live to God, and keep a conscience void of offence, he may promise himself pleasure and profit in the careful perusal of this performance. When it was first printed, together with some other posthumous works of the author, it was foreseen that it would be approved as the most interesting part of them; and, as such, a greater number of the volume, containing the Private Thoughts, was printed, than of the others; yet, the whole impression was soon sold, and a new edition required; which is now given on an excellent type and paper; and for the sake of the welfare of immortal souls, it is most devoutly to be wished, that the sale and perusal may be as extensive, as the work is interesting and valuable.

Tetelestai:

Telelestai: The final Close. A Poem. In six Parts. By David Bradberry. 8vo. 102 Pages. Rivingtons, S. Conder, London; Thomson, Manchester, 1794.

THE dedication of this poem consists of an assemblage of the superb titles usually conferred on mortals of civil rank, which the author applies to *Jehovah, Emanuel.* His application of them is both peculiarly, and, we think, exclusively proper: yet it forms such a contrast with the common use of the terms, as to suggest ideas too ludicrous for the subject.

The several parts of the poem contain—Scenes and reflections introductory to the solemn events of the final close—The second Advent—The Resurrection—The Conflagration—The Judgment—The final Close.

The author observes, with much propriety, "That the subject is transcendently great and important. That it has employed the poetical geniuses of some writers of distinguished abilities. Yet, perhaps, neither is the subject exhausted, nor the attention of mankind engaged in the contemplation of it, in proportion to its universal importance." He adds, "whether the peculiar measure to which he has confined his verse, will appear to have any advantage, the reader must judge; but the writer well knows the superior labour which attends the formation of rhime, in short, yet various, and regular lines."

The striking singularity of this poem, both in its form and execution, induces us to depart from our usual method; and, instead of attempting to characterize it, to afford our readers an opportunity of forming their own judgment, by furnishing them with the last two stanzas, which we think a fair specimen of the work.

JEHOVAH reigns omnipotent alone:
His splendid courtiers, bending round
his throne,
Transcendent glory forms his seat!
And crowns lie sparkling at his
feet!
Sweet sounds, like incense rise,
To th' ethereal skies:
Where saints combine—
Their rays, and shine
As stars of light!
They once were held in the Redeemer's hand;
To guide benighted men, to understand
The way of life; and will of God;
That will they did; that way they
trod;
And now, diffusely shed,
Round the Redeemer's head,
In circling streams,
Their beauteous beams,
And splendor bright!
From tribulation come, to thrones of
light!
With glory crown'd! I'm dazzled with
the sight!
The splendor of the scene destroys
My visual powers! Excessive joys,
Absorb me in amaze!
While their new songs of praise
Wilder me quite,
In vast delight,
Unfelt before!
To speak their glories; or their bliss
display;
Would spin my thread of life and
powers away:
Thro' time, the wonders were untold;
Eternity will still unfold—
New wonders to the sight;
Creating new delight:
Here, would I rest;
Among the blest;
For evermore.

The paper and the printing (by Nicholson, of Manchester) are elegant.

The

The Folly and Evil Tendency of Superstition Exposed: A Sermon. By Samuel Lowell. 8vo. 43 *Pages.* *Price* 6*d.* Flower and Jennings, Cambridge; Conder, Knott, Chapman, Thomas, London; &c. 1795.

THIS sermon is said in the title page to have been suggested by the late consecration of colours in various parts of this kingdom; but that circumstance forms no branch of the discussion. The text is Acts xvii. 22. Without investigating the meaning of the term translated *superstitious*, Mr. L. defines "Religious superstition" to be "a weak scrupulosity, proceeding from timid, fearful apprehensions of the severity of the Almighty." We think this definition far from being sufficiently comprehensive. Any practice, supposed to be essential to religious conduct, and not founded on a divine command, seems to be properly superstitious. We cannot help differing also from the author upon the freedom of *Dissenters* from this fault. Will the several classes of seceders from the established worship exculpate each other on this head? Or can Mr. L., who so fully proves that there is a disposition in *man* which leads him to the indulgence of this folly, consistently believe, "that there is not any thing in the genuine principles" of any body of fallible men, "calculated to foster superstition?" The source of differences in opinion among sincere Christians, is the weakness of human judgment; and a forgetfulness of this obvious fact seems to us to be the sole occasion of discord among religious parties.

The author's talents are well known; and his reputation will not suffer by this performance, although he observes, that, at the time of delivering the discourse, the publication of it was remote from his thoughts.

Scriptural Subjection to Civil Government, in an Address to real Christians. By Thomas Sheraton. *A second Impression, with some Additions and Corrections.* 8vo. 62 *Pages.* *Price* 1*s.* Mathews, &c. London; Stevenson, Norwich, Jones, Liverpool; &c. 1795.

OF this Address, published in conjunction with some cursory thoughts on the Nature of Christ's kingdom, we gave a brief account in the number for last March. It now appears to greater advantage as a separate publication; and it has received considerable alterations, which, on the whole, appear to us judicious. To support or to controvert Mr. S.'s argument would be equally foreign to the purpose of our Magazine. Among other corrections, we are surprized the author has not rectified his *numerals*, which he still writes, *firstly, second, thirdly, fourth;* using adverbs and adjectives alternately.

POETRY.

POETRY.

HYMN ON THE NEW YEAR.

This year thou shalt die! JER. xxviii. 16.

(SUNG AFTER A SERMON FROM THE ABOVE TEXT ON NEW YEAR'S DAY.)

DEATH! what a solemn word to all!
What mortal things are men!
We just arise—and soon we fall,
To mix with earth again.

'Twas Sin that brought in all our woe,
And gave to Death his pow'r;
Hence all our painful sorrows flow,
Till life's departing hour.

'Tis Heav'n that fixes each event
Of varying life, and death;
By him revolving years are lent,
Or he arrests our breath.

Thankful, we own thy goodness past,
Thou sov'reign Lord of all:
How long thy patience yet may last,
We mortals can't foretel.

The year that now begins to-day,
Our life, perhaps, may close;
Some here may soon be breathless clay,
And sleep in death's repose.

Oh! fit us for thy sov'reign will;
Thy mercy, Lord, impart:
Help us thy pleasure to fulfil,
And yield thee all our heart.

If longer life thou'rt pleas'd to give,
And more *new years* we see;
Oh! may we have *new hearts*, to live
Devoted, Lord, to thee.

Or, if a shorter space shall end
Our mortal race below;
Jesus, be thou in death our friend,
And heav'nly life bestow.

IOTA.

WINTER.

STERN Winter comes in fierce career: Behold! [chains,
The earth, fast bound in adamantine
Presents a rueful spectacle; the trees
Are of their beauteous foliage stript, that late
Cloth'd their extended limbs in rich array.
The boughs, which lately bent with fruit luxurious, [scape,
And that grac'd the wide-expanded land-
Seem quite devoid of life. The pools are crusted o'er [herds.
With ice, and mock the thirsty flocks and
The cottager awakes; when, strange to tell! [shed.
A mount of snow surrounds his humble
He rose to buy his little ones some food;
But stay he must, till some kind friendly hand [air,
Relieves him from his fears. Anon the
In wild commotion, roars with hollow sounds [stately elm,
Tremendous, through the trees; the
That yesterday stood regent of the field,
Just like a corpse, lies prostrate on the ground.
Nature now mourns the absence of the sun, [climes:
Whose genial beams are gone to southern
How true a portrait, O my soul, of thee!
When Christ, thy heav'nly Sun, with beams divine, [faith
Shines on the garden of his grace; thy
And hope feel more than vegetative pow'r.
But when he hides his face, thy winter then
Sets in; the graces languish and decay,
As flow'rs in winter hang their drooping heads. [heart,
Come, blessed Jesus! dwell within my
Nor let thy presence evermore depart,
Till thou shalt call my spirit hence away,
To the bright regions of eternal day;
No winter there, no sorrow, care, nor pains,
But one eternal spring forever reigns.

J. H. S.

TO A FRIEND IN AFFLICTION.

BEHOLD! my friend, that drooping flow'r,
Surcharg'd with dew and rain!
Just so thy heart, by sorrow's pow'r,
Is sunk with grief and pain.

You

You once, like that fair blushing rose,
Was happy, blithe, and gay;
But now, have lost that sweet repose,
And storms o'ercloud your day.

Yet, though the rose now drops with dew,
And bends with heavy rain;
Time may its former charms renew,
The sun may shine again.

So lovely Hope, all cheering, says,
"Time may your joys restore;"
Peace, like the sun, may gild your days,
And every cloud pass o'er:

The healing beams of righteousness
Your pungent woe remove;
Turn all your mournful notes to praise,
Sav'd by redeeming love.

MYRA.

THE RETROSPECT.

[SUPPOSED TO BE WRITTEN BY SUSANNAH HARRISON.]

And thou shalt remember all the way the Lord thy God hath led thee, to humble thee, and to prove thee, to know what was in thy heart.

DEUT. viii. 2.

NOW let me call the way to mind,
Which God hath led me through;
The way that Wisdom had design'd,
Before myself I knew.

And has it been a pleasing way?
A way of ease and health?
Have I in grandeur pass'd my days,
And fed on praise and wealth?

No—no such earthly toys for me;
The way that I am led,
Doth better with my soul agree,
Than if with pleasure fed.

I've pass'd through seas of grief and pain,
Through poverty and shame;
And learnt, in that and sickness too,
To bless th' eternal name.

I have, by this, been led to see
The evil of my ways;
To mourn, in deep humility,
The sins of all my days.

The evils of my heart appear'd,
While I these trials bore;
I've learn'd to hope, I've learn'd to fear,
And hate those evils more.

To Jesus has my troubles led,
And taught my soul to feed
On blessings purchas'd by his blood,
O happy griefs indeed!

While thus I'm prov'd from year to year,
I learn to live above;
And long to leave this body here,
And join the heav'n of love.

BRITISH BENEVOLENCE TO THE HEATHEN.

Cast thy bread upon the waters; for thou shalt find it after many days. ECCLES. xi. 1.

WHERE faith in Jesus' glorious name
Transforms the soul to love,
The spark from heav'n becomes a flame,
That owns its source above.

—Hark! how yon tortur'd *Indian* moans,
And asks, in vain, for peace!
Hear—human victims dying groans
Swell from the *Southern Seas!*

"*Come over,—help,*"—what millions cry,
By language form'd of sighs!
Bear back, ye swiftest winds that fly,
What British love replies:

"The Bread of Life, by us possest,
"To distant seas we send;
"The 'floating heav'n' shall make you blest,
"And Jesus be your friend."

"With willing hands extended wide,
"Our gen'rous gifts we bear;
"We cast our bread upon the tide,
"As Heav'n's peculiar care."

The off'rings faith and love present,
Can never, sure, be lost;
What thus is giv'n, to God is lent,
And he repays the cost.

For many days let patience wait,
And prayer expand the sail;
Heathens shall find the blessing great,
And *ours* shall never fail.

IOTA.



REV. ROBERT SIMPSON,

Tutor of the Academy,

Hoxton.

Published by J. Chapman, 21, Fleet Street.

THE

Evangelical Magazine,

FOR FEBRUARY, 1796.

BIOGRAPHY.

THE REV. WILLIAM SALTREN,

Late Pastor of the Independent Church at Launceston, in the County of Cornwall.

THE Rev. William Saltren was born at Launceston, in the county of Cornwall, on the 13th of January 1755. His grandfather was John Saltren, of Treludick, Esq. many years in the commission of the peace for the said county. His father, Mr. Thomas Saltren, was the youngest son of the above gentleman. He married a Miss Askham, a lady of respectable family; but dying early in life, this Mr. Saltren, his brother, and sister, were left from their infancy to the care of their mother. She carefully instructed them in the duties of morality, and would not suffer them to use such vain and improper words as too often mark the characters of persons who are brought up, as they were, in the established forms of religion. Mr. W. Saltren was kept at school till he was about the age of fifteen. His mother, who designed him for a trade, placed him as an apprentice at Tavistock, in Devonshire, to learn the woollen business. During his apprenticeship, his sobriety and diligence in his master's business were very conspicuous. He was in a respectable family of dissenters, where he had an opportunity of perusing the works of some divines of the last century, which, there is reason to believe, were of some use to him. His brother also lived in Tavistock, and had at times very serious convictions of sin, and of the necessity of religion, which occasioned their separating themselves from other companions, and of their being very much with one another.

Some time in the year 1773, it pleased God very deeply to impress the mind of a Mr. E., a young gentleman who resided in the same town, and who is now a clergyman of the Established Church. He immediately sought an acquaintance with the two Mr. Saltrens, from observing the great sobriety which marked their conduct. Mr. E. was so alarmed about the state of his soul, that his conversation was the means of increasing their convictions. At this time neither of them knew of any way of acceptance with God, but by fulfilling the moral law; the threatenings of which would often fill their minds with the utmost anguish. In this state of distress they continued for some time. Mr. W. S. was so extremely affected with the deep sense he had of sin, his inability to fulfil the law, and of his lost condition, that he thought every one happy compared with himself. At last he providentially met with Mr. Hervey's Theron and Aspasio, which was the means of bringing him acquainted with the way of salvation by the Lord Jesus Christ. Meeting with his brother immediately after, he exclaimed, with the strongest emotions of wonder and delight, Brother! I have found it! I have found it! Mr. Hervey says, "The Son of God, infinitely compassionate, has vouchsafed to become our Mediator. That nothing might be wanting to make his mediation successful, he placed himself in our stead. The punishment which we deserved, he has endured; the obedience which we owed, he fulfilled. Both which being imputed to us, and accepted for us, are the foundation of our pardon, are the procuring cause of our justification." He likewise says, that "this righteousness of the Mediator is to be received by faith, all of which he proves by the word of God." Both brothers now exceedingly rejoiced together, having found the pearl of great price. Mr. W. S. said to his brother, "I will "go and find poor E., that I may tell him the way to be saved;" but Mr. E. had discovered it by some other means.

In November 1774, his brother left Tavistock. From this time Mr. W. S. and his friend Mr. E. continued to seek the Lord together. About this period he began to think, that if the Lord Jesus Christ had done every thing for the justification of a sinner, he had no occasion to be so very strict in his deportment. He, therefore, soon after this, attended a dancing assembly. But gaining a further acquaintance with the power of Christianity, he began to be exceedingly distressed that he had so far conformed to the world. He was now convinced that if he rightly *gloried in the cross of Christ, the world thereby would be crucified to him, and he unto the world.*

In

In the beginning of the year 1775, this Mr. S. and his friend Mr. E. spent a Lord's Day at Plymouth Dock, and heard the Rev. Mr. Kinsman preach. This visit was of great use to them both. On their return they were lamenting the numbers that were in Tavistock who knew nothing of the power of the Gospel. This made them determine to hire a room, and give out that they were ready to converse upon religion with as many as would assemble. As soon as it was known, the room was filled with people, and Mr. E. gave them a word of exhortation. After this, he continued to preach to them twice in the week till the latter end of the same year, when he left Tavistock. The consequence of this was, that several were wrought upon, and became truly serious characters. When Mr. E. left Tavistock, Mr. S., after much persuasion, was prevailed on to succeed Mr. E., and preach to the congregation, which he continued to do till the latter end of the year 1781.

About this time a circumstance in Providence made Mr. S. determine to return to Launceston, his native place, and settle there. He had not preached in vain at Tavistock; but at different times had met with a good deal of disturbance in the place of worship, and his success not answering his expectations, he was tempted to believe he was not called of God to preach, and resolved henceforth to be silent. After his return to Launceston, he sat under his brother's ministry, who had been the instrument of raising a congregation, and had been labouring among them with considerable success for several years. About Lady-day 1782, a variety of circumstances occurred to make it appear as the path of duty for his brother to leave Launceston, which he did soon after. The congregation now began to find they were without any one to minister to them the word of life. They immediately applied to Mr. S., the subject of this memoir, that he would succeed his brother, and preach to them. He could not be prevailed on for many days. The serious people were therefore incessant in their supplications, that the Lord would incline his heart. At last he found he could not resist their solicitations any longer, and began to preach to them with great liberty and power. His labours were soon followed with the conversion of several, whom, we trust, *will be his crown of rejoicing in the presence of our Lord Jesus Christ at his coming.*

It may not be improper to mention the following circumstance in this place. The same day that Mr. S. returned to Launceston with the resolution of not engaging again in the work

work of the ministry, he was reading in his bible, and was led, in a way which he could not account for, to that particular passage, Ezek. xxiv. 27. "In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb; and thou shalt be a sign unto them, and they shall know that I am the Lord." These words made so strong an impression on his mind, that he could not keep them out of his recollection, day nor night, till he preached again, although he endeavoured by every means to forget them.

In the year 1787, the meeting-house at Launceston was purchased, which, together with the expence of putting it into its present decent form, amounted to several hundred pounds. Mr. S. subscribed fifty pounds towards it himself; then his congregation subscribed; after which a few other congregations sent their assistance; but there was a considerable debt still remaining. He therefore applied the salary, which they now began to raise, to diminish it. What remained due at his death, he gave to the congregation, that they might be the better able to support a minister after his decease. In September 1788, the meeting-house was opened in a very solemn manner. Several ministers preached on the occasion. The Sabbath after it was opened, Mr. S. preached on Psa. cxxvi. 3. "The Lord hath done great things for us, whereof we are glad." In this discourse he gave a history of the work of God at Launceston, and expressed the particular pleasure he received in seeing them provided with such a commodious place in which to worship God.

Mr. S. had been frequently requested to take upon him the pastoral care of his congregation, but in 1789 he received a very pressing invitation for this purpose. After much deliberation and prayer, he agreed to comply with their request, and in June 1790, he was solemnly set apart to the sacred office, in the presence of many of his brethren and fathers in the ministry. The Rev. Mr. Lavington, of Biddeford, delivered an excellent charge to him on the occasion, which was exemplified in his future conduct.

Mr. S. possessed a great share of understanding. He read much; was blessed with a retentive memory, and had made great observations on men and things. From the time he first became serious, he studied the word of God with the greatest avidity, and it was remarked of him, by a person of different sentiments in religion, that he was like Apollos, mighty in the Scriptures. As a minister he well considered the subjects on which he preached: He was very laborious, and aimed at doing good.

It

It must not be omitted that Mr. S. was well known to be a man of unfeigned humility. He knew much of himself, which kept him very lowly in his own eyes. He possessed the most exalted ideas of the Lord Jesus Christ. It was his happiness to be assured, that his Saviour *was the only wise God, and that he had been manifest in the flesh to take away sin.* It was evident that he followed the great Redeemer with his whole heart, which made him very spiritual in his conversation, and exemplarily holy in his life. Love to Christ appeared to be the leading motive of his actions. This made him ready to every good work. He was likewise an affectionate pastor: Many of his congregation have acknowledged since his death, that he was like a father to them. They could consult him on all occasions, and ever found in him a judicious adviser and ready friend. That Mr. S. was a disinterested minister of Christ, will appear by the following circumstance: Although he preached the Gospel almost twenty years, devoting the whole of the last thirteen years of his life to the work, he never accepted of any pecuniary aid for his labours. It could not be expected that such a genuine disciple of Christ should pass through the world without opposition. He met with it from different quarters, but it only made the character of the Christian shine more visibly in him: He had learned to return good for evil.

The Great Head of the Church had not designed that he should remain long on the earth, and therefore had been some years preparing him for heaven. In the former part of his Christian life he suffered very distressing doubts respecting the state of his soul, but in the latter part of it he enjoyed much liberty and comfort. On Saturday, the 4th of April 1795, he was taken ill of a nervous fever. It did not, however, prevent him from preaching three times on the following day. On the Monday he grew worse, and continued so to do till his disorder increased to an alarming degree. About the Tuesday se'nnight after he was taken, the fever began to abate; but notwithstanding this, he grew weaker, and visibly sunk under the disorder. After the fever left him, he was truly happy in his mind, and spoke with great pleasure of his approaching dissolution. His friends, who sat up with him, were witnesses of his heavenly frame of mind. Christ was his constant theme, and to exalt him, he manifested the greatest ardor.

On the Wednesday before he died, when his brother and sister were with him, his soul was engaged in the greatest devotion, and his desires went out so much after God, that they

were apprehensive he must immediately sink under the exertion of his mind. He conversed with his sister in a most affectionate manner, exhorting her to trust in the Lord, and declaring to her his own experience of the Divine faithfulness. His brother said to him, "I suppose you don't repent that you have walked in the ways of God, and have been a despised follower of Jesus above twenty years past?" "No!" said he: "If I am sorry, it is that I have not served him with greater zeal." He then began to speak of his approaching dissolution, and, lifting up his eyes and heart to the Lord, he repeated the following lines in a rapture of devotion:

"Hide me, O my Saviour! hide,
Till the storm of life is past;
Safe unto the haven guide,
O receive my soul at last!"

After which he desired his brother to repeat the hymn; and through the different parts of it, his soul was delighted beyond measure. He then requested his brother to engage in prayer with him, and, through the whole, his soul was agonizing with God, and breathing after him in the most ardent manner.

At another time he repeated that passage of Scripture, "Whoever will, let him come, and take of the water of life freely." He then said, "O precious, precious Christ! I do come, and I do drink of the water of life." Again he said, "O what is an interest in Christ worth now!" Observing to his servant how ill he was, he immediately adopted the following lines of Dr. Watts:

"Then while ye hear my heart strings break,
How sweet my minutes roll!
A mortal paleness on my cheek,
And glory in my soul!"

On Saturday, April 18th, about two o'clock in the morning he said to his brother, "Brother, I am dying, and I die in the Lord! I die in the Lord!" His brother asked him if he was happy in his soul? to which he replied, "Very happy." His brother then spent some time in prayer with him; and although he was reduced almost to the greatest degree of weakness, his soul was much engaged in aspirations to God. The same morning he addressed the physician in the following language: "I, Doctor, thank you for your kind attention to me during my illness, but medicine now can do me no good, I am dying, and shall soon be for ever with my Lord." He continued

continued breathing till eleven o'clock the same morning, when he fell asleep in Jesus. Through his illness, nothing was permitted to interrupt his hope and confidence. It was indeed a most blessed dying bed! It might be compared to the sun's going down in a clear summer's evening.

It has not unfrequently happened, that ministers before their departure have been led to preach on subjects remarkably suited to that event. Whether this was the case with the subject of this memoir, we will leave our readers to judge. The evening before Mr. S. was taken ill, he preached on Luke, xxiii. 28. "Weep not for me, but weep for yourselves and for your children." In this discourse he observed, among other things, with what propriety a faithful minister, when leaving the present world, might adopt the language of the text. On the day after he was seized with the disorder of which he died, which was the Lord's Day, his text was Acts, ii. 24. "It was not possible that he should be holden of it." We presume the following extract of his sermon will be acceptable to our readers:——"Is it not great encouragement to true believers, that though death seized on the only Reedemer of mankind, it could not hold its prey. Had it been able to do this, all faith or hope in him would be vain. 1 Cor. xv. 17. But he was capable of breaking the bands of death, and of rising triumphant over them, and this he did on the behalf of his redeemed. Is there not, then, the most ample encouragement to believe on such a deliverer, whom it was not possible for death itself to retain!

"What security is hereby derived to true believers, that death shall not always retain them within its power. He that was able to take his own life again when he had laid it down, is able to restore his redeemed to life; yea, to such a life as will be in no more danger of a forfeiture by death or otherwise. This was intended and fully established by his own death and resurrection, 1 Cor. xv. 20---22. Here then is security in committing the bodies of believers to the gloomy mansions of the grave, that these shall not always be their abode, but that, ere long, they shall inherit a glorious resurrection, both of body and soul, in the everlasting kingdom. For as Christ the Saviour rose from the dead, so all his followers must.

"Believers, from this view, may even triumph at the thought and approach of death. Death is no real enemy to the believer; it is only so in appearance. It cannot do the Christian any essential hurt, however terrific it may seem; because its sting is taken out by him who exhausted all

its power in himself, when it could hold him no longer. Thus in effect he destroyed death itself, and him that had the power of it. The believer, therefore, in the proper exercise of faith, may, even now, in a *measure*, as he will hereafter in *perfection*, triumph over this formidable adversary, saying, "*O death where is thy sting!*" &c. May it be our felicity thus to triumph at the hour of death, and at the final or complete resurrection of body and soul!

"How careful should we be to ascertain our interest in Christ! To such only all this happiness belongs. He that hath not the Son of God, hath not life, but abideth in death. Death must be a king of terrors indeed to all of this description. How should believers themselves, by contrasting the perishing things of this life with the glories that await them, and the death that must come on all worldly enjoyments, learn to detach their minds more and more from all these, and set their affections on things above! There can be no proper expectation of heavenly joys, where there is no heavenly-mindedness. What need there is for the continual exercise of faith to realize divine truths to our souls; and particularly how necessary must it be in the article of death to behold it a conquered enemy!

"Faith hath an overcoming pow'r,
It triumphs in the dying hour."

"May we possess this genuine principle *now*, and have it in full experience *then!*"

The Friday after his departure, his remains were interred in the family vault in Launceston Church, and immediately after, the Rev. Mr. Lavington, of Biddeford, delivered a very excellent discourse on the occasion at the meeting-house, to a very crowded and weeping audience. The text was, Rev. xiv. 13. *And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord.* In the first inquiry, "Who are these that die in the Lord?" Mr. L. bore the following testimony to the character of Mr. S.: "If I might be allowed to mention names, I should not be at a loss for an answer; I could tell you of one whom you all knew, and hold him up as (I was going to say) a living example. And if I had said it, there would have been no great solecism in it; for though you shall henceforth know him no more after the flesh, yet his memory lives, and will long live in the hearts of many. *Ye are witnesses, and God also, how holily, and justly, and unblameably he behaved himself among you.* Towards the close of life his breathings after God were strong, and his confidence

confidence in Christ unshaken. Some of his last words were, "Brother, I die in the Lord; I am very happy." So that if any that knew him well, were to ask me, Who are those persons that die in the Lord? I should not hesitate a moment to say, Those that lived and died like Mr. Saltren."

DOWNFAL OF ANTICHRIST.

THE following letter, and that which will appear in our next Number, are written with great modesty and ingenuity; and the calculations they contain have certainly the air of probability; but, though we feel as ardent a wish as the author himself for the downfal of Antichrist, and the spread of the Gospel, yet we do not mean, by inserting them, that our readers should understand that our views and his are in *all* respects coincident.

SIR,

WHEN the disciples put the following question to Christ, "Lord, wilt thou at this time restore again the kingdom to Israel?"---he gave them this answer: "It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts, i. 6, 7. We must not presumptuously inquire into any of those things which God has kept secret; but it is our duty to seek after the knowledge of all those things he has been pleased to reveal.

The astonishing events, that are now taking place in the present convulsed state of Europe, are of such a nature and magnitude, and are likely to be followed with such consequences, that they demand the most serious attention. The chief actors in this dreadful controversy among the nations, have, no doubt, certain objects in view. It is possible, however, that something may be done in this awful scene, which neither of the contending parties designed. We find in the Scriptures a number of instances, that when men have intended to accomplish one thing, God, in his providence, has over-ruled their intentions and actions to bring to pass another, and sometimes the very opposite of what they intended. Perhaps something of this kind may be the case, before the present shaking of the nations comes to an end. To pretend to the gift of prophecy is wicked, and to give heed to such pretences is an evidence either of great weakness, or of great blindness of mind. The spirit of prophecy will

will not again be given to any of the sons of men. The system of divine revelation is long ago completed, and an awful threatening is denounced against that man who shall pretend to add any thing to it. Rev. xxii. 18, 19.

There is an intimate connexion between the word and works of God. In the former he makes known the plan of his procedure, by the latter we see how he executes it. Hence they mutually explain and illustrate each other. And, therefore, if we would understand either the one or the other, we must compare them together. This holds good, in a special manner, in relation to the prophecies in Scripture, and particularly with respect to those in which times and events are connected together. Here, after all our care and diligence, we may mistake, by applying events to prophetical times which do not belong to them. This is owing to our not discerning the nature and kind of the events foretold, and which are to happen at such times. Perhaps the following dates, of the times of the rise and fall of Antichrist, may be founded on mistakes of this kind. Yet when we compare the past and the present dispensations of divine Providence with the prophecies, and the prophecies themselves one with another, they seem to have so much probability in them, as not to be unworthy of attention.

The prophets have given several characters of the *time* when Antichrist would appear. First, that the Roman empire, particularly the western part of it, should be divided into ten kingdoms, or separate governments. The little horn, Dan. vii. 8. 24. was to rise after the other ten. We are, therefore, not to look for his appearance before the year 407. The ten kings did not all arise till about that time.

The subversion of the imperial government of Rome is another character of the time when Antichrist, or the *man of sin*, would appear. "For the mystery of iniquity doth already work: Only he who now letteth, will let, until he be taken out of the way. And *then* shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thes. ii. 7, 8. The man of sin could not make his appearance while the imperial government stood in his way. This obstacle was taken out of the way in the year 476, when Odoacer, king of the Heruli, deposed Augustulus the last of the Roman emperors in the west. We may, therefore, conclude from this character of the time, that Antichrist will soon appear; "*then* shall that Wicked be revealed," but not instantly.

For

For we must compare with this a third character of the time, given in Rev. xvii. 8---11. "The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: And they that dwell on the earth shall wonder, (whose names are not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: Five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The seven heads of the beast signify both seven mountains, and seven kings, or forms of government. Five of these forms of government were fallen in John's time, *viz.* Kings, and consuls, and dictators, and decemvirs, and military tribunes, with consular authority. One was then existing, *viz.* emperors. This form of government fell, when Odoacer deposed Augustulus, in the year 476. Odoacer caused himself to be proclaimed king of Italy, but would not assume the purple, or any other mark of imperial dignity. Theodoric, the Goth, defeated and put to death Odoacer, and was acknowledged king of Italy. He and his successors retained the same laws, the same form of government, and the same magistrates, which the Romans had while under the emperors. The Gothic kings chose Ravenna for the seat of their government. They held the dominion of Italy from the year 476 to the year 553, that is 77 years; but they lost the government of Rome in the year 537: So that if we reckon from this year, Rome was under the Gothic government only 61 years.

This seems to be the form of government foretold in the prophecy; it continued only the short space of 61 or 77 years at most. It was a form of government differing only in name from the imperial; and, therefore, if we reckon this a distinct form of government, Antichrist will be *the eighth*; but if we do not so reckon it, he will be *of the seven*.

May not these expressions in the prophecy refer to this time?---"The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit,---the beast that was, and is not, and yet is." The beast had an existence while the imperial government stood; but when it fell, one of his heads was, as it were, wounded to death, Rev. xiii. 3. so that it ceased to exist. The imperial title becoming extinct,

and

and the Gothic kings making Ravenna the seat of their government, it might have been rationally expected that Rome would never have become again the mistress of the nations. But when the Goths lost their dominion, Antichrist ascended out of the bottomless pit, the deadly wound was healed, and the beast exists again: Rome regains her power, and exercises it in a more formidable and terrible manner than ever.

If this be a right application of events to the prophecy, then Antichrist arose about the year 537, or at farthest about the year 553. He continues 42 months, or 1260 prophetical days, that is, 1260 years, Rev. xiii. 5.; consequently we may expect his fall about the year 1707, or 1813.

These dates seem to receive some support from the prophecy of Daniel. In the last chapter of his book three remarkable periods are mentioned. It seems evident that they all begin at one and the same time. The only difference is, the latter always exceeds in length or duration the preceding, and points out a time when God will accomplish some very eminent event in behalf of his church. They seem to be all given in answer to the question, "How long shall it be to the end of these wonders?" Dan. xii. 6. The sufferings of the saints, and the preservation of the church, especially under the long and tyrannical reign of Antichrist, the downfal of this persecuting power, and the ruin of its supporters; the universal prevalence of the truth, after all the subtle and violent opposition made to it, and the commencement of that happy period, when all people, nations, and languages shall serve our Lord Jesus Christ, Dan. vii. 14. are wonderful dispensations of divine Providence.

Dan. xii. 6, 7. "How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Here mention is made of a period consisting of *a time, times, and an half*; that is, a year, two years, and an half, making in all three years and an half; the same with 42 months, or 1260 days. This is the period of Antichrist's reign, during which he will "scatter the power of the holy people." See Dan. vii. 25. Rev. xi. 2, 3. xii. 6, 14. xiii. 5. At the end of this period, all these things foretold concerning him shall be finished.

Dan.

Dan. xii. 11. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This period takes its date from a time of remarkable apostacy, as the words of the prophecy plainly intimate. And no time so fitly answers this character as the time of Antichrist's rise. This is confirmed by Rev. xi. 2. where we find the court which is without the temple, and the holy city is to be trodden under foot by the Gentiles, or Papists, who, though they are Christians in name, are Gentiles in worship and practice; worshiping angels, saints, and images, and persecuting the followers of Christ. These Gentiles take away the daily sacrifice, and set up the abomination that maketh the visible church of Christ desolate for the space of 1260 years: But this is a longer period by 30 years. Perhaps these 30 years may belong to the time of the seventh vial; at the very beginning of which, or rather just at the end of the 1260 years, and at the beginning of these 30 years, Rome will fall; and during the 30 years, they who still cleave to the abominations of Popery will be cut off by terrible judgments, Rev. xvi. 17---21. xix. 11---21, while the Gospel is preached, attended with power; so that the whole system of Popery shall be abolished for ever.

There is a third period mentioned, Dan. xii. 12. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." This period extends itself 45 years beyond the preceding, and 75 beyond the reign of Antichrist. During these 45 years, it may be expected, that the Gospel, being rendered effectual by the power of the Spirit of God, will be preached with increasing success throughout the whole earth, so that Deism, Mahometanism, heathen ignorance, superstition, and idolatry shall be brought to an end. Satan shall be bound, and the Millennium commence; for it is said, Blessed is he that waiteth, and cometh to it.

There remains yet another number to be considered; this is mentioned in Dan. viii. 13, 14. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This period exceeds the longest of the three preceding ones by the space of 965 years. It is most likely, however, that they both end at one time. During the Millennium there is nothing foretold to

happen, till the thousand years are ended: Then, indeed, there is to be a great and general defection; but it seems to be of short continuance. This period, therefore, must take its beginning before the appearance of Antichrist.

The prophecy itself contains a character of the time from whence we are to compute this period. The vision or prophecy is concerning two things that are quite distinct, or rather opposite, the one to the other. The first thing inquired after is, "How long shall be the vision concerning the daily sacrifice?" that is, how long shall it be before the little horn, verse 9, or Antichrist arise and take away the daily sacrifice, by corrupting the purity of divine worship. In the 11th and 12th verses of this prophecy, we are told what this adversary of Christ and his saints would do; "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised, and prospered."

The second thing in the question is, "How long shall be the vision concerning the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The question including these two things in it, the answer is, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed;" that is, as I understand it, then shall that glorious and happy time commence, concerning which, it is said, Blessed is he that waiteth, and cometh to it. Dan. xii. 12.

Thus this long period comprehends all the three periods already noticed, and another of 965 years respecting the daily sacrifice, or the purity of divine worship. During this period the church retains the worship of God according to the rule of the Scripture. "And there was given me a reed like unto a rod: And the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Rev. xi. 1.

To this period succeeds another of 1260 years: All this time Antichrist takes away the daily sacrifice, casts down the place of Christ's sanctuary, casts down the truth to the ground, and practises and prospers; sets up the transgression of desolation, and gives both the sanctuary and host to be trodden under foot. Dan. viii. 11---13. "But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles: And the holy city shall they tread under foot

foot forty and two months," Rev. xi. 2. The two short periods which follow this have been already considered.

The subdivisions of this long period, when arranged in their order of succession, will stand thus,

1.	The period of the daily sacrifice,	965
2.	The period of Antichrist's reign,	1260
3.	A period of 30 years, - -	30
4.	A period of 45 years, - -	45
	Years,	2300

Bishop Newton, the only author I have seen on this subject, conceives these years are to be computed from the vision of the he-goat, or Alexander's invading Asia. Alexander invaded Asia in the year before Christ 334. But what has this invasion to do with the daily sacrifice? nor know we any thing done at that time relating to it? Again, if we compute the 965 years from that time, it will bring us down to the year 631, when Antichrist would be revealed; but this time has nothing so remarkable in it, as to induce us to date his rise from it.

The book of Nehemiah will perhaps furnish a date, from whence we may compute this period. Nehemiah returned from his government in Judea to the court of Persia in the 32d year of Artaxerxes Longimanus, answering to the year before Christ 433. "But in all this time was not I at Jerusalem? for in the two and thirtieth year of Artaxerxes, king of Babylon, came I unto the king, and after certain days obtained I leave of the king: And I came to Jerusalem." Neh. xiii. 6, 7. The Hebrew word rendered days, several times signifies years: Thus, "And it came to pass, at the end of two full years (Heb. two days), that Pharaoh dreamed, and behold, he stood by the river," Gen. xli. 1. "Come to Bethel and transgress; at Gilgal multiply transgressions; and bring your sacrifices every morning, and your tithes after three years," (Heb. after three days.) Amos iv. 4. The word, therefore, might be translated, *after certain years*. This rendering agrees best with what is said in the beginning of the verse, "But in all this time was not I at Jerusalem?" meaning that he was a considerable time absent. Dean Prideaux supposes it was about five years, and gives his reasons for it. (See his Connections, anno 428). If then we admit his supposition, which, for the reasons he gives, has every appearance of being well-founded, this will bring Nehemiah's return to Jerusalem down to the year before Christ 428, when he reformed the abuses committed in the house of God.

(See his own account of this affair, Neh. xiii. 4---14. In the history now referred to, we have indeed a matter pertaining to the daily sacrifice, or to the worship of God. It is the more remarkable, as it is not only a very important, but the last act of reformation relating to it, that is mentioned in the history of the Old Testament. This circumstance in it, perhaps, deserves particular notice; that Tobiah, an Ammonite, a Gentile, and an enemy, Neh. vi. 1. who hated, scorned, Neh. iv. 3. and opposed the people of God, was at this time turned out of one of the principal chambers of the house of God, where, through the base conduct of Eliashib the priest, he had for some time resided. His residence in such a place might be a principal cause why the Levites were neglected, and why the house of God had been forsaken. A man of Nehemiah's piety and zeal would instantly, upon his arrival at Jerusalem, set himself to reform these abuses.

The daily sacrifice being thus restored to its purity, it remained in the Jewish church till the death of Christ. It then ceased to be with them. Henceforward the daily spiritual sacrifice of prayer, thanksgiving, and new obedience, was offered in the Christian church. Here it continued while the church retained the purity of doctrine and worship revealed and appointed in the Scriptures. But when the generality of professed Christians had departed from the faith and worship of the Gospel, the clergy and monks being the chief promoters of the corruptions introduced into the church, then the man of sin, the bishop of Rome, as the head and chief of this apostacy, stood up against Christ, the Prince of princes, Dan. viii. 25, took away the daily sacrifice, cast down the place of his sanctuary, Dan. viii. 11, and set up the abomination that maketh desolate, Dan. xii. 11. Then was the court which is without the temple given unto the Gentiles. Rev. xi. 2.

If then we compute 965 years, the period of the daily sacrifice, from the year before Christ 428, when Tobiah, a Gentile, was cast out from his residence in the outer court of the temple, this will bring us down to the year 537, when the Gentiles would enter into it again at the appearance of Antichrist. This exactly coincides with the first of the dates we had formerly from Rev. xvii. 8---11; for the Goths lost the dominion of Rome in the year 537. According to these dates of the rise of Antichrist, we may expect his fall in the year 1797.

The book of Nehemiah affords another date, which, in the present inquiry, ought not to be omitted. The first seven weeks of

of Daniel's seventy weeks ended in the year before Christ 409. In this year Nehemiah caused the Jews to put away their strange wives. Neh. xiii. 23---30. This was the last act of his reformation. (See Prideaux, anno 409.) This being nineteen years later than the preceding, relating to the daily sacrifice, brings the rise of Antichrist down to the year 556. This is three years later than the end of the Gothic kingdom in Italy. His fall, according to this date, will be in the year 1816.

This long period of 2300 days does not end at the fall of Rome. It comprehends in it the two shorter periods formerly noticed, viz. the thirty years supposed to belong to the seventh vial. During this season, terrible judgments will fall upon the remaining party of the Antichristians, Rev. xvi. 17---21. while the Gospel shall have great success among others. Perhaps, between the ending of the preceding period and the beginning of this, the three following events may take place about the same time: 1. The fall of Antichrist. 2. The conversion of the Jews, Rom. xi. 15. 3. The resurrection of the witnesses, Rev. xi. 11, 12. The two last events shall be accomplished not by human influence; "not by might, nor by power, but by my Spirit, saith the Lord." Zech. iv. 6.

We have reason to expect, from many prophecies in Scripture, that in the fourth and last period of forty-five years, the Gospel will be preached with the most wonderful, rapid, and increasing success throughout the whole earth. At the end of this period the Millennium commences; "And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Then shall be fulfilled all that is foretold concerning the glory of the church of Christ in the latter days. Many prophecies have evidently a particular respect to this time, such as the following: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.---The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious." Isa. lx. 1---3. 13. (See the whole chapter.) "For, from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure

pure offering; for my name shall be great among the heathen, saith the Lord of hosts." Mal. i. 11. These and the like Scriptures will best explain what is intended by the expression, "*Then shall the sanctuary be cleansed.*"

This is, indeed, a vision or prophecy *for many days*, Dan. viii. 26. extending (if this computation of the time be right) from Nehemiah's reformation of the temple-worship, or of the Jewish state, to the happy period when truth and peace shall universally prevail, and connecting in one harmonious and beautiful system, the history, the worship, and the prophecies of the Old Testament with those of the New.

Fearing that I have already trespassed too much on your time and patience, I shall postpone the consideration of the remaining part of this interesting subject to another opportunity; and am,

Dear Sir,

Your sincere friend,

Woolcr, June 24, 1795. GEORGE BELL.

A PROPER BEHAVIOUR IN PLACES OF WORSHIP,

THE TRUE CHARACTERISTIC OF A GENTLEMAN.

ONE would hardly think it possible that any who pretend to the title of gentlemen, could act with levity in a place dedicated to the Supreme Being; the idea of which should inspire, if not with sentiments of awe, at least with a serious temper. But it is evident from the following account, that there are those who frequent the sacred temples of religion, with a disposition unbecoming a ball-room.

For some time past I have attended at a meeting-house not many miles from the metropolis, where the only object appeared to be a serious attention to religious duties. But the presence of two or three families, lately arrived from London, has occasioned so great an alteration, that it has more the appearance of a playhouse, than of a place devoted to the worship of God. I shall not attempt to send you a full account of their proceedings, as I do not wish to give any personal offence; but if this should happen to pass within their notice, I hope it will be the means of terminating a conduct equally unbecoming the gentleman as the Christian.

One of these petite maitres is continually gazing, with a look of wonderful sagacity, through a glass which he holds in the most conceited manner at some modest female; while his

his companions are no less busily employed in observing the preacher, who, if he happens to speak not strictly proper (according to their ideas), it is immediately attended with nods and sneers, and often with a pretty loud cough. There are also some coquets who give their attendance, whose whole employ consists in adjusting their hair, returning with insignificant smiles the fopperies of these *modern* beaux, and going through a regular course of exercise with the fan. To speak the truth, there is scarcely a moment passes from the beginning to the end of the exercise, in which devotion is not interrupted by these *imaginary* ladies and gentlemen.

Any one possessed of the smallest share of common sense, must be convinced that the conduct here complained of, is highly disgraceful to such as make the slightest pretentions to religion; nor is it less inconsistent with the character of a gentleman. Propriety will ever mark the actions of a well-bred man, who, if he were an infidel, would behave with a degree of reverence in a religious assembly. But should any suppose that a spirit of levity in a place of worship, is a proof of polished manners, their ignorance is much to be pitied; since every sensible person, however dissipated, would be ashamed to indulge in it, convinced that *a proper behaviour in places of worship is the true characteristic of a gentleman.*

A MINOR.

BROTHERLY LOVE.

No. I.

"SEE how these Christians love!" was the language which the fraternal regards of the primitive disciples of Jesus extorted from their heathen neighbours. Animated by the purest affection to their LORD, with proportionate attachment they were cemented to each other; and, though then, as in all ages of the church, Christians entertained different opinions on the less important parts of their religion; yet, being united in one common hope, actuated by one spirit, and vigorously pursuing one end, they learned to make mutual allowance for mutual frailty, and absorb every other passion in that of LOVE.

Unhappily an opposite temper has, in later ages, had too much domination over their successors. We have inherited their name; but what have we exhibited of their character?

Divided

Divided and subdivided into parties, we have been so forward to dispute, that we have almost forgot to love; and this badge of our holy religion hath been scarce visible to any beside those whom we had proselited to our own communion. Thus, instead of rejoicing in each other's success, and striving together for the faith of the Gospel; we have been weakening each other's hands, and scarce thought that the cause of Christ could advance, if our cause stood still, or if we were not the instruments of its prosperity. Is Christianity to be thus for ever degraded? Shall the multitude be never more of *one heart?* Shall infidels have for ever to reproach us with the want of that spirit which *their* ancestors formerly admired in *ours?* Is the breach so wide that it can never be healed? Must we wait till the watchman see eye to eye, before we begin to love as brethren? Thanks be to God! ---better scenes are before us, and recent appearances inspire us with better hopes. *Want of public spirit* was the first cause of our declension in brotherly regard: In pursuing our own interest, we lost sight of the common good; and instead of uniting in forwarding the GREAT CAUSE, whose importance Immanuel has delineated with his blood, we have sanctified *our* contentions with his glorious name, and then have bitten and devoured one another for Christ's sake! When friendship for that common cause shall again warm every Christian's heart---when a public spirit shall again be experienced in the church---*then* shall we blush at the recollection of our past defects, and re-enjoy the unity of the Spirit in the bonds of love. And is not that time at hand? Do we not begin to feel an enlargedness of heart? Are not thousands of us melting in compassion over the millions of our species who are now sitting in darkness and the shadow of death? Feel we not a common shame, that these bowels of mercies never moved before? Have we not resolved not to sit all the day idle? The meridian of life is indeed past with some of us; but the few remaining moments we have consecrated to the interest of Jesus Christ, and the interests of immortal souls. *Now* primitive Christianity revives; the spirits of apostles again are found in the churches; lesser differences are forgotten, and Christ is all and in all. Various as our petitions may have been, we have but one supplication now. In this we all unite, "Lord let thy kingdom come." We already look beyond angry controversies to the Messiah's peaceful kingdom. We hail its approach, "Come Lord Jesus, come quickly! Command Ethiopia to stretch forth her arms unto thee, and cause the islands to wait for thy law! Let all the people

people praise thee, O Lord, yea, let ALL the people praise thee." Here we all unite, and, in re-possessing this public ardour, regain our Christian love. Yes, we have attended the "funeral of bigotry," and in one moment thousands of petitions entered heaven, that this enemy of the churches might never know a resurrection. Let our private devotions resume and prolong those pious breathings; and then, whether the foreign attempts which we are making succeed or not, we shall have abundant reason to rejoice in those which revived our Christian charity, and buried bigotry for ever in its grave.

ADELPHOS.

SECRET DEVOTION APPROVED BY CHRIST.

"*When thou wast under the fig-tree, I saw thee,*" John, i. 48.

GRACE is always communicative. The generous Christian, like Job, cannot "eat his morsel alone;" his heart's desire and prayer is, that his neighbour may be saved. Thus, when Jesus called Andrew, Andrew invited Simon: And when Christ found Philip, Philip presently findeth Nathaniel ---that good man, of whom our Lord gave this singular commendation, that he was "An Israelite indeed, in whom was no guile;" a principle evidence of which was, his habit of private devotion---"When thou wast under the fig-tree, I saw thee." It was a garden, in which the first, the destructive sin of man was committed; and too often, ever since, gardens have been abused to the purposes of pride, luxury, and lewdness. But here was a pious Jew, as yet unacquainted with Jesus, but probably "waiting for the consolation of Israel," who, in the most private recess of his garden, and under the shade of a wide-spreading tree, was accustomed to pour out his soul unto God; unobserved, indeed, by human eyes, but full in view of "*Him*, with whom we have to do."

With what surprise must these words have filled the mind of honest Nathaniel? Till now he was prejudiced against the character of Jesus. "Can any good thing come out of Nazareth?" "He came; he saw; he was convinced." These words at once removed his objections; and he owned the omniscient Messiah. He knew that he who had witnessed his private meditations and prayers must be, not the son of Joseph, as Philip had stiled him, but "The Son of God, the King of Israel."

O for Nathaniel's taste; a taste for retirement and prayer! *Public* religion alone, however frequent, however fervent, will not suffice. The soul cannot prosper without secret intercourse with God. "Enter then, my soul, into thy closet, and when thou hast shut thy door," to avoid disturbance and observation, "pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." But take care that thy prayers are the language of the heart; for what is prayer but "the ascent of the heart unto God"—an offering more pleasant to him than the smoaking victims and the fragrant incense of old. Let it be also according to the will of God; and adored be his name for thousands of suitable petitions scattered through the whole of his sacred word, which, being indited by the Holy Spirit, are, we are sure, perfectly conformable to his will! Above all, let the ever-precious name of Immanuel give a sanction to every request. See him, O my soul! see thy great High Priest officiating at the golden altar in the heavenly temple! See thy poor petitions rising from his wounded hands in a cloud of rich perfume!—his never-failing intercession, and thus rendered highly agreeable to God! for "the golden vials full of odours are the prayers of the saints." REV. v. 8.

But how encouraging is this sentence of our Lord's—"When thou wast under the fig-tree, I saw thee!" Is it not intended to mark the *sincerity* of his character, and to recommend his practice to others? So the prayer of Saul, lately converted to God, was mentioned by Christ himself as an evidence of sincerity, when cautious Ananias scrupled to pay him a visit. "Behold he prayeth;" said Jesus: "Fear no more. No longer question his sincerity. He who once breathed out only threatenings and slaughter, now breathes forth only sighs, and groans, and earnest prayers: Hasten, then, instantly to his relief, for he must not pray in vain."

Among our many inducements to prayer, let this be one; let this be chief. Jesus Christ approves of it. It is a compliance with his wise and gracious appointment. If he saith, "Seek my face," shall I not reply, "Thy face, O Lord, will I seek." If he condescend to say, "Let me hear thy voice," shall I not often call upon him.

Jesus Christ approves of prayer, because it exercises all the graces of his Spirit in the heart. The believer prostrates himself before the throne of grace with deep humility and godly sorrow. He entertains the most high and honourable thoughts of the divine perfections. He tastes the superlative sweetness

sweetness of Gospel truths and precious promises. Holy desires are excited in his soul. Love to God and man is felt and expressed: And, above all, precious faith is fully employed. He comes to God only in the new and living way; depends alone on his blood and righteousness; and humbly expects the fulfilment of the divine promises in answer to prayer.

O then let me love prayer! 'tis the barometer of the soul; an aptitude to prayer, or disinclination to it, affords the just estimate of its present frame. And while I thus encourage myself to be instant hereafter in prayer, let me not forget what God hath already wrought: For as Hannah said of her Samuel, "For this child I prayed, and the Lord gave me my petition;" so may I say of this relation, of that comfort, of the other blessing, "For this I prayed, and he, who saw Nathaniel under the fig-tree, heard and answered my request." To him, then, be the most exalted praises of time and eternity.

G. B.

ANSWER TO TWO QUERIES.

QUERY I. "Did not the law of God require of Christ (considered as man) a perfect obedience *on his own account?* If it did, how can that obedience be imputed to sinners for their justification?

QUERY II. "How does it appear to be necessary that Christ should both obey the law in his people's stead, and yet suffer punishment on the account of their transgressions, seeing obedience is all the law requires?"

X. Y. Z.

TO the *first* I should answer, The objection proceeds upon the supposition that a public head, or representative, whose obedience should be imputable to others, must possess it in a degree over and above what is required of him. But was it thus with the first public Head of mankind? Had Adam kept the covenant of his God, his righteousness, it is supposed, would have been imputed to his posterity, in the same sense as the righteousness of Christ is imputed to believers; that is, God, to express his approbation of his conduct, would have rewarded it by confirming him and his posterity in the enjoyment of everlasting life: Yet he would

have wrought no work of supererogation, or have done any more than he was required to do on his own account.

But though, for argument's sake, I have allowed that the human nature of Christ was under obligation to keep the law on his own account; yet I question the propriety of that mode of stating things. In the person of Christ, the divinity and humanity were so intimately united, that, perhaps, we ought not to conceive of the latter as having any such distinct subsistence as to be an agent by itself, or as being obliged to obey, or do any thing of itself, or on its own account: Christ, as man, possessed no being *on his own account*. He was always in union with the Son of God: a public person, whose very existence was for the sake of others. Hence his coming under the law is represented not only as a part of his humiliation, to which he was naturally unobliged, but as a thing *distinct from his assuming human nature*; which one should think it could not be, if it were necessarily included in it. He was *made of a woman, made under the law---made in the likeness of men, he took upon him the form of a servant**---*being found in fashion as a man, he became obedient unto death*. Gal. iv. 4. Phil. ii. 7, 8.

As to the *second* question: Obedience is not all that the law requires of a *guilty* creature; (and in the place of such creatures our Saviour stood) a guilty creature is not only obliged to be obedient for the future, but to make satisfaction for the past. The covenant made with Adam had two branches: *Obey, and live; sin, and die.* Now the obedience of Christ did honour to the preceptive part of the covenant, but not to the penal part of it. Mere obedience to the law would have made no atonement; would have afforded no expression of the divine displeasure against sin; therefore, after a life spent in doing the will of God, he must lay down his life: Nor was it *possible that this cup should pass from him!*

As obedience would have been insufficient without suffering; so it appears that suffering would have been insufficient without obedience†: The latter was *preparatory* to the former. *Such an High-Priest became us, who is holy, harmless, undefiled, and separated from sinners.* Heb. vii. 26. And such a meetness could not have *appeared* but by a life of obedience

* See Doddridge's Translation of Phil. ii. 7.

† I use the terms *obedience* and *suffering*, the one to express Christ's conformity to the precept of the law, the other his sustaining the penalty of it; though, in strict propriety of speech, the obedience of Christ included suffering, and his suffering included obedience. He laid down his life in obedience to the Father.

to

to God. As a Mediator between God and man, it was necessary that he should be, and appear to be, an enemy to sin, ere he could be admitted to plead for sinners. Such was our Redeemer to the last; and this it was that endeared him to the Father. *Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.* Finally, the sufferings of Christ could go only to the removal of the curse; they could afford no title to eternal life; which being promised on condition of obedience, that condition must be fulfilled, in order to insure the blessing. Hence it is by *the righteousness of one* that we partake of *justification of life.* Rom v. 18.

The great ends originally designed by the promise and the threatening, were to express God's love of righteousness, and his abhorrence of unrighteousness; and these ends are answered by the obedience and sufferings of Christ, and that in a higher degree, owing to the dignity of his character, than if man had either kept the law, or suffered the penalty for the breach of it. But if Christ had only obeyed the law, and had not suffered, or had only suffered, and not obeyed; one or other of these ends must, for aught we can conceive, have failed of being accomplished. But his *obedience unto death*, which includes both, gloriously answered every end of moral government; and opened a way by which God could honourably not only pardon the sinner who should believe in Jesus, but bestow upon him eternal life. Pardon being granted with a view to Christ's atonement, would evince the resolution of Jehovah to punish sin; and eternal life being bestowed as a reward to his obedience, would equally evince him the friend of righteousness.

GAIUS.

EXTRACT FROM WALKER'S CHRISTIAN,

(PAGE 174---176)

Illustrating, in an easy and familiar manner, the nature of several affections.

IF the following extract may, with propriety, be admitted into the Evangelical Magazine, the perusal of it may be of use to many who are never likely to be possessed of the work from which it is extracted. S. B.

"FIX your attention, for a moment, upon a large estate, which would supply you with all the necessaries and elegancies of life; whereon you might enjoy yourself at full ease

ease, not wanting the least pleasure to which you might be inclined, be out of the reach of fortune, and above dependance; have it in your power to oblige your friends, and to keep as many of them as you would about you. Observe now: Do you find that you are approving, and do you esteem, with pleasure and satisfaction, such a possession, wishing it were yours? This emotion you feel in you towards it, is the affection of *love*. Approving such an estate, have you a certain confidence that you may obtain it? The brisk emotion you feel, is termed *hope*. Suppose yourself possessed of it, and that you find yourself lifted up with much satisfaction in your new circumstances; this is the affection of *joy*. Imagine yourself so possessed, and happy; and think, if this estate should be taken from you; the displeasure you feel at the thought, is termed *hatred*. But suppose yourself in danger of losing it; the disturbance you experience within you, is *fear*. Suppose it actually taken from you; the agitation you feel, is *sorrow*. Let us place the presence and favour of God in the stead of this estate. Suppose God offering his presence and favour to you: Do you hear the offer with pleasure? This is *love*. Do you find yourself in a way of enjoying this offer? You feel the springs of *hope*. Are you possessed of God's presence and favour? Your affection is *joy*. Think of being deprived of God's presence and favour: You feel *hatred*. Suppose yourself in danger of losing it: It is *fear* that works in your breast. Have you lost it for the present? it is *sorrow* that moves you. Now he who shall find himself affected with love and hatred, hope and fear, joy and sorrow, about an earthly estate, while he finds no such workings about God, is certainly an unrenewed man. While, on the other hand, he who sits comparatively easy about earthly things, and finds the love and hatred, hope and fear, joy and sorrow, of his mind, chiefly exercised concerning God, may have good confidence that his affections are renewed."

REMARKS

ON A PASSAGE IN MR. HAWEIS'S TRANSLATION OF THE NEW TESTAMENT.

Mr. EDITOR,

I HEARD, the other day, a censure of the translation of Κατα την εουσαν εκκλησιαν, (Acts, xiii. 1.) *according to the established church*, as a bigoted and unauthorised assertion, that

that the church of Antioch was the model of the church of England, and just *such* an established church. But, on consulting the passage in Mr. H.'s translation, I am not a little surprised, that the conclusion *could* be made from any thing there suggested. Ουσην certainly means something more than that there merely *was* a church at Antioch: It is not, I apprehend, an expletive; but conveys the idea, which all the context warrants, of a completely formed and flourishing church, perfectly established, and furnished with able and excellent ministers. I am afraid many confine the word *established*, to the dignities and emoluments, which are so proudly possessed, and vaunted by some, and as enviously regarded by others. A good man, a spiritual-minded man, I am sure, has very different ideas of a church establishment. I wish the established church, among all denominations of Christians, was more like the church of Antioch; furnished with such prophets and teachers as Barnabas, Simeon, Lucius, Manaen, and Saul; call them bishops, or presbyters, prophets, or teachers, I care not, if they are men employed in the same liturgical services, (λειτουργουντων) and, in fasting and prayer, maintaining blessed communication with the Holy Ghost, and sent out with his divine influence attending their word, for the conversion of men's souls---That is the church to which I desire to belong, and wish to see established in the earth; and as to any other, let bigots go on to contend for the elephant's and monkey's tooth, for the Shiboleth of diocesan episcopacy, presbytery, or independency: After all, their disputes, I am afraid they will continue as far from that church which Christ has established, consisting of "righteousness, and peace, and joy in the Holy Ghost," as a living man from a putrid corpse.

CANDIDUS.

LETTER

To Joseph Hardcastle, Esq. Treasurer to the Missionary Society.

SIR,

IT is with great pleasure I transmit to you eighty-three pounds one shilling and seven-pence, the sum which my people have subscribed to encourage and support a Mission to the Heathen. No event in life has given me more real pleasure than the glorious attempt now making to send the Gospel amongst those who have long sat in darkness and in the shadow of death.

death. May God crown the attempt with his special blessing! It is now more than eleven years since a monthly meeting was established in this place, (and which has been regularly attended) to pray for a more general spread of the Gospel, and that the Lord would visit the Heathen world with this invaluable bessing. I cannot but think that the formation of the Society is, in part, an answer to our prayers; and my people have far exceeded my expectation in their liberality; and some of them have gone almost beyond their ability in this matter. I did not mention annual subscriptions: However, I doubt not but several will become yearly subscribers. I beg my name may be inserted for one guinea per annum. The boarding school children in this town, under my care and Mr. Fox's, were so impressed with the sermon preached by Mr. Burder, of Coventry, that, of their own accord, without a syllable being said on the subject, they subscribed one pound nine shillings and sixpence of their weekly pence. It was thought proper to mention this circumstance, to encourage a similar temper in other places. A line, informing me of the reception of this letter, will greatly oblige your friend and humble servant,

Market Harborough. GEORGE GILL.

ANECDOTES.

Singular Conversion.

EVENTS of the last importance often arise from causes apparently insignificant. The links of the chain of Providence are wonderfully connected: An infidel ridicules---a believer admires and adores.

The following is a story that can be authenticated by the evidence of many who have heard it from the person who is the subject of it, but now gone safe to God and glory.

When the Rev. Mr. ——— went to his living in the country, a very great audience collected from the neighbouring towns and villages; in one of which lived an old innkeeper, who, having made free with his own tap, had well carbuncled his nose and face, which bore the visible marks of his profession. He had heard the report of the concourse at this church, as many went from his own town, but he always stoutly swore he would never be found among the fools who were running to turn Methodists: Indeed

deed it was equally contradictory to his practice as well as profession, to be found among those who followed the Gospel of Christ; but on hearing the particularly pleasing mode of singing at church, which was much spoken of, his curiosity was excited, and he said, he did not know but when next P-----n feast came, which was half way, he might go and hear the singing; but with some imprecation, that he would never hear a word of the sermon.

He lived about six miles distant, and when P-----n feast came, after dining with a party, instead of setting to drink, he came to the afternoon service, merely to hear the singing at the church, with a full resolution of keeping his vow, and excluding every word of the sermon.

He was a fat large man, and as it was a hot summer's day, he came in sweating and wiping, and having with difficulty found admission into a narrow open pew, with a lid; as soon as the hymn before sermon was sung, which he heard with great attention, he leaned forward, and, fixing his elbows on the lid, secured both his ears against the sermon with his fore-fingers. He had not been in this position many minutes, before the prayer finished, and the sermon commenced, with an awful appeal to the consciences of the hearers, of the necessity of attending to the things which made for their everlasting peace; and the minister addressing them solemnly, "He that hath ears to hear, let him hear." Just the moment before these words were pronounced, a fly had fastened on the carbuncled nose of the innkeeper, and stinging him sharply, he snatched one of his fingers from his ear, and struck off the painful visitant; at that very moment the words, "*He that hath ears to hear, let him hear,*" pronounced with great solemnity, entered the ear that was opened, as a clap of thunder. It struck him with irresistible force; he kept his hand from returning to his ear: and feeling an impression he had never known before, he presently withdrew the other finger, and hearkened with deep attention to the discourse which followed.

That day was the beginning of days to him; from that moment a change was produced upon him, which could not but be noticed by all his former companions. He never from that day returned to any of his former practices, never afterwards was seen in liquor, or heard to swear; began to pray, and hear God's word; for many years walked all weathers six miles to the church, where he received the first knowledge of a dying Redeemer, and salvation through his name: And after about eighteen years faithful and close

walk with God, he died in the rejoicing of hope, and blessed him who sent the meanest of his creatures to open his ears to instruction.

Jan. 5, 1796. T. H.

Mercy and Judgment.

IN the last century a Scots gentleman of the name of *Wastraw* was remarked by all for his profaneness, but particularly for a sanguinary disposition, it being his study and delight to excite quarrels which ended in bloodshed. Having succeeded in inducing a neighbouring gentleman to kill another, and finding him greatly troubled on account of it, he gave him this horrid advice, namely, to practise it more as the best cure; for that he himself had killed six men; that on the first occasion he was rendered uneasy, but by a repetition of such deeds, he became quiet.

As Mr. W. was one day riding to a place where two persons had engaged to decide a quarrel by a duel, his horse stumbled on the side of a steep rock, and threw him down it a considerable depth, his sword falling out before him, *yet, without any hurt!* His mind was greatly affected by this peculiar deliverance. The Lord broke in upon his conscience with great convictions of sin. Detesting the object of his journey, he immediately returned home; where a gracious change was long evidenced by deep repentance and tenderness of heart. He spent much time in private, mourning on account of his sin. On the day of his death, which was not expected by any, he was overheard to be wrestling in prayer for a long time: At length the family, after waiting for him, and knocking much at his chamber door in vain, were constrained to break it open; when, to their great surprise, he was found dead on his knees, a vast quantity of blood having issued from every passage of his body, and swimming about the floor *;---An awful proof to the world, that though God will pardon the sins of his people, yet he will not suffer some sins to pass without a visible mark of his anger, and taking vengeance on their inventions.

* Charles IX. of France, the author of that dreadful massacre, whereby the blood of so many thousand Protestants at Paris was shed, died by an extraordinary effusion of blood from all the passages of his body.

RELI-

RELIGIOUS INTELLIGENCE.

ON Monday, Jan. 4, a meeting of the Truſtees was held for the diſtribution of the profits ariſing from the ſale of this Magazine: When the following caſes, being properly recommended, were attended to, and relieved.

Recommended by			£.	s.	d.
Rev. Mr. Bogue,	L.	Independent	5	0	0
—— Mr. Brewer,	R. S.	Ditto	5	0	0
—— Ditto,	H. A.	Methodiſt	5	0	0
—— Mr. Brown,	S. B.	Ditto	2	2	0
—— Mr Burder,	S.	Independent	5	0	0
—— Mr. Cockin,	B.		5	0	0
—— Mr. Fuller,	M. G.	Baptiſt	5	0	0
—— Mr. Greatheed,	E. I.	Ditto	5	0	0
—— Ditto,	E. M.	Ditto	5	0	0
—— Ditto,	J. H.	Ditto	5	0	0
—— Ditto,	M. T.	Ditto	5	0	0
—— Mr. Harris,	E. B.	Methodiſt	2	2	0
—— Mr. Haweis,	M. S.		3	3	0
—— Mr. Hey,	B.	Independent	5	0	0
—— Mr. Kingſbury,	E. M.	Ditto	5	0	0
—— Ditto,	M. W.	Preſbyterian	5	0	0
—— Mr. Mends,	E. V.	Independent	5	0	0
—— Mr. Nicholſon,	S. D.	Baptiſt	5	0	0
—— Mr. Parſons,	A. P.	Ditto	5	0	0
—— Ditto,	M. T.	Independent	5	0	0
—— Mr. Rowles,	M. A.	Baptiſt	5	0	0
—— Dr. Ryland,	J. B.	Ditto	5	0	0
—— Ditto,	C.	Ditto	5	0	0
—— Ditto,	M. D.	Ditto	5	0	0
—— Ditto,	P. M.	Ditto	5	0	0
—— Mr. Shrubſole,	L. K.	Ditto	5	0	0
—— Mr. Thomas,	I.	Independent	5	0	0
—— Mr. Townſend,	A. G.	Baptiſt	5	0	0
—— Ditto,	D. B.	Independent	5	0	0
—— Mr. Waugh,	E. D.	Preſbyterian	5	0	0
—— Mr. Wilks,	M. W.	Independent	5	0	0
—— Dr. Williams,	H. R.	Preſbyterian	5	0	0

At an extra-meeting, ſince the laſt half-yearly diſtribution,

To the Miſſionary Society,	£.	100	0	0
To the Baptiſt Miſſion,		10	0	0

Miſſionary Society.

BY the arrival of the *Dædalus*, a circumſtance has lately tranſpired, which entirely relieves us of our fears, reſpecting the ſafety of thoſe devoted ſervants of God, who may be ſent by the Society to publiſh the glad tidings of ſalvation among the poor benighted inhabitants of the South-Sea iſlands. On her return from Port-Jackſon, ſhe called at *Otaheite*, the place fixed on by the Society for the commencement of its operations. There, to the no ſmall ſurpriſe of the captain and crew, they found nine of their countrymen, married, ſettled, and living in the greateſt eaſe and comfort; who, being aſked how they came there, informed them, that they ſailed from England in a South-Whaler belonging to Meſſrs. Calvert and Co., called the *Amelia*, which had the misfortune to bulge upon a

rock. Finding it impoſſible to ſave the ſhip, or any part of the ſtores, they got into the boat, committed themſelves to the mercy of the waves, and, through the providence of God, were ſafely wafted to the ſhores of *Otaheite*. The natives, not unaccuſtomed to the colour of their ſkin, nor the ſound of their language, received them with every token of affection and joy; aſſigned them lands, and ſervants to cultivate them, and "wives of all that they choſe;" adopted them into the order of nobility, and, as the proof and inſignia of their elevation, tattowed them from top to bottom. Happy as they were in their new ſituation, the *amor patriæ* operated ſo powerfully in one of them, when the Dædalus was about to leave the place, that his heart yearned for old England. But no ſooner had he loſt ſight of land, than he began too late to repent of the folly he had committed. Poor fellow! his attachment to his native county deſerved a better fate: For, on the arrival of the Dædalus in the Nore, a preſs-gang ſeizing him and all the reſt of the crew, conveyed them on board a ſhip of war, without ſuffering them to ſet their foot on land, or to have a moment's interview with their friends.

Marvellous are the footſteps of God's providence! no event, great or ſmall, takes place but according to his divine appointment. The depth of his deſign, in this ſtriking incident, no mortal line can fathom. But we may be aſſured it did not happen in vain. The friends and relatives of the Miſſionaries are hereby freed from anxiety, as their welcome to the iſland is no longer doubtful: And the Society has now reaſon to hope, that the ſame ſhip, which conveys them to the ſpot, will bring back tidings how their meſſage is received; ſince, by means of the eight who remain, and who muſt be perfectly acquainted with the language of the place, the Miſſionaries will be able to converſe with the natives as ſoon as they arrive, inſtead of waiting, for ſeveral months, to acquire the language themſelves, as was at firſt expected. Whether theſe our countrymen be ſerious or not, it is highly probable, that, on ſeeing a houſe erected for the worſhip of the God of their fathers, they will be very ſolicitous to have their children, the fruit of their marriage, devoted to him in baptiſm, and taken under the care of the Miſſionaries to be trained up in the nurture and admonition of the Lord. Thus will a ſchool be immediately formed of children juſt beginning to liſp Engliſh. Many other pleaſing circumſtances may eaſily be conceived, which we have not room to enumerate. This event, however, renders it neceſſary that the Society ſhould act with caution, and ſend, if poſſible, twenty, or more, at the firſt embarkation: Otherwiſe, ſhould theſe perſons be viciouſly diſpoſed, they might be tempted, as ſoon as the ſhip withdraws its protection, to ſtrip the Miſſionaries of their books, tools, and various articles with which they may be accommodated, and expoſe them to great difficulties.

We are happy to ſay that there will be no want of men nor money. Upwards of 6000*l.* have already been paid into the Treaſurer's hands, and much more is expected, as the friends of the inſtitution ſtill continue vigorous in their exertions. Many ſerious and valuable perſons have offered to devote themſelves to the Lord's ſervice; among whom, we underſtand, there are a man and his wife who have been lately examined and accepted. The committee of examination, in conſequence of numerous applications, have eſtabliſhed, in various parts of the kingdom, ſub-committees; compoſed of two or more country Directors, aſſiſted by neighbouring Miniſters, belonging to the Society: So that it is hoped, in the courſe of a year, a hundred qualified perſons will be found, on the books of the Society, ready to go forth, with their lives in their hand, into any part of the heathen world, where the providence of God may call them.

At the two laſt monthly meetings of the Directors, the mode of conveyance, as we are informed, was taken into conſideration. Three modes were

were suggested: A passage hired in a South-Whaler—a chartered ship, engaged by the friends of the institution—and a small vessel of 150 tons burden, purchased by the Society itself. After the most careful inquiries had been made, and various estimates produced, the first was unanimously rejected, and a committee chosen, to consider, and report to the next meeting, which of the two last modes would be most proper for the Directors to adopt.

Three hundred and thirty-four pounds have been sent from the Rev. Mr. Hey at Bristol, since this paper went to the press, and considerably more will follow: One hundred pounds from Stirling, and more expected from our brethren in Scotland; with a great number of smaller sums collected, and some considerable subscriptions.

The monthly prayer-meetings of the Society in London have hitherto overflowed. A list of the places where they are to be held, for the present year, we subjoin.

Missionary Society Prayer-meeting, for the Year 1796, to be held

Jan. 4,	At the Rev. J. Humphries's,	Union-street, Borough.
Feb. 1,	Rev. Alex. Waugh's,	Wells-street, Oxford-street.
March 7,	Rev. J. Knight's,	Collyer's-rents, Long-lane, Borough.
April 4,	———	Orange-street Chapel, Leicester-sq.
May 2,	Rev. Dr. Trotter's,	Swallow-street, Piccadilly.
June 6,	Rev. T. Bryson's,	New-road, Whitechapel.
July 4,	Rev. P. Mills's,	Walworth.
Aug. 1,	Rev. John Love's,	Artillery-lane.
Sep. 5,	Rev. Alex. Easton's,	Mile's-lane, Eastcheap.
Oct. 7,	———	Adelphi Chapel.
Nov. 4,	Rev. Dr. Hunter's,	London-wall.
Dec. 2,	Rev. John Towers's,	Barbican.

OBITUARY.

Account of the Death of Miss Hatton, of Salop.

MY DEAR BROTHER,

I WAS, about a fortnight, a happy witness of the unfeigned faith and unwearied patience of my dear departed sister, now with God in glory. She was not permitted to entertain the least doubt or fear of salvation towards the close of her long and painful life, though she was not favoured with any joyful manifestations of her reconciled Father's love, till she was conflicting with the agonies of death, which lasted upwards of four hours: Then she declared, she would sing the believer's song, "O death, where is thy sting! O grave, where is thy victory! the sting of death is sin; but thanks be to God who has given us the victory, through Jesus my Lord." And in that blessed interval, many sweet and evangelical expressions dropped from her trembling lips; from which the true believer, in the same awful circumstances, might gather much comfort and stability. "I rejoice," says she, "that I am saved by grace alone; this will heighten my happiness above! A sinner saved!—Mercy, mercy!" When my sister Fanny asked, "What is the world to you *now*?"—"My dear," she replied, "no more than a bit of burnt paper; only my friends that are in it." Perceiving my mother and sister to weep over her, she modestly reproved them: "You grieve me; why do you grieve at my happiness? I am

I am going to glory!" She ſaid, "I am full of words, but want breath to utter the half of what I feel!" What debtors are we, my dear brother, to free grace, for the conſolations and divine ſupports our very dear ſiſter was favoured with in the moſt trying circumſtances on this ſide the grave! A few days before her death, ſhe propoſed a queſtion to me, which both pleaſed and improved me: "Do you think," ſays ſhe, "brother, departed ſaints know what is done upon earth?" I aſked her why ſhe inquired? She cheerfully replied, "Becauſe it would give me pleaſure to know that my friends went on well in the ways of God." Herein her love to us was like that of her dying Maſter to his diſciples, whoſe ſteps ſhe followed; of whom it is recorded, that, "having loved his own which were in the world, he loved them to the end." I left my ſiſter on Saturday in the afternoon; and on Sunday, about one o'clock, I received the account of her death, about half an hour paſt five, that morning. It made ſuch an impreſſion on my dear wife and me, as I truſt will abide with us unto death, and be ſanctified to each of our ſouls.

To part with ſo amiable a ſiſter, from whom I received much inſtruction and many other favours, was very grievous to the fleſh. But the conſideration of her being releaſed from a life of pain and ſorrow, diſpoſed my heart to bleſs God, and praiſe him for his goodneſs to her. On Saturday evening, being informed that next day was the Sabbath, "I truſt," ſays ſhe, "I ſhall then begin to ſpend an eternal Sabbath!" My ſiſter was buried in Berwick-Chapel, cloſe by the remains of my dear father; and the ſight of both coffins called aloud, "Be ye alſo ready; for at an hour you think not, the Son of man cometh." All who knew my ſiſter's exemplary life and converſation, lament her death as loſs to them, though gain to her. Let it be our care, my dear brother, ſo to follow her as ſhe followed Chriſt; that with her we may be partakers of the inheritance of the ſaints in light. Through mercy, my mother, ſiſter, and ſelf, are greatly ſupported; and we truſt and pray you may find the ſame ſuccour. We have reaſon to praiſe God for his admitting my dear ſiſter to the everlaſting enjoyment of him in glory!

I am, my dear brother, with my mother's bleſſing, and ſiſter's love,
Your's affectionately, in a loving Saviour.

Salop.

Comfortable Departure of Mrs. Susannah Dunkerton.

ON Thurſday, July 9th, 1795, died, of a conſumption, at Cheſham, in Buckinghamſhire, in the thirty-firſt year of her age, Mrs. Suſanna Dunkerton. Although her home was at Bath, it was ſo ordered by a ſuperintending Providence, that ſhe died there under her father's roof, in the midſt of her neareſt relations. Upwards of five years ago, while ſhe was Miſs Rumſey, it pleaſed God to afflict her with a long and dangerous illneſs; which being ſanctified, produced in her mind a ſerious and abiding ſenſe of experimental religion. For though ſhe had, previous to this affliction, been an obſerver of the cuſtomary forms of religion, yet ſhe looked upon vital godlineſs as the effect of an enthuſiaſtic imagination. She now ſpent much time in examining the Scriptures; and being detained at Bath on account of ill health, ſhe frequented all the different places of worſhip there, before ſhe entered into communion with any particular church. At length, finding the preaching at Mr. Weſley's chapel moſt profitable to her, ſhe conſtantly attended there, and about the cloſe of the ſummer, 1791, became a member of that ſociety.

Immediately after, her phyſician having adviſed her to go to the ſea-ſide, ſhe went from Bath to the neighbourhood of Tinmouth, in Devon; where

where she experienced such consolation under the ministry of Mr. Wadsworth, a preacher in Mr. Wesley's connexion, that she called him her spiritual father. His sermons had such a powerful effect upon her mind, that, to a list of texts found among her papers, this remark was subjoined; "Would to God every sentence of the above discourses were engraven upon my remembrance!" From her very childhood she manifested a strong attachment to truth and sincerity, and an utter aversion to every species of hypocrisy and deceit. She likewise possessed a firmness of mind, which led her to a very decisive line of conduct, from the commencement of her christian course. Though exposed, as new converts generally are, to the ridicule and opposition of the world; yet, from the time she made a serious profession of religion, she never deliberately deviated from what appeared to her the path of duty. Her ideas of improper conformity to the world, might not, perhaps, in all respects, exactly coincide with those of many valuable Christians; yet the sincerity of her intentions always commanded their respect and esteem. The reality of her religion was sufficiently proved by the comfort it afforded her when she stood in most need of its support.

As to her religious sentiments, they of course accorded, in general, with those of the society with which she was connected. Her mind, however, was superior to bigotry; for while she thought for herself on the important subjects of religion, she recollected that others had the same right, and was a sincere lover of real Christians, by whatever name distinguished. Though she continued, to the end of her life, in the society of the Methodists, whose preaching God had made the means of her conversion, yet she never dissented from the church of England, but lived and died in her communion.

During the latter part of her tedious illness, her mind was oppressed with great heaviness. She complained of not enjoying those consolations she had formerly experienced. Her evidence of an interest in Christ not being now sufficiently clear to render her mind comfortable, she desired to be as much as possible by herself, and was not disposed to hear any thing read but the Scriptures.

About eight or nine days before she died, (when the Minister, to whom she complained of this uncomfortable state of her mind, spoke of the provision made for believers in Christ), she replied, "But I am tempted to believe I have neither part nor lot in the matter." In this state of darkness and painful suspense she continued till the 6th of July, when, after earnest prayer had been offered by her aged father and nearest relations, (who beheld, with deep concern, the anguish of her soul), "the Sun of righteousness arose with healing in his wings;" and dispelled, with the brightness of his heavenly rays, the cloud in which her mind had been long enveloped. She now repeated many consolatory passages of Scripture, which were brought to her mind with such power, that, notwithstanding her bodily sufferings, she could praise God with a cheerful countenance. While her friends were singing, at her request, a hymn of Dr. Watts's, "There is a land of pure delight, &c." she seemed to be very full of heavenly joy, and, with the utmost cheerfulness, exclaimed, "I see a vacant seat for *me!*" She desired Mr. and Mrs. L—— (two friends, who had visited her a few days before, and witnessed the uncomfortable state her mind was in), might be sent for, and join with us in the pleasure and thankfulness we all felt in this remarkable and happy change. Some little time after, her husband's parents, brother, and sister, being around the bed, she addressed them separately, in the most pathetic manner, and prayed that she might meet them all in heaven. To her husband she said, "My dear Mr. Dunkerton, may you be blessed!" To her brother, (from whose communi-

communication this ſhort account is extracted) "Keep cloſe to God!" But to her parents, dropping the admonitory mode of address, ſhe ſaid, with an affectionate concern, "As to my dear father and mother, I ſhall fully expect to ſee them above: As to my children, I *muſt* leave them"—Here her feelings were ſo acutely ſenſible, that ſhe could utter but few words. She prayed that the Lord would bleſs them; and, looking earneſtly at her brother, added, "I hope they will be kept from the vanities of the world!" In the courſe of the evening, a young gentleman, who was educated under the late Rev. Mr. Clarke, rector of Cheſham Bois, ſtepping in, and aſking her how ſhe did? ſhe replied, "I am very ill; but I ſhall ſoon ſee your old friend, and then I ſhall be well. May you attend to the advice he gave you, and be preſerved from the ſnares of a world full of wickedneſs!"

Through the night her mind continued very comfortable. When her brother was giving her a little ſuſtenance, ſhe remarked, "We ſhall not want theſe recruits in the land above." Her bodily ſtrength declined faſt, and her ſufferings, from cough, difficulty of breathing, and extreme inquietude, were great; yet ſhe continued perfectly ſenſible, and heavenly-minded. Her prayer was, "God be merciful to me a ſinner!" In the evening, ſhe ſaid to her brother, "I am not deſtroyed; God is the ſame to-day as he was yeſterday, and will be for ever!"

Being bleſſed with the full enjoyment of her ſenſes, ſhe often deſired portions of Scripture to be read to her; particularly the 14th of St. John, which ſhe heard with great pleaſure more than once: It ſeemed to be a favourite part of the ſacred writings. On the morning of the day in which ſhe departed, as her brother entered the room, ſhe ſaid, "I am going to my Father and your Father, to my God and your God!" She then, as ſhe had frequently done before, repeated theſe words, (which were the firſt that brought her comfort, and afterwards afforded her freſh ſupplies of it), "Fear not, for I am with thee!" She again deſired the 14th of St. John to be read; but ſome hours after, (being ſunk too low to converſe much at a time) when her brother aſked, if he ſhould read any part of the Scripture to her? ſhe was obliged to decline the offer, ſaying, "I am very comfortable, but,——— my bodily weakneſs is *ſo great!*" Obſerving her huſband in great affliction, ſhe ſaid to him, "May God be your portion, and ſupport you; he ſupports *me*, and bleſſed be his holy name!" Her youngeſt child being at nurſe, ſhe deſired the other to be brought to her, that ſhe might take her laſt farewel of this lovely infant. This muſt have been a great trial to an affectionate mother; but, by divine grace, ſhe was enabled to ſubmit to it without murmuring. Her anxiety, however, for the beſt intereſt of her children, was obſervable, in the manner in which ſhe prayed for them a few hours before her death. Soon after, with the utmoſt compoſure of mind, though panting for breath, "What a comfortable thing it is," ſaid ſhe, "to have nothing to do but to die!" Looking at her ſiſter, with great earneſtneſs, ſhe ſaid, "May *you* come after; there is room for *you*, and all your bleſſed children!" With a cheerful countenance ſhe ſaid to her father, "The Devil is a liar!" alluding to the temptation above recited. While labouring for breath, ſhe ſaid to her brother, "I ſhall ſoon ſee my old neighbour!" meaning Mr. Clarke. She then endeavoured to repeat part of one of Dr. Watts's hymns, but was too low to utter the words diſtinctly. Her friends, perceiving that her end was rapidly approaching, ſtood prepared for the important change. "Nobody," ſays ſhe, "can wiſh theſe conflicts to laſt long—not my will, but thine be done; yet come quickly!" She now deſired to kiſs her huſband, and all her relations in the room; and, in about an hour after, her happy ſpirit was delivered from the burden of mortality.

ON

ON Dec. 10, 1795, the Rev. James Bartle, Miniſter of a ſmall congregation of Diſſenters, at Marple-bridge, in the chapelry of Melſor, Derbyſhire, after a few days' illneſs, entered into his eternal reſt. The loſs of him is regretted, not only by the ſerious part of his own flock, but alſo by the eſtabliſhed Miniſter of the place, who ſincerely reſpected him for his virtues, living in habits of friendſhip with him, and who wiſhes that his people may meet with a ſucceſſor equally upright, godly, peaceable, and inoffenſive.

ON Tueſday, Jan. 12, died, at Walworth, of a conſumption, the Rev. Philipps Mills, of whom we hope we ſhall ſoon be able to give a biographical ſketch, together with a very accurate engraving.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sacred History, in familiar Dialogues, for the Inſtruction of Children and Youth; with an Appendix, containing the Hiſtory of the Jews, from the time of Nehemiah to the Deſtruction of Jeruſalem by the Romans, under Titus Veſpaſian, in ſixteen Letters. By a Lady. *With a recommendatory Preface, by the Rev.* John Ryland. *4 vols.* 12*mo. Pages* 964. *Price* 10*s.* 6*d. bound.* Gardiner, Chapman, Mathews, &c. London, 1796.

SCRIPTURE hiſtory is admirably adapted for the inſtruction of youthful minds, both as to its matter and its manner. Dr. Ryland illuſtrates this aſſertion in a very ſuitable preface to this work, and obſerves, that "we need not ſcruple to believe, that HE who condeſcends to addreſs ſuch particular admonitions, invitations, and promiſes to the young, had a ſpecial regard to their intereſt, in this pleaſing method of inſtruction." He adds, that "his knowledge of the author fully ſatisfies him, that her great end, in this attempt, has been to glorify God, by promoting the intereſts of young people, both within the circle of his acquaintance, and beyond its extent." We have the pleaſure to be able to unite our teſtimony with Dr. Ryland's, and are fully of his ſentiment, that "the peruſal of the work will induce every candid mind to indulge the ſame opinion."

In a ſhort introductory addreſs to her young friends, the author remarks, that "her firſt intention in forming the ſacred hiſtory into converſations, was for the purpoſe of inſtructing three dear children, nearly related to her, without any deſign of ſubmitting them to public inſpection: But a friend, on peruſing a few of the dialogues, intreated that the work might be carried on with a view to more general inſtruction; and this requeſt was accompanied with arguments which induced a compliance."

We have peruſed theſe volumes with much pleaſure; and have no doubt of their extenſive uſefulness to the riſing generation, if they meet with that attention from the public which they deſerve.

The first two contain a judicious selection of facts, from the history of the Old Testament; and the third volume affords a concise but perspicuous view of the historical part of the New Testament. The inquiries and reflections that might occur to juvenile readers are advantageously assigned to children, whose ages and tempers are supposed to differ. Illustrations and practical remarks, well suited to their apprehensions and advantage, are occasionally given by their kind instructor, with a brevity that does not infringe upon the connection of the history, and with a degree of natural ease, which, we conceive, the author must have owed to her experience. We should hardly have imagined the form of dialogues capable of being so well adjusted to the subject and design of the work. We think that some parts of it, and especially the prophetical and apostolical histories, might admit of improvements, and we shall willingly suggest them upon occasion. The only remark of this kind which we think it necessary to make at present, is upon a geographical error, in the nineteenth page of the third volume: *Galilee* was not governed by Philip (whose tetrarchy laid on the other side of the lake Gennesareth) but by his brother Herod, who also ruled the country eastward of the river Jordan.

The fourth volume consists of the Jewish history, from the close of the Old Testament to the destruction of Jerusalem by the Romans. In this part, which is not only interesting by itself, but reflects much light on the New Testament, the form of *letters* is, with very great propriety, substituted for that of *dialogues*. Although, for obvious and just reasons, it concludes the work, it may be read, perhaps to the greatest advantage, in the natural order of time. Many persons of mature age may derive useful information from this volume, as it contains a clear and familiar summary of the writings of Josephus. The general strain, however, as well as some particular circumstances of this narrative, will probably appear to many readers, essentially unlike those of the sacred writings. Josephus, though entitled to higher credit and more attention than the historians of Greece or of Rome, wrote like a Jew, or at best like a citizen of this world. But, while the historical books of the Old Testament seem only to require or admit a kind of inspiration inferior to that of the other sacred writings, a comparison of them with the best of compositions merely human, clearly demonstrates that the writers had *their* citizenship in heaven.

Maps of the journies of the Israelites through the wilderness, of the land of Canaan, of the travels of Paul, and of the countries referred to in the Jewish history, are prefixed to the several volumes. They are neatly executed, and sufficiently correct for their purpose.

We most cordially and earnestly recommend this work to all who have the important care of forming the minds of children and youth. Its intrinsic merit and useful tendency call for general attention and approbation. We hope also, that some additional circulation will accrue to it, from the information we have the

pleasure

pleasure to lay before our readers, that the pious and benevolent author has devoted the profits of her publication to the use of the societies formed for *sending the Gospel to Heathen and other unenlightened nations.*

Poems on various Subjects, by William Lane, *a poor labouring Man, of Flackwell Heath, near High Wycombe.* 8vo. *Pages* 159. *Price* 3*s.* Chapman.

WE have already paid our tribute of respect to the abilities of this poor man *. The favourable opinion we then formed of his talents has been by no means weakened by the perusal of the poems before us. Besides evident marks of genius, they discover more reading and polish than we could have expected. The reader indeed will not be astonished and transported by the vigorous efforts of a soaring imagination; but he will find that the modest and worthy author is not deficient in the sentimental and *descriptive* species of poetry.

The first poem is entitled, *The Supposed Departure.* It was occasioned by an intimation that the poor man would be removed from his cottage, on Flackwell Heath, to his *legal* settlement; which was happily prevented by the kind interposition of his friends. In this poem he gives us a pleasing picture of his beloved home, and the beautiful country round it. With the deepest sorrow he anticipates the prospect of leaving it, but endeavours to comfort his mind with a hope of the presence of his God, which would render every situation equally comfortable. Towards the close of the poem the cloud seems to dissolve, as the order for his removal is reversed. Hence he takes occasion to express his obligations to his friends, and especially to make his pious and grateful acknowledgements to his Almighty Benefactor.

This piece is superior to any of those which we have formerly noticed, and is perhaps equal to any other in this volume. His poem on *Religious Courtship* is the longest, and will afford some entertainment to many of our readers. This is followed by another on *Conjugal Felicity*, written with much more dignity and spirit, and is, perhaps, in no respects inferior. Added to these are many shorter pieces, all, except one, named, *The Apology*, written in *blank* verse. They possess indeed considerable merit, but are rather deficient in variety of cadence. It would, perhaps, have been more acceptable to his readers, had he confined himself entirely to *rhyme*. No writer must expect to excel, or to be even tolerable in *blank* verse, who is not supported by the dignity of his subject, and the consciousness of superior poetical abilities. "He that thinks himself," says a very able critic †, "capable of astonishing, may write *blank* verse; but those that hope only to please, must condescend to *rhyme*."

We are precluded from making remarks on many defects which a critical eye would discover in this volume, when we reflect on the cha-

* See Number XVI. of our Magazine.

† Johnson's Lives of the Poets.

racter and circumstances of the author. We are credibly informed that he is very humble and pious, and has long laboured under accumulated afflictions. He has a wife and *eleven* children, and is prevented, by illness, from attending to his proper employment. He was a journeyman paper-maker, but is now chiefly supported by the occasional contribution of his friends, and the profits arising from the sale of his publications. Independent of these considerations, his poems are entitled to our recommendation.

A Good Minister of Jesus Christ. A Sermon, occasioned by the Death of the Rev. Samuel Stennett, D. D. By Dan. Taylor. 8*vo.* 40 *Pages. Price* 6*d.* The Author, Button, Knott, Ash, Marsom, London; B. Pollard, Quorndon.

THIS is another voluntary tribute of respect to the memory of Dr. S. It breathes much friendship towards the deceased, and much general benevolence; and it contains much scriptural and profitable matter. The multitude of subdivisions into which the discourse is parcelled, rendered it impossible to say much upon any particular, or to avoid some degree of tautology. We think it an event devoutly to be wished by congregations, that their ministers may at length discard the method, whilst they adhere to the spirit and substance of the valuable productions of the last century.

In describing the *reward* of a good minister of Jesus Christ, Mr. T. says, "God has given us the most positive assurance, that he will reward his faithful servants according to their works, and proportion their glory to the services they have, by his grace, done for him in the present world. This doctrine runs through the New Testament." He refers, in proof, to Matth. xvi. 27. Rom. ii. 6—12. 2 Cor. v. 10. Gal. vi. 9. Rev. ii. 23. &c. which may be understood merely of the everlasting difference between the godly and the wicked. We highly prize, and would faithfully apply, every motive for watchfulness and exertion that has a scriptural foundation. But however natural, rational, and generally entertained, the sentiment may be which the author has advanced, his candour will doubtless excuse us, if we regard it rather as a matter open to fair and liberal controversy, than as a proper subject for positive assertion and practical urgency.

After this caution, we cordially recommend Mr. T.'s discourse, as not only well adapted to the peculiar occasion on which it was delivered, but worthy of general attention from ministers and hearers of the Gospel.

The Missionary; a Poem. To which are subjoined Hints on the Propagation of the Gospel at home and abroad. Respectfully inscribed to the new Missionary Societies. 36 *Pages. Price* 6*d.* Button, Heptinstall, London. 1795.

THE *Poem*, which is in blank verse, celebrates missionary heroism, for the greater part, with an energy worthy of the subject.

The

The genius, and more especially the literature which the author seems to possess, excite our surprise at meeting with several lines which are no kind of metre. The conclusion is also too abrupt.

The *Hints* in prose, which occupy most of this small pamphlet, favour the opinion, that different parties of religious people should undertake distinct missions; but that the various societies which are instituted among them for the purpose of promoting the circulation of the Gospel, whether by educating students, supporting ministers, sending out missionaries, erecting chapels, or distributing religious books, should concur, by an union of delegates from each of them, to advance the great leading design. The author points out several advantages which, he apprehends, might result from such a coalition, particularly in adapting seminaries of education to the benefit of missions. Most of the hints which peculiarly relate to the missionary operations in *foreign* countries, were previously made public in Mr. Horne's excellent letters on the subject, and in the first periodical account of the Particular Baptist mission. The last *two* hints seem to us chiefly worthy of attention. Upon raising an adequate *fund* for the support of missions, the writer observes, that "the whole expence necessary would not be thought an object in any commercial enterprize, nor (to the honour of the nation be it spoken!) in the erection of any charitable institution for the health and lives of our fellow creatures. Are then the *souls* of men of so much less value than their bodies, that their salvation must be abandoned for the want of a few thousand pounds? I hope not in this country. Here," he adds, "it may be worth inquiry, by what means the primitive Christians, who were generally poor, raised money in such emergencies?"—The multitude of them that believed, were of one heart and one soul; neither said any of them that aught of the things which he possessed, was his own.—Thus *they* supported the Gospel! The closing hint furnishes an affecting *motive* for the evangelizing the heathen. "We once were heathens, even as they are, and owe it to the gracious providence of God, and the benevolence of primitive preachers, that Christianity was brought among us. I question if it be possible to find any heathen nation at present more gross in their idolatry, or more savage in their manners than our ancestors were.—*However*, or by *whomsoever*, the Gospel came to this country, its first introduction must have been attended with the same difficulties, hardships, and dangers that a foreign mission now presents us with. And there is no material objection which can be urged against any of these, which might not have been equally urged against the promulgation of the Gospel among us; and then in what a state might we have yet been! We are therefore called upon to *do unto others*, not merely as we *would* that they should do unto us, but as others actually *have done* unto us. Not only piety, compassion, and benevolence, call for our exertion, but gratitude, equity, and justice."

We give our hearty approbation to this well-meant and well-written performance; and offer, as an apology for the disproportionate space

space we have assigned to it, the importance of its subject, especially at the present juncture. As to the mode of conducting the intended mission, we are satisfied that, under the blessing of Christ, the piety, the zeal, the prudence, and the indefatigable attention of those to whom it is more peculiarly committed, will leave little or nothing to be desired.

Hearing the Voice of God's Rod, and the Safety of true Penitents in a Time of public Calamity, preached at Broughton, in Hampshire, on the Fast Days of 1794 *and* 1795. *By* William Stedman. *Pages* 70. *Price* 1*s.* 6*d.* Wilkie. 1795.

THESE are plain, serious, and sensible discourses from Micah, vi. 9. and Ezek. ix. 4, 5, 6.; and are well suited to a day of fasting and supplication. The worthy author who, though confined in his ministrations to a sequestered village, is highly esteemed by all that know him, takes a fair and honest view of our national state and conduct, of our sins and our deserts, and calls aloud to repentance and reformation of life. We earnestly wish that his pious endeavours may be crowned with success, and that his publication may find an extensive sale.

A Word in Season; or a Call to the Inhabitants of Great Britain, to stand prepared for the Consequences of the present War, written on the Fast Day, February 25, 1795. *By* J. Bicheno.. *Pages* 53. *Price* 1*s.* 6*d.* Parsons, London.

MR. B. writes in a very sensible, ingenious, and serious manner; and he loudly calls on us to repent of our sins, and to improve the present awful dispensations of divine Providence. It would comfort us, were we persuaded of Mr. B.'s infallibility, to be assured that this will be the last war under which the human race shall groan; but it is dreadful to hear that it is yet to last four-and-twenty years. We hope our rulers will prove Mr. B. a false prophet.

Remarks on the Eighth and Twelfth Chapters of Daniel, and the Eleventh Chapter of the Revelations, in reference to the recent, present, and approaching Events of the Times. By the Rev. J. Miller, *of High Wycombe, Bucks. Page* 22. *Price* 6*d.* Chapman. 1795.

MR. MILLER thinks the 8th and 12th of Daniel, and the 11th chapter of the Revelations applicable to the present times; and finds their accomplishment in events which have already occurred, or are soon to take place. Among other things he discovers that the war is in a short time to come to a close. As friends of humanity and religion, and as disciples of the Prince of peace, we say, *Amen and Amen.*

POETRY

POETRY.

The following beautiful Lines* were written by THEODORE BEZA, on the occasion of the death of his celebrated friend JOHN CALVIN, who had requested that his funeral might not be attended with any extraordinary honours. An attempted Translation is annexed, which, if approved, is humbly submitted to the English reader, by

IOTA.

Versiculi in Mortem, J. CALVINI.

ROMÆ ruentis terror ille maximus,
Quem mortuum lugent boni, horrescunt mali.
Ipsa a quo potuit virtutem discere virtus,
Cur adeo exiguo ignotoque in cespite clausus
Calvinus lateat, rogas? [vivum
Calvinum assidue comitata modestia
Hoc tumulo manibus condidit ipsa suis.
O te beatum cespitem tanto hospite!
O cui invidere cuncta possint marmora!

TRANSLATION.

When Rome's proud fabric bow'd its head,
Calvin its chiefest terror shed;
Whose death the good lament with tears--
The wicked honour by their fears;
Whose life so eminently shone,
Virtue might claim it for her own.
Kind reader, dost thou wish to know
Why Calvin's turf's so meanly low?
Why thus obscurely here he lies?
The muse will own with weeping eyes:--
"Calvin, while here, was always blest
"With sweetest Modesty, his guest;
"She mourn'd his death—her hands would raise
"This humblest tomb to own his praise."
Oh honour'd turf! that holds the dust
Of one so great, so good, so just,
That marble tombs may envy thee thy trust!

* From Beza's Life of Calvin, prefixed to the works of the latter, printed at Amsterdam, 1671.

PARAPHRASE ON PSALM XXIII.

TO sacred themes, my verse, once more ascend,
While heav'nly numbers David's harp shall lend;
In fullest confidence the Psalmist sings,
O might the same now tune my feebler strings! [kind—
My shepherd is Jehovah—great and
No want shall therefore vex my peaceful mind; [lie
How gracious is my God, who makes me
In pastures green, that yield a rich supply! [soul,
By gentlest streams he leads my thirsty
And sacred pleasures crown my plenteous bowl: [complain,
When, weak and weary, all my pow'rs
'Tis He my strength and joys restores again; [way,
In righteous paths he kindly marks my
Upholds, and keeps me, lest I run astray;
Myself am worthless, helpless, weak, and vain, [sustain.
His name all-gracious shall my hopes
In shades of death I'll dread no frightful ill; [still:
In darkest dangers Thou art with me
Thy rod and staff shall join to yield me aid,
Shall point my ways, and raise my drooping head;
Thy bounteous care my table shall supply,
Tho' dangers threaten, and tho' foes are nigh: [shine,
With fragrant oil my head shall richly
And Plenty's cup o'erflowing shall be mine! [care!
How much my soul admires thy gracious
Oh may I still this bounteous goodness share; [flow,
The gentle streams of mercy still shall
As long as life shall last in scenes below;
My thankful soul shall always hence proclaim [name;
Within thy house the honours of thy
While breath remains I'll celebrate thy praise,
Then rise to heav'n, and songs of nobler triumph raise!

IOTA.

ON

ON THE DEATH OF A CHILD.

GREAT Lord of life and death! look down [above,
From Heav'n's high happy realms
Oh view this joyful, painful scene,
And drop some token of thy love!

Jesus, we will not now forget,
Thy sacred tears bedew'd a tomb;
When thou didst call with pow'rful voice,
And bid thenceforth a captive come.

Faith shows a far more glorious hour,
When thou shalt rouse this infant clay,
When all thy saints shall leave their tombs,
And rise to an immortal day.

We trust the dear deposit, Lord,
Under thy never-sleeping eye,
And chide ourselves, and chide our friends,
For ev'ry painful murm'ring sigh.

A HYMN.

IF Jesus witholds the sweet sense of his grace, [bright face,
And hiding in darkness, conceals his
There is not a spot in the regions of space,
Can cheer me, remov'd from his sight;
But when o'er the mountains of sin and unbelief, [me relief,
My Lord, as the roe, bounds to bring
How quickly are fled all my sorrows and grief,
His presence is joy and delight.

Oh! come then, dear Lord, to thy mourner return, [not spurn,
And at thy foot prostrate, my soul do
But speak the kind word and my spirit shall burn
A flame that is pure as thy own.
Thus drawn by thy love, lay me deep in thy heart, [part,
That faithful to death, I may never de-
Till safely conducted, to be where thou art,
I come to sit down on thy throne.

RETIREMENT.

HOW I love the sweet hour of peace,
That allows me in secret to mourn;
To weep and deplore at my ease,
A case that is truly forlorn.

Of *no outward distress* I complain,
In temporal good I abound;
The mind is the seat of my pain,
And there are my griefs to be found.

But here in this quiet retreat,
Shut in from the world and its noise;
From a world with temptations replete,
And with sin, that all comfort destroys:
I'll bow with my heart and my soul,
With remorse and humility cry
To him who alone can make whole
A sinner so wounded as I.

To Jesus the Saviour I'll go,
Tho' unable to speak, I will pray,
In groanings expressive of woe,
And in sighs which desires convey.
He has promis'd free pardon and grace
To the penitent sin-burden'd mind;
I come, then, Lord, shew me thy face,
And I'll leave all that's earthly behind.

A THOUGHT ON DEATH.

METHINKS I hear the solemn knell
Of some departed soul!
That bids this empty world farewel,
And flies beyond the pole.

The feeble wings of *Sense* must stay,
And tarry far behind;
Nor thought pursue the hidden way,
Nor trace *her* unconfin'd.

Quick as the light, that brings the day
She mounts to yonder sky;
O could she come and softly say
What 'tis for man to die!

But ah! no tongue can e'er unfold,
What *souls departing* feel,
Or sure some friend e'er now had told
What yet they all conceal.

But stay, my soul, nor farther pry
Where God will not reveal,
For thou *shalt* know what 'tis to *die*,
And what the dead conceal.

Hail happy hour! come glorious day!
When I shall take my flight,
Then shall *I* wing that unknown way,
To yonder realms of light.

YOD.



REV. ROBERT HEATH,

Rodborough.

Gloceſterſhire.

Published by T. Chapman 151. Fleet Street May 1.1796.

THE

Evangelical Magazine,

FOR MARCH, 1796.

BIOGRAPHY.

MEMOIR of Mrs. M. WEDGWOOD, of Burslem, Staffordshire.

THE true grace of God is of indispensible necessity, and of infinite value to each of its happy possessors: But there are some capacious and polished minds where it *appears* to greater advantage, and shines with peculiar lustre. Such instances realize Solomon's "apples of gold in pictures of silver." Those who knew the subject of this memoir, will be ready to acknowledge that she had a soul of more than ordinary size; yet all her powers of reason and imagination were consecrated, in willing and delightful subjection, to the humbling doctrine of salvation, by the righteousness and atonement of Jesus.

Her natural disposition was remarkably volatile. None entered into the cheerful scenes of life with more enjoyment; were more devoted to her friends, or more highly esteemed by them. In the midst of her juvenile gaities, she was sometimes struck by observing certain characters more dedicated to God and religion than herself. Conscience whispered, "It is possible I may be wrong." Under this impression she sought direction from God by prayer, attended the other means of religion, and obtained this confidence, "If I am wrong, God will lead me right." Thus guided, at about eighteen years of age, she relinquished the fascinating way of the multitude, and Jesus gradually conducted her, by his influence, into the paths of peace and salvation. She has often said, "This scripture is fulfilled in my experience, *I will allure her, and bring her into the wilderness, and speak comfortably to her.*

Being much esteemed by her acquaintance as a lively companion, she met with persecution from some; while others, with mistaken kindness, earnestly solicited her to continue in those flowery, but downward, paths she had hitherto trod, and not to make herself precise or singular. But she had not so learned Christ as to fear the severest reproaches of the one, or lend an ear to the intreaties of the other. She plainly declared to them her attachment to the doctrine and holy precepts of the Gospel, informed them faithfully of their need of its blessings, and steadily attended on its faithful ministrations.

Since the period in which it pleased God to call her by his grace, her integrity of principle, and exemplary conduct, have been witnessed by all who had the pleasure of her acquaintance. In the minds of her young friends, who, previous to her marriage, were under her tuition, she lives as a pattern of affection, forbearance, and watchful care. Her attention was not confined to exterior accomplishments, but extended to the infinitely higher interests of their immortal minds. In a letter to one of her former charge, she says, "I have found it, my dear girl, a good thing to trust in the Lord. He has been my helper in various times of need; and it is of his mercy that I am spared to recommend his ways to you. Be assured they are ways of pleasantness, and paths of peace; the end thereof is glory, and honour, and immortality, and eternal life. In all your undertakings have respect to the will of God, and always keep your conscience void of offence. Beg of the Lord to be the guide of your youth, and not to forsake you in riper years. Should you be spared till age has silvered your head, then will He be the strength of your heart, and, in the end of your race, your portion for ever. I long very much to see you and your companions. I should rejoice to hear that there is one heart in you all to seek and love God. Tell them from me, in much tenderness and affection, that the blessed Jesus has promised that the young people who seek him, shall find him."

When she believed duty called, she was faithful in the declaration of what she deemed necessary and important truth. To a gentleman, a professed deist, and father of a lady then under her care, who said to her, "Do you really believe all you read in the Scriptures?" She answered, "I do---And I believe, if the Scriptures are hid, they are hid to them that are lost."

During the last three years her health declined, and she was much tried with complicated and severe disorders. Yet,

Yet, through this painful season, she was quietly submissive to her heavenly Father's will; and helped to maintain an abiding sense of his love and care. Many months ago, a near friend heard her say, "Lord what thou wilt---When thou wilt---and how thou wilt---I bless God I am quietly waiting his will."

A few extracts from letters, written to Mr. W——— while she was at Worcester, for change of air, &c. will further serve to show the feelings and experience of her soul. In one, dated Oct. 17, 1794, she says, "The prospect I have long had before my eyes, convinces me of the emptiness of all created good, when compared with the solemnities of death, judgment, and eternity. Through the riches of abounding grace, I have for several weeks enjoyed a tranquillity of spirit, which has been more to me than thousands of gold and silver. I have had very little doubt of my interest in that precious Lamb of God, which taketh away sin, and by whose stripes the sinner is healed. Transport is very remote from my experience; but, as a miracle of mercy, a brand plucked from the burning, my soul quietly relies on the riches of the redemption of Christ Jesus our Lord. At times, nature feels acutely. Husband and children are strong ties: And, if it be the will of our heavenly Father to spare me to them a while longer, I should, I trust, be thankful; but to be passive, is my desire---is my aim. Pray for me; for our God is a God hearing and answering prayer."

Being much exercised with the illness of the child, of which, with much pain and danger, she was about this time delivered; Nov. 3d, she says, "On Saturday evening, and all yesterday, our dear child was very ill. The prospect of his continuance seemed almost obscured, and his portion of the bitter cup of life nearly drank. You will easily conceive that this circumstance was not a blank in my feelings and experience. I do indeed find, *A mother lives in many lives.* But yet I desire to keep alive a remembrance of the superior right, which the Giver of every gift has to do with each as may seem good in his wisdom and love. I do desire to conform to the Divine will without murmuring or repining. That this dear child was born alive has been matter of great astonishment, and calls for my unfeigned gratitude: And it would ill become me to contend with the Almighty as to the number of his days in this valley of sorrows. Yet, if it may please Him, I would say, Spare my boy! and give me grace to train him up for Thee."

A few days after, the child died; on which she writes,

"The

"The trial I have had to endure, since I last wrote you, has been a very painful one. Yet, blessed be God! the promise has not failed; and therefore I, the chief of sinners, have had strength equal to my day! And though I now write to you in tears, at the remembrance of our loss, I trust I am not only resigned, but enabled to say in simplicity, *Good is the will of the Lord.* We know not from what calamities our dear child is removed; but we know, that the exchange of situation is nothing short of earth for heaven; and that every blessing our largest wishes could have asked, is now perfectly secured to him."

After this loss she gained a little strength; and, for a short time, entertained hopes of returning health. In a letter, dated Dec. 13th, she says, "I hope we shall meet to recount God's loving-kindnesses, who hath indeed dealt bountifully with us. Our medical relation did not hesitate, upon finding me so much better a few days ago than he had before seen me, to acknowledge, that it is a wonder I am not in the grave. Help me to improve this acknowledgment to the honour of our great heavenly Physician, by whose power I now live and move! I cannot but reflect with gratitude upon the tranquillity of my mind, during the time the gentlemen of the faculty, as well as my friends, thought me in most danger. Surely this was a striking instance of his goodness and mercy, who presides over all our common concerns with infallible wisdom and grace. Let us aim at trusting this Almighty, this divine Friend, to the full extent of his promises, which are all yea and amen, and were never yet forfeited. I see there can be no difficulty with Him, who ordereth all things after the council of his own will, should he graciously see good to appear for us. Do we cast our care upon him?---Then have we no cause to be afraid of evil tidings. In the wilderness and in the solitary place, he can be our son and our shield, and is, without variableness, the Lord of hosts *mighty* to *save*. Though at present it be a day of clouds and thick darkness; yet it is no reason why light may not break forth, even as clear shining after rain. Let us cast away unbelieving fears; they are unworthy the man who has a citizenship in heaven. If you and I yield to unbelief, surely we are the most ungrateful. Let us bear in mind that

> "When the Lord's people have need,
> His goodness will find out a way."

Pray for me; and especially ask for me an increase of grace, that my sluggish soul may arise in devotedness to him who hath

hath *ever* been to me a very present help. Let us hope in him, for I believe we shall still have to sing, *Jehovah-Jireh!*"

She was alive to every thing in which her friends were interested,---was naturally fond of children; and had, for a time, some difficulty in giving them up: Yet the Lord enabled her to say some time ago, "I can now leave them with God. I have felt great care; but I bless his name, I have now done with it all. With respect to my own life and health, I have thought them of importance to my family,---too much so, perhaps; if they be important, (though I know I am very ill) it is as easy with God to raise me up from my present state, as though I were not half so ill. Merely for the sake of living, I do not desire to live; yet for the sake of my family I should be thankful for health."

When so feeble as to keep her bed, and at times greatly convulsed, she requested a religious neighbour to assist her in singing the 153d Hymn, Burder's Supplement, *Children of the heavenly King*, &c.---began it herself, and went through it with much enjoyment.

She expressed great affection for what she called her circle of choice friends,---sent many farewel messages of love to them; and did not forget the acquaintance of her early years. To one especially, her most intimate, she charged her sister to give her love: "And tell her," said she, "that nothing but God will do in her latter end."

When her sisters, on their last sad visit, approached her bed, she said, "I am glad to see you once more; but God is my home, my refuge, and my shield." Her sister reminded her of that glory she would soon possess, and repeated a verse of a hymn they had often enjoyed together, *viz.*

"Then we, with all in glory,
Shall thankfully relate
Th' amazing pleasing story,
Of Jesu's love so great:
In this blest contemplation
I wou'd for ever dwell,
And prove such consolation
As none below can tell."

She evidently entered into the sentiment with much pleasure, though unable then to speak at all. About four o'clock the next morning she thought herself dying; but, recovering a little, she said, "He doth all things well." Her sister observed, that it was a great mercy to be helped to say so in

deep affliction :---She replied, " Yes ; that God should reveal it to such a poor worm !" Afterwards, speaking of a friend she hoped to see that day, she added, " And Mr. -------, he is a precious man, a very precious man,

" And *he*, with all in glory,
Will thankfully relate
Th' amazing pleasing story,
Of Jesu's love so great."

Then, looking round upon her friends present, she said, with great ardour, " And we with all in glory," &c. In the course of the morning, she desired her sister to come to her bed-side, and said, " I hope God will forgive my transgressions, and blot out my iniquities :" Her sister replied, " I trust he *has* blotted them out as a cloud, according to his promise." She rejoined, " As a cloud ! yes ; something like that sweet view I had in my sleep ;" referring to a pleasant exercise of thought she had been relating. Her sister observing, that though that was pleasant, God's own word is sufficient for us, which saith, " I am he that blotteth out thy transgressions as a cloud, and as a thick cloud thy sins ;" she said, with great earnestness, " And I desire to believe it ;-- and, I trust, I do believe it ; and am ashamed of the unbelief of my filthy, abominable heart---I am ashamed before God of the unbelief of my filthy, abominable heart. *He hath said it, and that is enough :* The Spirit of God hath said it. O, I remember that dear good man, Mr. Ryland *, telling me, *We ought to take God at his word.* When you tell me a thing I believe it, because I think you would not tell me an untruth ; and surely we ought to believe what God's own Spirit hath spoken ! That has many times been as a strong tower to my mind, *We ought to take God at his word.* I trust he will pardon my unbelief. Jesus is the only Saviour. There is none other: No, there is no other." Then, as if surprised at the idea of another, added, with emotion, " There is no other needed---no, there is no other needed,---blessed be his name ! we want no other." Her sister said, " You know the soul accepted in Jesus, and covered with his righteousness, appears in him just and holy." This brought to her mind a very kind friend, to whom she was much attached ; and she said, " I should love to know if my friend means plainly and simply what I do, when she speaks of the righteousness of Christ---I hope she does :" And soon added, " I nothing have, I nothing am !" Unable to speak more,

* Mr. Riland, late of Birmingham, who was instrumental, under God, in bringing her to the knowledge of the truth.

her

her sister relieved her by repeating, "*My treasure's in the bleeding Lamb, Both now and evermore.*" By the animation of her countenance, it was evident she had great enjoyment in these lines. Being then urged to take her medicine, she said, "I will; but first look me that sweet passage in that precious meditation-book, given me by dear good Mr. O------;" and then went over the circumstances and enjoyment she had at the time he gave it her, when at W-- ---, about a year before. The passage she asked for was, what had often cheered her mind, "Fear thou not, for I am with thee: Be not dismayed, I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." She said, "I am apt to be dismayed, therefore God has given me this word as my stay." After taking her medicine, she slept half an hour, and waked, repeating, "*In this blest habitation I would for ever dwell!* I trust he hath blotted out my transgressions. And *there*, with angels and archangels, I shall praise and magnify his holy name for ever." Soon after the friend she desired to speak with came in: She then began to speak of her own nothingness, and the all-sufficiency of Christ---of his atonement---his fulfilling the law in our stead---and of his justifying righteousness. She asked her friend, whether she believed what she had been saying was according to God's word? urged the question closely upon her, and upon each present. When she was assured that her friend's hope centered in Jesus alone, she broke out in rapturous language of praise and gratitude, "I would praise him all the way I go!" (seeming to have a view to her spirit ascending to God, on its release from the body).

Did the whole world my Jesus know,
Sure the whole world would love him too!

I am a lost, vile sinner---a sinner saved by Jesus alone!" Again, she pressed the question on her friend, if, "For Jesu's sake alone?" She was requested to be still; for her mind was evidently so interested, as made those around her fear it might bring on convulsions, which frequently attacked her. She said, "To be satisfied in these things, is better than any thing else to me." One of the family coming into the room, she said, "O!---my friend has witnessed a good confession! I wish you had been here!"

One night, when she awoke under the apprehension of a convulsion, she frequently repeated, "O deliver me from going down into the pit! my God, be a present help!" She slept again, and afterwards was much agitated by an

attempt to swallow something, which, from the convulsion in her throat, she was unable, for a time, to do. As soon as relieved, she broke out, "Blessing, and honour, and glory, and power, to God and the Lamb, for ever and ever! In the volume of the book it is written of me, *Lo I come!*---O wonder of wonders! astonished I gaze!---Help me to praise him!" She called upon the servant to do the same, exhorting her to seek and praise God---and said to her friend, "Did ever any seek God, and were not heard? No; never, never! Blessing, and honour, and glory, and power!" &c.

On the mention of a friend's name whom she respected, but feared he was not seeking the way of life, she said, "The best love I can send him, is my warmest wish that he may seek God in Christ Jesus. Tell him not to despise the way of salvation, for a dying hour is an awful time: And if he would find the way of life, he must seek it!" At another time, recovering from a fit, she said, "*I will never leave thee; I will never forsake thee.* When I can lay hold of such a promise it is enough: *This* has been sweet to me." On another occasion, "*I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.* This is all I wish, and all I want; and I trust I have this: For ever blessed be the Father of mercies!"

Having one day seen a friend, and spoke but little; after he was gone, she said, "I have been such a poor, unprofitable creature, that I fear to speak all I enjoy; but I don't know that I do right." Then, repeating a passage of Scripture he had been speaking of, *viz.* "I have loved thee," &c. expressed her admiration of the grace and faithfulness of God the Father, Son, and Spirit: "Blessed Jesus," said she, "my one living and true God! he hath loved me!" In a further attempt to speak of him as her all, and appearing to want ability to express all she intended, a friend said, "You mean, *Crown him Lord of all!*" "Yes," said she, "that is just the thing: Crown him Lord of all!"

At another time, when she had three fits successively, each lasting near two hours,---recovering from the first, she repeatedly cried out, "Lord help me!---Lord help me!"---from the second,---"The Lord hath helped me:" Soon as recovered from the third,---"Hallelujah! Hallelujah! Hallelujah! Blessed be God in the highest!" Under the apprehension of a fourth,---"Lord, take me quietly to thyself: Let me rest in thine embrace!" This was a Sabbath-day; and indeed it was a day of joy unspeakable. Through the whole of it, her language was---"Hallelujah! Hallelujah!

Bless

Bless the Lord, O my soul; and all that is within me, bless his holy name! I am a poor, worthless, unworthy creature; less than the least of all his mercies, yet blessed!

Yet a season, and you know,
Happy entrance will be given;
All our sorrows left below,
And earth exchang'd for heaven.

Heaven! heaven! heaven!—earth exchanged for heaven!" Striking one hand against a friend's, in holy triumph, while the other was so convulsed that it was needful to hold it closely through the day, she said,

"Happy the heart where graces reign,
Where love inspires the breast:
Love is the brightest of the train,
And perfects all the rest."

These verses she repeated several times that day, with elevated joy of soul.

Three days before she died, she was overcome with extreme heaviness. Her limbs became torpid—her speech, at times, quite gone; at others very much broken, so as scarcely to be intelligible. On her observing that her head and hands were much palsied, she was asked if she did not then enjoy a blessed confidence in that God, who said to the sick of the palsy, *Arise, take up thy bed, and walk?* She answered, "I do! I do!" The day after she was asked, whether she did not enjoy the reflection, that, after a few more labouring breaths, she should meet the blessed Friend of sinners? She answered, with an animated countenance, "The Friend of sinners! I rejoice in nothing else—in nothing else!" This day she frequently repeated, "I long for Jesus! I long for Jesus!"

A few hours before the lamp of life went out, a friend, on leaving her, said, he hoped God would enable her to lean on him in these trying moments; and when turning from her to go, she, with an affectionate and expressive look, answered, "He will!—he will!" These were her last words. She afterwards slept some hours; and, about ten o'clock on the evening of November 9, 1795, bid adieu to the painful scenes of the wilderness, and entered into the joy of her Lord.

DOWN-

DOWNFAL OF ANTICHRIST.

SIR,

HAVING attempted, from the internal evidence of the prophecies themselves, to compute the time when the Man of Sin made his appearance, it will be necessary, in the next place, to shew from good historical evidence, that there is some reason to conclude he really did appear at the time specified. The few following facts will go near to establish this point.

The greater part of those called Christians, had, long before the time now referred to, sadly departed from the simplicity of the Gospel worship. But at this time the torrent of superstition was become so rapid, that no arguments opposed to it could stop its course. The few who saw and lamented the evil, were awed into silence by the blind fury and intemperate rage of the ignorant and deluded multitude. It was now become a common practice to invocate departed saints. The bones of martyrs were supposed to have such a powerful virtue as to frighten away the devil, to heal the body, and to remove calamities of every kind. Images adorned the churches, and were, in many places, become objects of worship. In fine, many who were Christians in name, were now become Gentiles in worship. (See either Mosheim's or Brown's Church Hist. Cent. 5.)

While every thing in the church indicated a general apostacy to be fast approaching, Justinian, Emperor of the East, being desirous of re-uniting Italy to the Empire, entered into war with the Goths. Vitiges, king of the Goths, not thinking himself strong enough to defend Rome against Belisarius, Justinian's general, resolved to remove to Ravenna. Upon his departure, he obliged the Pope, the senate, and the people to take an oath of fidelity. Belisarius with his army approached Rome. The inhabitants, notwithstanding the oath they had so lately taken, opened their gates to him. (This was chiefly effected by Pope Silverius. Evagrius' Hist. book iv. chap. 19.) Belisarius entered Rome on the 9th or 10th day of December, in the year 537. Universal Hist. vol. xvii. p. 393. last edit.

Here is a Pope not only perjuring himself, but likewise leading the senate and people into the same iniquity. Is not this very like *that man of sin, that wicked lawless one.* 2 Thes. ii. 3. 8. As a Christian bishop he sits in the temple of God, yet

yet daringly takes upon him to dispense with the sacred obligation of an oath. This perfidious conduct seems to indicate, that *the transgression of desolation*, or *the abomination that maketh desolate*, was now set up. The few who remained faithful would now put on sackcloth, and, with grief and sorrow of heart, bear witness against this shameful violation of the divine law.

When it is said of Antichrist, that *he shall ascend* out of the bottomless pit, Rev. xvii. 8. it implies that he would be exceedingly wicked, and that he would rise gradually into power. The perfidy just now mentioned affords a specimen of his wickedness. How he ascended to power, Machiavel will inform us, as he is cited by Bishop Newton in his Dissertations on the Prophecies. vol. ii. p. 376. "The Emperor of Rome quitting Rome to hold his residence at Constantinople, the Roman empire began to decline, but the church of Rome augmented as fast. Nevertheless, until the coming in of the Lombards, all Italy being under the dominion either of emperors or kings, the bishops assumed no more power than was due to their doctrine and manners; in civil affairs, they were subject to the civil power.---But Theodoric, king of the Goths, fixing his seat at Ravenna, was that which advanced their interest, and made them more considerable in Italy; for there being no other prince left in Rome, the Romans were forced, for protection, to pay greater allegiance to the Pope. And yet their authority advanced no farther at that time, than to obtain the preference before the church of Ravenna. But the Lombards having invaded, and reduced Italy into several cantons, the Pope took the opportunity, and began to hold up his head. *For being, as it were, governor and principal at Rome*, the emperor of Constantinople and the Lombards bare him a respect, so that the Romans, (by mediation of the Pope) began to treat and confederate with Longinus (the Emperor's lieutenant) and the Lombards, *not as subjects, but as equals and companions; which said custom continuing, and the Popes entering into alliance sometimes with the Lombards, and sometimes with the Greeks, contracted great reputation to their dignity.*"

The Pope's temporal power was never to be great; in this respect he is represented as a *little horn*. Dan. vii. 8. But then this little horn has *eyes like the eyes of man*, while the other horns have none. He has knowledge to discern the most proper opportunities, and the fittest means of promoting his own aggrandizement; he has craft and policy to conceal his designs from the other horns, while he is seizing

their

their power to use it as he pleases. Hence his power is great; but it is not properly his own. "His power shall be mighty, but not by his own power." Dan. viii. 24.

In the preceding extract, we see the little horn, as it were, jutting out of the head of the beast; even while the Gothic kings held the principal sway in Italy, the Romans were forced, for protection, to pay greater allegiance to the Pope; but when their power was overthrown, then the little horn rises into view, and appears altogether independent, entering into alliance sometimes with the Lombards, and sometimes with the Greeks. Thus it begins to use its eyes, its foresight, cunning, and policy.

It is not necessary to our present purpose to enter into a particular detail of the various means the Popes afterwards used to advance their power. The use they made of it, is evidence sufficient to shew what it was, and from whence it came. The higher it ascended, the more wicked it became; and it appeared more and more manifest, that it was the beast that would ascend out of the bottomless pit. We have a clear proof of this in the contest between Leo, emperor of Constantinople, and Pope Gregory II. concerning image worship.

Leo, in the year 726, "published the famous edict, commanding all images to be removed from the churches, and forbidding any kind of worship to be paid to them.---Gregory opposed with great warmth the Emperor's edict---solemnly excommunicated the Exarch from publishing and attempting to put in execution the Emperor's edict, writing, at the same time, letters to the Venetians, to king Luitprand, to the Lombard dukes, and to all the cities of the empire, exhorting them to continue stedfast in the Catholic faith, and oppose, with all their might, the execution of the impious and heretical edict." Universal Hist. vol. xv. p. 38, 39. last edit.

These letters excited terrible commotions in Italy. "But the Emperor still insisting on his edict against the images being received in Rome, the Romans, at the instigation of the Pope, publicly renounced their allegiance to Leo, paid him no more tribute, and withdrew for ever their obedience from the Emperors of the East." Universal Hist. vol. xvii. p. 428. Here is one of the three first horns pluckt up by the roots before this little horn. And is it not done by means truly infernal?

In the prophecy of Dan. vii. 8. 20. there were three horns pluckt up by the roots before the little horn; *before*, not in order of time, but in his presence, and by his means; for it is said, *He shall subdue three kings.* Dan. vii. 24. We have just now

how seen, how he subdued the dukedom of Rome. He afterwards subdued the exarchate of Revenna about the year 756, and the kingdom of the Lombards about the year 774. This appears to me a strong objection against placing the rise of Antichrist about the year 756. How could he subdue three kings, if two of them were subdued before he existed? At the latest, therefore, he must have existed before the year 729, when, at the Pope's instigation, the Romans publicly renounced their allegiance to the emperor Leo. The real fact seems to be, that the man of sin was in his adult state about the year 756, though, in his spiritual power, he afterwards grew much stronger, and became still more daringly wicked, in speaking great words against the Most High, and in wearing out the saints of the Most High. Dan. vii. 25. His look after this became likewise more stout than his fellows. Dan. vii. 20. For if any of them dared to oppose him, he would let them know, by the stoutness of his look, that he could dispose of them and their kingdoms at his pleasure.

But leaving the past, let us now turn our attention a little to the present. Mr. Lowman has well explained the first five vials. He supposes the sixth will be poured out between the year 1700 and 1900. Perhaps it began, and will end much sooner. A particular explanation of it cannot be given till it be wholly past. The following conjectures concerning the nature of it, and what is already past, seem probable.

"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared." Rev. xvi. 12. There is in these words an evident allusion to the taking of old Babylon. The river Euphrates was a source of plenty, commerce, and wealth to that city. By turning the course of this river, Darius, Cyrus, and the princes under them, entered, by its channel, the city, and took it. These kings of the East, though they knew not God. Isa. xlv. 4, 5. they were the instruments of executing his vengeance on the Babylonians for the injuries done to his people. Jer. li. 35. Dan. v. 31.

To understand the meaning of this vial, it is necessary to find something in mystical Babylon that will answer to the river Euphrates. Superstition seems to be the Euphrates of mystical Babylon. What Euphrates was to old Babylon, superstition has been to Babylon the great. It has been an abundant source of plenty and commerce, of wealth and power. Rev. xviii. 9---24. This has been the grand support of Antichrist's power and authority. With this cup, full of

abominations, he has intoxicated the inhabitants of the earth depriving them of all understanding, and enslaving their minds, so that however heavy and galling his yoke might be, they considered it as sacred, and therefore durst make no effort to shake it off. This obstacle being removed, the way of the kings of the East, the destroyers of Babylon the great, is prepared.

This vial, I apprehend, began to be poured out some considerable time before the beginning of this century, when the Deists first began to propagate their opinions.

The immediate cause or source of Deism is the natural depravity and unbelief of the human heart. Its remote causes are various. Where Popery is the established religion, its persecuting spirit has made many Deists. When men have neither love to the truth, nor courage and firmness to suffer for it, but, in direct violation of their conscience, conform to the religion of their country, merely to avoid persecution, or procure honours and emoluments in the state, they will use every mode of deception to persuade themselves that all religion is a farce. When Papists have discernment enough to see the fraud that is used to deceive them by pretended miracles, to perceive the ridiculousness of their ceremonious and superstitious worship, and to observe the feigned sanctity, or abandoned wickedness of their monks and clergy, they likewise conclude that the whole of Christianity is either a piece of priestcraft, or a state-trick to enslave the minds of men. Both parties agree to renounce divine revelation and commence Deists. In protestant countries Deism proceeds from other causes. In these men have liberty to read the Scriptures, but being taught by too many of their clergy to believe doctrines that nourish the pride of human understanding, and of human ability and worth, and which they cannot reconcile to the Scriptures, they renounce the latter, as containing a system of doctrines too mysterious, or too mortifying, for men of their enlightened minds to believe. Others, especially in the higher ranks of life, are so immersed in folly and dissipation, in luxury and profaneness, that they hate the Bible, because it is too serious a business for them to read it; they hate it, because they have, somehow or other, learned, that it never speaks good of them, but evil. Hatred always begets aversion, and frequently open hostility. The example of the great, like a plague, has infected multitudes of the lower orders of mankind with profaneness and infidelity.

The great design of the Deists is to overturn Christianity; but

but Christianity is built on a foundation that can never be moved, viz. The person, the righteousness, the intercession, and the power of Christ. Established forms may be overturned; Christianity needs them not. It made its way in the world without them; and the same power, which made it prosperous at first, is able to support it, and render it successful still.

The prevalence of Deism and irreligion, however, is likely to be fatal to superstitution. This Euphrates of the mystical Babylon is in some places quite dry; in others it seems nearly so. The way, therefore, of the kings of the East, the destroyers of mystical Babylon, is prepared. The Deists have now got power into their hands, and appear ready to execute their work. Antichrist is alarmed at the danger that threatens his existence. His emissaries persuade the supporters of his power, that religion, good order, and the very existence of society, depend on the destruction of this new and formidable adversary. They gather together to support, what appears to them, so good a cause. The two parties enter into war. The battle, however, is not theirs; it is "the battle of that great day of God Almighty," Rev. xvi. 14.; of that great day when God, in the holy and righteous dispensations of his providence, eminently appears avenging the blood of his servants on his adversaries. It is his battle, as the event is in his hand; and he is disposing it to his glory and to the advantage of his church. The place where the battle is fought, is called Armageddon, signifying either the mountain of destruction, or the destruction of troops; implying that it will be very terrible and destructive. It is not said what shall be the issue of this battle, nor are we told on which side the victory shall fall. One reason, perhaps, may be, that the event is reserved to the next vial, which will follow immediately, and which will accomplish the final destruction of Antichrist. Another reason may, perhaps, be this, that neither of the contending parties will get the victory. Another party may arise, viz. the witnesses---to them the victory may be given, and they shall reap the benefit of it. The Jews enjoyed the benefit of Cyrus's conquest of Babylon.

The fall of Antichrist, and the resurrection of the witnesses, are events which are to happen about the same time. The witnesses prophecy in sackcloth, 1260 days. Rev. xi. 2. Power is given to the beast to continue 42 months, the same as 1260 days. Rev. xiii. 5.

An event is foretold to happen about the time that the witnesses are to arise. This is given as a signal of their rising,

so that when we see this come to pass, we may know that the time of their rising, and consequently the time of Antichrist's fall is near at hand. "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven." Rev. xi. 13. An earthquake, in the language of prophecy, signifies a revolution. The city, in this text, is not to be restricted to the city of Rome literally understood; it signifies the whole extent of Rome's dominion. In this sense it is used in the eighth verse of this chapter: *And their dead bodies*, (viz. of the witnesses) *shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.* The witnesses were not slain in Rome only, but in every country to which Rome's power or influence extended. The tenth part of the city falling, therefore, evidently means, that when this great revolution should take place, then one of the ten kingdoms under the dominion of Rome would fall off, or revolt from her jurisdiction. *And in the earthquake were slain of men* (ὀνοματα ἀνθρωπων, names of men) *seven thousand.* Had this expression, *names of men*, been an Hebraism, it would have been, ἀνθροποι ὀνοματος *men of name*; that is, men of renown, men famous for great atchievements; but *names of men* can only signify titles of men, or men distinguished *only* by *mere* titles. Of these seven thousand were to be slain. Seven is a complete number. And have we not seen, in one of the ten kingdoms, a most astonishing revolution? Have we not also seen that kingdom fall off from the papal jurisdiction? And what is a peculiar character of this revolution, are not all titles in church and state politically slain or abolished? Has not the slaughter, literally considered, fallen chiefly on titled men? Are not they still particularly aimed at? How amazingly characteristic is this prophecy of the revolution in a neighbouring nation! It is true we do not yet see the latter part of the prophecy fulfilled. The reason is, the slaughter is not yet over; the remnant are not yet affrighted; and the witnesses are not yet risen. When these events take place, then the remnant, instead of worshipping angels, saints, and images, will give glory to the God of heaven. From what we have seen, have we not good ground to hope, that the accomplishment of the prophecies, respecting the rising of the witnesses, and the fall of Antichrist, is near at hand?

If this should be the case, it nearly concerns us to discern the signs of the times. The Jews rejected Jesus Christ, by

not

not discerning that all things foretold by the prophets concerning the Messiah were fulfilled in him. Though we may not fall after the same example of unbelief, yet if we do not discern the signs of Christ's coming to destroy Antichrist, we may fall to the wounding of our peace and comfort. If this be the time of the sixth vial, as it very probably is, then we who live in such a time ought to pay a particular attention to the following words of Christ, for he is speaking them to us; "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15. Jesus Christ will come suddenly and unexpectedly to the destruction of his Antichristian enemies. But his coming to accomplish this event will be a time of great distress to the nations, as appears from the contents of this and the following vial; so will it be a time of great trial to his people; and therefore it is our interest, as well as duty, to watch. Luke, xii. 37.

There are some of God's chosen people in mystical Babylon, even at the time when her destruction is very near; hence, when her fall is foretold, we hear also his gracious call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4. We are Protestants, may some say, and have separated from her communion; we have therefore come out of her long ago, and we see not what concern we have in these words, as they cannot be spoken to us. There is certainly a distinction to be made between the power and spirit of Antichrist. Men may revolt from the former, while they are entirely under the influence of the latter. Are there not many, who profess to be Protestants, become Papists in several of their leading principles? Are there not many who are now aiding and supporting the cause and interest of Rome, when they may see her destruction fast hastening. We should beware, therefore, of being led away with error, lest we be found running to give her assistance, when we are called to come out of her.

Having now laid before you what appears to me the most probable meaning of the prophecies relating to the time of Antichrist's rise and fall, I submit the whole to your examination, requesting your sentiments on what is here written. On this subject every one is liable to mistakes; and I consider myself as much so as any. This, however, is certain, that Antichrist will fall at the time which God has appointed; and whenever that time comes, it will be seen and acknowledged by his people to be the best. "The vision is yet for

an

an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come---it will not tarry." Hab. ii. 3.

That the kingdoms of this world may become the kingdom of our Lord, and of his Christ, is the desire of

Your sincere friend,

Wooler, July 24, 1795. GEORGE BELL.

BROTHERLY LOVE.

No. II.

AT a season when Christian affection seems to be so much on the revival, and the sweet influence of holy zeal is extending itself among professors of different names, a reflection or two on the nature and properties of brotherly love will not, it is presumed, be unacceptable. Happy will it be, if any observations on this pleasing subject should prove the means of its becoming better understood, and more generally and diligently cultivated. Certain it is that our blessed Lord declared it an important branch of his religion, and proposed it as the discriminating mark whereby his disciples should be known in the world. "Hereby shall all men know that ye are my disciples, if ye have love one to another." John, xiii. 35. And, indeed, this spirit is not only represented as a criterion whereby others would judge us, but whereby we ought to judge ourselves; for "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? He that loveth not, knoweth not God; for God is love." 1 John, iv. 7. 20. The want of this Christian charity is an essential defect in a Christian character; but, on the other hand, "every one that loveth is born of God, and knoweth God; ver. 8. and we know that we have passed from death unto life, because we love the brethren."

A benevolent mind enjoys an inexpressible satisfaction in contemplating the whole race of man as the offspring of God; and though varied in their complexions, their manners, and their speech, yet as all members of the same family, whilst the great FATHER OF ALL dispenses each necessary good to his numerous household. In this sense we are all brethren; and there are corresponding duties incumbent on each member of this large fraternity. These duties the religion of

Jesus

Jesus strongly enforces; and *active charity*, proportioned both to our ability, and the claims of the necessitous, is an essential evidence of our genuine discipleship.

Happy would it be if the disciples of Jesus could recognise, in every individual of their species, a *Christian brother*: But, alas! the path to heaven has to the present hour "but here and there a traveller;" and Christian love too often seeks in vain for bosoms where it may take up its habitation. Yet the number of true Christians is not so reduced but that brotherly love has some room for exercise, and so to give the world an opportunity of discovering its distinguishing properties. What those properties are, let us now examine:

First. True Christian love regards a man's *character* more than his *creed*. Humility and Christianity are inseparable; and a humble man is too sensible of his own frailty in judgment, to expect that every man, to be a Christian, must make his opinion the uniform standard of religious sentiment. Rome may pretend to infallibility; but we have learnt, that whilst here "we see but through a glass darkly;" and perhaps another day it will appear that our brother's mirror reflected a truer image than our own. So ready is human nature to follow the stream of popularity, to be governed by the prejudices of education, and to be inadvertently seduced by self-interest, that a wise Christian will judge of others with as much candour, as he does of himself with caution. He knows that in lesser matters he often hesitates himself; and perhaps may have passed through various sentimental revolutions before he fixed at the point where he now abides. He cannot therefore limit his affection to a perfect uniformity either in thought or profession; but amidst the variety of different names and opinions, he seeks for that *one infallible mark* of true Christianity---THE MIND THAT WAS IN CHRIST. This is the discriminating object of Christian love; and find where we may the man of a broken, lowly, humble heart---a devotional and spiritual frame---a savory conversation---a close walk with God---and a warm zeal for the Redeemer's glory, we may as soon cease to love ourselves, as cease, if we are Christians, from loving that man: Be he as poor as Lazarus, as afflicted as Job,---doth a swarthy skin cover his body, or be his mind unillumined with the light of science, it matters not---*that man* is my friend, my brother! As such I will own him now, and my Lord will own him as his beloved follower another day.

Secondly. From hence it follows, that true Christian love bears proportion to the degree of piety manifested by its

its object. As it is what the Scriptures call the *new man*, or *the image of Christ*, which, in any professor, attracts Christian love, it is evident that the *more of Christ* appears to be in any man, the more our affection is attracted to him. On this account it is possible that our regard may be disproportioned to the *real piety* of its object; for as the schoolboy judges of the real, by the apparent, dimensions of the heavenly bodies, and therefore concludes the moon to be much larger than a fixed star; so we, incapable of penetrating the heart, can only form our opinion of the real by the apparent character, and hence are liable to frequent deception. Many who have little or no real piety, may put on the mask of religion, and so unworthily possess a large share of our regard: Whilst others, who maintain the closest walk with God, and hourly experience the powerful effects of divine truth on their hearts, may, like a deep river, glide silently along, and hide the best half of their virtues from their fellow-Christian's eye.

Painful as such reflections are, it argues nothing against the *purity* of our Christian affection. If we possess attachment in proportion to the *apparent piety* of professing Christians, our regards are certainly pure, and the hope they evidence will not make us ashamed.

Thirdly. True Christian love doth not interfere so as to diminish our natural affection for relatives or friends.

Christianity requires no abatement of natural regard---it doth not teach us to love our parents or children, husbands or wives, brothers or sisters, *less* than others: On the contrary, it strengthens and confirms our obligation to every social affection. True, we are not taught by Christ to love the vices or imperfections of our relatives, but their persons and their virtues. Here indeed natural and Christian affection differ: The former attaches us to the *person*, and to his qualities for the person's sake---the latter is set upon the *qualities* of the person, and upon him for the sake of his good qualities. Hence, when it so happens that any of our beloved relatives become our fellow-Christians, our regards for them are doubly strong, and our intercourse doubly sweet, since nature produces affection for the person, and grace for the Christian; so that both the *man and his qualities* become objects of our regard.

Fourthly. Where true Christian love exists, it will manifest itself by all those *effects* which genuine friendship produces in other cases: Such as giving a preference to the society of Christians above all others, Psa. xvi. 3.---sacrificing

ficing personal gratifications for the comfort of our brother› -Rom. xiv. 21. 1 Cor. viii. 13---participating with them in all their sorrows and joys, Rom. xii. 15.---being backward to receive any reports to their prejudice, 1 Pet. iv. 8. Prov. x. 12.---ready to assist them on all occasions, by our counsel, Prov. xxvii. 9, our property, James, ii. 15, 16, or our prayers, James, v. 16; and finally, our love, if genuine, will remain undiminished by any external circumstances whatever, as long as the Saviour's image appears equally possessed.

O Christians! let us cultivate this heavenly temper! let us allow no pre-eminence in our love, but where we discern a pre-eminence of *grace: There* let our affections be placed, in the assured hope that heaven will both approve and prolong a temper so congenial to its own. So shall we see the golden age of the Christian church again restored, and the ungodly will again exclaim, "See how these Christians love."

ADELPHOS.

ON THE COMFORTS AND SNARES OF SOCIAL AND RELATIVE AFFECTIONS.

ALAS! how difficult do we find it to observe a due medium between overvaluing and undervaluing our creature comforts; especially those of social and relative life. The mutual affection which does, or should subsist, between husband and wife, parents and children, and proportionably between other family connections, or our intimate and tried friends, constitute our chief temporal pleasures. These are almost the only pleasures this earth can afford, which are very interesting to an intelligent and serious mind. For these the voluptuary has little relish; sensuality has blunted his feelings, and his gratifications are scarcely superior to those of the brutes.

Such persons are not at present concerned in the subject of this paper, nor can they well understand it. I write for those who possess and value the comforts of domestic life, acknowledge the goodness of the Lord in bestowing and preserving them, who wish to make them additional motives for gratitude and praise, but are often apprehensive that their attachments to his gifts, withdraw their thoughts from the great Giver, and incroach upon that supreme regard which is only due to himself.

A disposition to love the creature more than the Creator is undoubtedly a part and a proof of our natural depravity. This evil principle, described by the apostle under the names of the Flesh, the Old Man, and Indwelling Sin, however weakened and mortified in a true believer, is not extirpated. The opposition between nature and grace, flesh and spirit, renders the Christian life a state of constant warfare. They are opposite, contrary, contradictory one to the other, no peace or truce can subsist between them. The effects of this conflict extend to every faculty: When grace is in exercise, the motions of sin are noticed, checked, and lamented; but they are always sufficiently strong to render our best intentions and best actions defective and polluted; and particularly to depreciate and adulterate the finest feelings of humanity, and to turn our glory into shame. Thus our comforts often become our snares, and that which should be for our health proves an occasion of falling.

We cannot be too watchful against this propensity: It should prompt us to daily humiliation and much prayer. But the Lord is not a hard master; he gives us all things richly to enjoy; not to raise, and then disappoint our expectations, but, within the limits his wisdom prescribes, to gratify them. Ignorance and superstition misrepresent him. Under their influence multitudes think to please him by self-invented austerities and mortifications, and suppose they shall be acceptable to him, in proportion as they make themselves miserable. But, on the contrary, we are assured that he delights in our prosperity, so far as it is consistent with our safety; and that he does not willingly afflict the children of men, and especially his own children, who love and serve him. He has placed us in a world, in which (considered as *his* world) every thing is beautiful in its season, proper use, and due subordination, to our chief good; though, considered as *man's* world, our apostacy has filled it with confusion and misery.

Contemplate his goodness in a rural situation. Light, colours, and prospects are suited to please the eye. The singing of birds, the lowing of the cattle, the bleating of the sheep, and, in general, the inarticulate tones of all the animal tribes, are soothing and grateful to the ear. During a great part of the year, the scent of blossoms and flowers perfumes the air, and regales the sense of smelling. Food is a necessary mean for the preservation of life, and would be so if it were no less unpalatable than the most nauseous drugs. But we are furnished with a profusion and variety

of

of articles, which, while they satisfy our hunger, and recruit our strength, are likewise grateful to the palate, and accommodated to the different tastes of different persons: Nay, he has not only given us food but fruits. These are certainly not needful for the support of life, nor are they interdicted like the fruit of the tree of knowledge, but are freely presented for our use. Things might have been so constituted, that all our sensations from external objects would have been disagreeable and painful. But God is good. We should live in the midst of continual enjoyments if we obeyed his precepts, and observed his regulations; which, however contrary to the evil dispositions of our fallen nature, amount to no more than the kind admonition, *Do thyself no harm;* for there is not a single restriction enjoined by the Scripture, with which it would not be our interest to comply, if the authority of God was wholly out of the question. But sin, where it prevails, dishonours God, abuses his gifts, and throws all into confusion. Intemperance, riot, and disorderly passions, have filled the earth with woe.

Thus, as we are creatures formed for society, and cannot live, either with safety or comfort, in a solitary state, it has pleased God of his goodness to make us susceptive of social affections, which sweeten our intercourse with each other, and combine duty with pleasure. Parents are certainly bound by the law of nature to take care of their own children, and to provide for them; especially in the helpless state of infancy, when they are utterly unable to take care of themselves. This would often be an irksome task, if they did not feel an instinctive tenderness for their infant offspring at first sight, which makes that delightful which might otherwise be troublesome.

It is likewise the appointment of God, that the successive generations of mankind should be perpetuated by marriage. As this is the nearest of all natural relations, so when the union is properly formed and conducted, it is the most interesting and endeared. This union, by the will of God, is in itself indissoluble till death makes a separation, excepting in the single case of unfaithfulness. But the marriage state, when entered into without a regard to God, to the rules of his word, and a dependance upon his blessing, is seldom productive of an abiding union of hearts: And if this be wanting, the case of either party may be compared to that of a dislocated limb, which is indeed still united to the body, but, not being in its proper place and connexion,

is useless and painful itself, and the cause of pain and uneasiness to the whole body. Even the marriages of those who come together, and live together, in the fear of the Lord, are subject to heavy taxes: Doubled in wedlock, and frequently multiplied in children, they have a larger share of cares, duties, and anxieties, than those who live single; yet they are comparatively happy. And I think, all things considered, they have the most favoured lot. They love the Lord, they seek his presence and blessing, and they do not seek in vain. They love each other, they have one faith, one aim, one hope. Their mutual affection, intimacy, and perfect confidence, greatly enhance the value and relish of the comforts in which they participate, and alleviate the weight of their burdens and trials. Love sweetens labour, and blunts the sting of sorrow. The vicissitudes of life give energy to prayer; and repeated supports and deliverances, in answer to prayer, afford new motives and causes for praise and thanksgiving.

But still they are jealous of themselves, lest those affectionate feelings, which greatly assist them in discharging their social and relative duties with attention and cheerfulness, should become excessive and idolatrous. And, as I have already observed, they have reason to be always upon their guard, lest that, which is lawful and right in itself, should, by being indulged in an immoderate degree, become ensnaring and hurtful. A true believer is, for the most part, rather shocked than seduced by temptations to gross evils: His heart recoils at the proposal. He thinks, with Joseph, How can I do this wickedness, and sin against God? *Perimus in licitis*—His chief danger lies in the abuse of lawful things. The relation we stand in to God, as his intelligent creatures, from whom we derive all that we have or are, and on whom we depend for every breath we draw, makes it our indispensible duty to love him with all our heart, and mind, and soul, and strength. And as we have broken this law of our creation, he has in mercy been pleased to claim us for his own by a new and more endearing title. He has redeemed us to himself by his blood. He has bought us with a price, and paid his life as a ransom for our souls. When a sinner is enabled to feel the force of this argument, he needs no more: The love of Christ constrains him. From that moment he is made willing to devote himself, and his all, to him who died for him. But the flesh striveth against the Spirit: He is still a poor creature. He cannot do the things that he would, nor *as* he would: Otherwise every thought

of

of his heart should be in absolute subjection to his Lord and Saviour.

The Lord, who knows our frame, and whereof we are made, is unspeakably merciful to our infirmities: But he will not admit a rival. The believer knows and acknowledges, that whatever he possesses, which is not held and improved in subordination and subserviency to the will and glory of him from whom he received it, is so far an idol; and the consciousness of his proneness to afford these intruders an undue share in his affections, often makes him confess to the Lord with Job, "Behold, I am vile," though his outward conduct in the sight of men may be unblameable and exemplary.

Yet perhaps some persons may be overburdened with this apprehension. The Gospel is not designed to make us stoics: It allows full room for those social feelings which are so necessary and beneficial in our present state, though it teaches and enjoins their due regulations. It is the duty, no less than the privilege of husbands, to love their wives, even as their ownselves, yea, even as Christ loved the church, who gave himself for it. These expressions are very strong; they imply great love, tenderness, and sympathy. When the Lord said to Abraham, "Take now thy son, thine only son, Isaac, *whom thou lovest*," he did not reprove him for loving his child; and Abraham's prompt obedience, when commanded to offer up his beloved son, was a proof that though his love to Isaac was strong, it was not inordinate. And the apostle declares, that if any man does not provide for those of his own house, (his kindred, his more distant relatives by blood or affinity), he has denied the faith, and is worse than an infidel. He is to provide for them, if in his power, in preference to others, which plainly intimates that they are preferably entitled to his love. Friendship, likewise, between those who are joint partakers of grace, is very consistent with true religion. Such was the friendship between David and Jonathan. And though our Lord loved all his disciples, one of them is honoured with a peculiar distinction, as the disciple whom Jesus loved.

God formed us originally for himself, and endued the human mind with a capacity which he alone can fill. But when he dwells in the heart, there is still room for innumerable objects of complacence, in their proper subordinate order. When a woman marries, she may continue to love her own parents and relatives as formerly; she may extend her affection and regard to the parents and friends of her husband; in a course

a course of years the number of those whom she loves and values may be greatly increased, without interfering with each other, or with what she owes to her husband; but there is a different and special regard due to him, which if she should transfer to another person, she would be criminal. Thus we may love, and we ought to love our husbands, wives, children, parents, and friends; and if we consider them as the Lord's gifts---if we seek his blessing in them and upon them --if we hold them at his disposal---if we employ all our influence with them, to engage them to seek and love him supremely---if, when they are removed from us, we are disposed to yield a cheerful submission to his holy will---and if, when things are brought into competition, we rather chuse to venture displeasing our dearest friends, than to sin against the Lord---with these restrictions we cannot easily love them too much.

But who can come up to this standard? I suppose no person can completely. But we may aim at it; we may lament our deficiency; we may pray for more grace; and by grace we may approximate more and more to it. It is not necessary to distress ourselves with what may happen; as, how should I behave, if the Lord were to take the desire of my eyes from me suddenly? We are to live to-day, and to leave to-morrow with him. If we presume that we could support such a stroke, we should probably find it too heavy for us. But this we *may* say, The Lord is all-sufficient, and he is faithful. He has promised strength according to the day. He permits me to call upon him in the time of trouble: and I trust, when the time of trouble shall come, he will enable me to pray for that help from him, without which I know I must sink; for in myself I am weaker than a bruised reed. In the mean time I endeavour to cast all my care upon him who careth for me.

For the rest, we are in the Lord's school---the school of the cross. His daily providential dispensations are suited to wean our attachment from every thing here, and to convince us that this cannot be our rest---it is polluted. Our roses grow on thorns, our honey wears a sting. Frequently our sharpest trials spring from our choicest comforts. Perhaps, while we are admiring our gourd, a worm is secretly preying upon its root. As every bitter thing is sweetened to a believer, so there is some bitter thing mingled with the sweet. This is wisely and mercifully ordered. It is necessary. And if things were not so bad with us, as in the language of sense they sometimes are, they would probably be soon much

worse.

worse. With such hearts as we have, and in such a world as we live in, much discipline is needful to keep us from sleeping upon the enchanted ground. But the time is short. It will not be thus always. We hope soon to be out of the reach of sin and temptation. Happy hour, when sorrow and mourning, hitherto our inseparable companions, shall flee away, to return no more! when joy and gladness shall come forth to meet us, and conduct us home! Then those who have loved each other in the Lord upon earth, shall rejoice together before him, shall drink of the rivers of pleasure that are at his right hand, and their happiness shall be unspeakable, uninterrupted, without abatement, and without end.

OMICRON.

A LETTER

From a young Minister to his Friend, written two Days before his Death.

I NOW set myself to write to my friend, because I have a subject that pleases me: It is the weakness and decay that I find coming upon me—a slow fever and cough, with many other symptoms of a consumption. My friend is too much of a Christian to think this a melancholy circumstance, which I cannot relate without a smile. It cheers me to find this earthly tabernacle, in which I groan, being burdened, wasting, reeling, and ready to be dissolved. Alas, my friend! is there any thing worth living for? how low the attainments! how imperfect the enjoyments! while there is a place where there is fulness of joy and pleasures for evermore! But below all is vanity! Have I any prospect of living for the glory of God, or the good of others, or my own improvement? As for the glory of God, or others' good, how little must either lose by such a life as mine! The desires of my soul, I hope, are sincere, and preaching is the probable means of attaining these ends; but both you and I see, with sorrow, how little good is done by our daily preaching: From mine, I am sure, small things are to be expected. The report is gone out, but to whom is the arm of the Lord revealed!

We have heard with our ears, our fathers have told us some such things as these, but we ourselves are strangers to them; or suppose longer life could be profitable to my own soul, yet, am I sure of growth and improvement in grace? And what

what if I should decline and go backward, and grow unfit for the heavenly employment, where is the benefit of living longer? You may say, dying is great and awful work. I say so too, and were it not for one strong hold to which I flee, the thought would even amaze and confound me. How else could my guilty soul meet its God?

Let me tell you, my friend, here is all my salvation; the sole foundation of my hope is the everlasting covenant, the atoning sacrifice, the blood of sprinkling, Jesus the Saviour able to save to the uttermost, an advocate with the Father: On this bottom my soul stands; the corner-stone of God, and precious. Whatever different set of principles others may seek comfort from, I declare this is all my salvation, the everlasting covenant, sure and well-ordered. Is it not well ordered, when such a wretch as I, conscious of so much guilt, both before I knew God, and since, by backsliding and grieving his holy Spirit; even this moment (God knows my heart) weighing *every thing*, I look upon myself as the chief of sinners, and yet can retain hope! Is not this then a *well-ordered* covenant? The blood of Christ cleanseth from all sin. Never have I felt more of its efficacy than now; the atonement is so full, that there remains no more conscience of sins: Hence is that boldness in the Lord. This is excellent doctrine; honourable to God, and supporting to man! Preach it, my friend! earnestly preach it! While I have life I will speak it; for it is a faithful saying, and worthy of all acceptation. When you pray, be sure remember me. Come to see me, nor think it the melancholy entertainment of seeing a sick man. I am well; I am as I should be. Expect then to find me pleasant and cheerful; and yet I am almost sick---but it is only with the fear of being well. I dread to go back to life again. I cannot bear health and prosperity: No; all is now well, through infinite goodness. God has spoken peace, and that is enough. Health and long life, in such a world as this, how burdensome the thought! How good has this sickness been to me; evermore shall I bless God for it. That wondrous Being (whose name is Love) seems to be designing and doing more for me than ever before! How sweet are my hours of solitude! In prayer I meet him---in meditation I hold him fast, and cannot let him go; but, with Abraham, continue with him till he leave off speaking. May joys for the future, be all from heaven! I have enough of earthly things, and count them but loss and dung, compared with the excellency of the knowledge of Christ Jesus my Lord.

It

it is only with respect to a future life I value my friend, with whom I hope to spend a pleasant and everlasting day! Farewel!

Hampshire.

ANECDOTES.

TO THE EDITOR.

REV. SIR,

THE following authentic anecdotes of the excellent youth Duke Hamilton, the predecessor and brother of the present, affected me when I heard them related. As I can vouch for their authenticity, I think they deserve a place in your repository.

T. H.

HE was from a child remarkably serious, and took delight in reading the Bible. When he was about nine years old, and playing about the room, the Duchess told Lady C. E., a relation, that she said to him, "Come, write me a few verses, and I'll give you a crown." He sat down, and took pen and paper, and in a few minutes produced the following lines:

As o'er the sea-beat shore I took my way,
I met an aged man, who bid me stay.
"Be wise," said he, "and mark the path you go;
This leads to heav'n, and that to hell below.
The way to life is difficult and steep;
The broad and easy leads you to the deep."

At another time, at Lady C. E.'s, with his brother Douglas, he used to sit and read his Bible, whilst his brother was rolling his barrow up and down stairs. They were walking out together one day, and the sun shone beautifully: "What a glorious being," said he, "is the sun! I always think it looks like the gate of heaven!"

A consumptive disorder seized him early in life, and had made great progress. He lay ill at the family seat near Glasgow. Two of the ministers from Glasgow had come to see him. The Duchess, fearful of hurrying him, said to one of them, "Mr. Such-a-one, if my son, when you go in, asks you to pray with him, I wish you rather to decline it." He bowed, and entered the room where the Duke lay. After a conversation on the best subjects, they rose to depart: "You will pray with me, Mr. ------," said the Duke, "before you go?" He bowed, and begged to decline it.

"Why?" said the Duke. "Her Grace," said he, "rather wished me so to do." "And pray, Sir," said he, to the other minister, "did her Grace lay any such injunctions upon you?" He said, "No." "Oh! well then," said the Duke, "you may do it safely!" which he did.

He then put his hand back, and took his Bible from under his pillow, and opened at the passage, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." "This, Sirs," says he, "is all my comfort."

As he was lying on the sofa, his tutor was conversing on some astronomical subject, and about the nature of the fixed stars; "Ah," says he, "in a very little while, I shall know more of this than all of you together!"

When his death approached, he called his brother to his bed side, and addressing him with the greatest affection and seriousness, he closed with these remarkable words: "And now, Douglas," said he, "in a little while you will be a Duke, but I shall be a King!"

IF twenty lives were written of Mr. Romaine, they will, I am confident, produce nothing more characteristic of the man, than the following anecdote. I insert the names, perhaps you will prefer the initials,

T. H.

ABOUT three weeks before the last illness of that venerable patriarch Mr. Romaine, he was walking in the city, and followed close by Dr. G. of Islington, and Mr. J. of Pluckley, who had been formerly his intimate acquaintance, and, like many other old Hutchinsonian friends, had long forsaken and shunned him. His friendship, they knew, was not the road to Canterbury.

Niger est, hunc tu Romane caveto.

Dr. G. said, "There goes Mr. Romaine, just before us." Mr. J. replied, "He is an old acquaintance of mine;" and, in his facetious manner, whipped by Mr. Romaine, and, turning round, stopped him full; just then Dr. G. was at his elbow. Mr. Romaine looked at him—"Don't you know me, Mr. R.?" said he. "No;" said the venerable saint, "nor my Master neither;" and, turning round on his heel, crossed the way, with contempt and indignation, leaving them confounded at this unexpected reception.

SELECT

SELECT SENTENCES.

WE are commonly most careless where we should be most careful.

None are more secure than those whom sin and Satan lull asleep.

How much is history filled with the follies of men! We read of them worshipping heaven and earth as gods, instead of worshipping the God thereof; instead of bending the knee to the God who made them, falling down to the gods whom they have made; instead of loving and assisting their own species, injuring and destroying them; instead of using other creatures for the purposes for which they were intended, abusing them for the vile purposes of gratifying their carnal and vicious appetites.

Worldly riches and honours can never fully content the mind---The way to contentment is not by raising the estate higher, but by bringing the heart lower, and having God for a portion.

RELIGIOUS INTELLIGENCE.

More Work for the Christian World.

ON Friday the 5th of February, was held, at the Caſtle and Falcon, the annual meeting of SOCIETAS EVANGELICA, at which about twenty new ſubſcribers were added.

This Society was formed in the year 1776, for the purpoſe of extending the bleſſings of the Goſpel, by *Itinerant Preaching*. In this good work, above £. 8000 have been already expended; and many parts of this kingdom have thereby been viſited with the light of life.

The paſt proceedings of this Society have been directed to the encouragement of Miniſters, who were willing to extend their labours to dark villages and towns in their reſpective neighbourhoods; and its funds have been applied to repay the expences actually incurred by ſuch additional miniſtrations. But at the above meeting it was thought, that the objects of the Society might be more effectually promoted, by an enlargement of its exhibitions; and by taking under its own patronage a certain number of Miniſters, to be entirely devoted to itinerant preaching. The plan and rules of the Society were therefore reviſed and amended, an abſtract of which is now preſented to the reader:

Reſolved—"That all annual ſubſcribers of one guinea and upwards, ſhall be Governors of this Society.—That ten guineas, at one payment, ſhall conſtitute a Governor for life.—That a Committee, conſiſting of twenty-one perſons, ſhall be choſen annually.—That this Committee ſhall meet on the laſt Friday in each month, to tranſact the buſineſs of the Society: And that each meeting ſhall be opened with prayer.—That a general meeting of the Society ſhall be annually held on the laſt Friday in January, when the Committee ſhall report proceedings—the uſual officers

be choſen, and the accounts audited.—That, in future, the aſſiſtance of the Society be proportioned to the extent of miniſterial labour, and to the diſtance of places in which Miniſters ſhall preach; ſubject to the rules for regulating the proceedings of the Committee.—That two or more Itinerants be wholly employed in the preſent year by this Society, to labour in ſuch counties as moſt need aſſiſtance, ſubject alſo to the regulations of the Committee.—That ſuch County Aſſociations, as are united to promote the ſpread of the Goſpel, be informed by the Secretary, That this Society do highly applaud their benevolent deſigns; and are ready to co-operate with, and aſſiſt them, in any meaſure, to the utmoſt of the Society's finances, where it may appear neceſſary.—That an annual account of the proceedings of this Society, together with the names of the ſeveral Miniſters preaching under its patronage, and the reſpective places viſited, be printed and publiſhed."

Such is the plan, and ſuch are the rules of *Societas Evangelica*; and it is not ſaying too much to affirm, that it is an inſtitution which calls with affection and authority on every Chriſtian for ſupport, both by his prayers and ſubſcriptions.

Another Society has lately been formed, whoſe ſphere of action is far more extenſive than that of the preſent inſtitution; and meets with the encouragement and ſupport it deſerves. It is pleaſing to reflect on the ſpirit of affection and zeal, which has united and influenced ſo large a body of our Chriſtian countrymen; and the wiſh and prayer of every good man muſt be, that, by the bleſſing of God on the exertions of the Miſſionary Society, the Heathen may ſoon become the actual inheritance of Chriſt, and the uttermoſt parts of the earth be realized as his poſſeſſion.

An objection, however, has been made by ſome to this laſt mentioned inſtitution, on the ground, That it is not proper to attempt the converſion of the Heathen abroad, till our *Britiſh* Heathen are converted; and fears have been ſuggeſted by others, that in the amazing diſplay of zeal, which is ſhown for the good of diſtant and foreign countries, the religious welfare of *our own* may be neglected. It is unneceſſary, at preſent, to juſtify or diſprove theſe reaſonings; but it is to our purpoſe to remark, that the conſtitution and deſigns of *Societas Evangelica* are exactly calculated to meet the objections of the former deſcription of perſons, and to quiet the fears of the latter. It is therefore earneſtly hoped, and anxiouſly expected, that both will cordially and zealouſly unite to ſupport its exiſtence, and extend its influence: And the ſubſcriber to the Miſſionary Society will ſurely feel a pleaſure in attempting to promote the ſalvation of his countrymen equal at leaſt to that which he has expreſſed for the converſion of ſouls in remote and foreign parts of the world.

Converſion of the Heathen at Home.

MR. EDITOR,

MUCH has been ſaid and done lately to promote the converſion of the Heathen. The object is highly deſirable, and the Chriſtian world ſincerely wiſh it ſucceſs. But are there not, in our own country, many who are as ignorant and irreligious as the Heathen themſelves? Have ſufficient means been uſed for their converſion? Can nothing more be done at home than has been? If there can, what are the beſt means of doing it? If ſome of your able correſpondents would anſwer theſe interrogations, perhaps it might be of great ſervice; and would gratify a conſtant reader.

QUÆSITOR.

Miſſionary

Missionary Society.

SINCE our laſt information, we are happy to learn that the funds of this ſociety are gradually increaſing. A Miniſter, a buckle and harneſs maker, a weaver and his wife, and a gardener and his wife, were recommended to the directors by the ſub-committee of examination at Coventry, and approved. There are now accepted, in all, *ten Miſſionaries*; ſeven bachelors, and three married men, whoſe wives, being truly ſerious characters, are to accompany them; and will, probably, be peculiarly uſeful. We apprehend that the mode of conveying them, and the other candidates who may be accepted, to the place of their deſtination, will be determined at the next meeting of the directors; and that we ſhall be able to inform our readers of the particulars. Some of thoſe who are accepted are improving themſelves, under the direction of a committee, in ſuch mechanic arts as will be moſt uſeful; and all of them, who are reſident in London, regularly attend ſome of the directors, for the improvement of their minds in theological knowledge.

ON Friday evening, December 25, was opened, the meeting-houſe, in Miles's-lane, Cannon-ſtreet, (late Dr. Addington's) for the uſe of the Scotch church that lately aſſembled in Red-croſs-ſtreet; when a ſermon was preached to a large congregation by their Paſtor, the Rev. Alexander Eaſton, from Iſaiah iv. 5. "For the Lord will create upon every dwelling-place of mount Zion, and upon her aſſemblies a cloud and ſmoke by day, and the ſhining of a flaming fire by night; for upon all the glory ſhall be a defence." The place has undergone a complete repair, and we ſincerely hope, that the pure Goſpel of Chriſt will continue to be preached in it; and that the prayers which were offered will be heard and anſwered, and that the Maſter of aſſemblies will grant both to miniſter and people his gracious preſence, guidance, and protection.

Extract of a Letter from an Officer in the Eaſt India Company's Service, on the Madras Eſtabliſhment, to his Relation in London, dated April 5, 1795.

"IT will give you ſatisfaction, I am ſure, to be informed, that I am engaged, at preſent, in tranſlating part of the Holy Scripture into the Gentoo language, for the uſe, I hope, of my fellow-men in this country. This language, together with the Malabar, has employed me ſince I came laſt out of the field. Theſe ſtudies I proſecute with what would be called by many a very ſtrange and *outré* view. Not in the hope of any great worldly advantage; but in the ambition of having the honour to contribute my mite alſo towards diffuſing the knowledge of our bleſſed Saviour among a tribe who are ignorant that He is the Redeemer of men, who gave his life a ranſom for all, and made atonement with his blood for the ſins of the world."

OBITUARY.

Peaceful Death of Elizabeth Egerton.

ON January 16, 1796, died, at Woburn, in Bedfordſhire, Elizabeth Egerton, in the twenty-firſt year of her age. She had been brought up a diſſenter; But, whatever was the occaſion, ſhe appears to have gone to

to ſervice very early in life, and afterwards to have derived little or no advantage from parental attention. She frequently heard the Goſpel preached in London, in a profitable and powerful manner; and ſhe ſought the converſation of an aged Chriſtian of her acquaintance; but no laſting, ſerious impreſſion, during that period, was made upon her mind. The family in which ſhe lived removing to Woburn, ſhe accompanied them hither, about twelve months ſince. Her ſituation produced obſtacles to an attendance on public worſhip, which were not overcome by any degree of concern reſpecting it, of which ſhe was at that time ſuſceptible. A numerous young family, which was a principal hindrance, became, through the Lord's over-ruling goodneſs, an occaſion of her attending in a manner ſhe had never done before: The following incident, trifling in itſelf, being followed with the moſt important effects on her ſoul.

About ſeven months ago, having walked out with the children, ſhe was obliged, by a ſudden ſhower of rain, to take ſhelter in the neareſt houſe. This was occupied by an elderly woman, who is a member of the congregational church formed at Woburn, a few years ſince, under the miniſtry of Mr. Greatheed. The woman, being a lively and zealous Chriſtian, improved the opportunity of dropping ſome religious obſervations, which led the girl to aſk if ſhe was not a diſſenter. Being anſwered in the affirmative, ſhe expreſſed her own deſire for the advantages of religious ſociety, mentioned ſome paſt circumſtances of her life, and lamented her inability to attend public worſhip on account of her employment on the Lord's day. Her new companion aſſured her of the readineſs with which the reſident miniſter, Mr. Scroxton, would give her any ſpiritual advice; and they took the firſt opportunity of going together to converſe with him. She ſaid but little at the time, but ſpent the whole of the following night in ſearching the Scriptures with much anxiety. She received ſome encouragement from that paſſage, "Seek the Lord while he may be found," &c. and her deſires for ſalvation were excited in ſuch a manner as to produce ſome comfortable hope. The family being abſent from home on the next Sabbath (the ſecond day of Auguſt), ſhe availed herſelf of the leiſure it afforded her to attend all the ſeaſons of ſocial worſhip. As Mr. G.'s fixed reſidence at Newport Pagnel limits his opportunities of converſation with the members of the church to the Lord's day, the hour preceding the morning public worſhip is ſet apart to that purpoſe; and any perſon who is known to be under religious impreſſions is welcome to attend. Elizabeth Egerton was preſent. In hearing others ſpeak of what the Lord had done for their ſouls, ſhe was deeply affected; and when addreſſed by way of inquiry reſpecting her own views and feelings in religion, her tears flowed faſter than her words, and expreſſed more than any language could have uttered. The public ſervice of the forenoon conſiſts ſtatedly of an expoſition of Scripture in a regular courſe, and a ſermon is uſually preached by each of the miniſters in the remaining parts of the day. All theſe were ſeaſons of high enjoyment to this renewed perſon, and her mind enjoyed much calmneſs through the ſucceeding months, although her ſituation never allowed the repetition of a ſabbath ſo employed. All that her earneſt wiſhes could obtain was the liberty of attending once on each Lord's day, and occaſionally on a lecture, or a prayer-meeting, during the week. She could not but lament being ſituated where ſhe had ſo little opportunity to aſſociate with religious people; yet, when it was ſuggeſted to her that ſhe might go to London and have opportunities of hearing the Goſpel frequently, ſhe replied, that "ſhe could not bear the thought of leaving Woburn; for though ſhe had often before heard with the hearing of the

ear,

ear, it was *there* that she was brought to *learn* Jesus Christ." She often said, "that was a blessed shower that drove me into Mrs. J.'s house."

The militant state of this child of God terminated so early that its brevity seems a sufficient excuse for minuteness. She laboured to supply her want of more frequent public instruction by a private attention to the Scriptures, perhaps unparallelled in diligence and vigilance. Every minute of interval from domestic occupation through the day was eagerly employed in searching the oracles of truth. Her hours of rest were greatly abridged, and sometimes wholly intermitted, for the same purpose. When at meeting, she always heard with comfort; but, a few weeks before the circumstance occurred which cut short her life, in hearing a discourse from Mr. S. on Acts v. 41. her affections were carried out in a singular manner. She could not rest without declaring to some of the church how good the Lord had been to her; and she expressed her readiness to "suffer any thing in the Lord's service, through his grace strengthening her."

On New Year's-day she received a small wound in her wrist by the slipping of a knife with which she was cutting bread. Her death, although a fortnight intervened, is supposed to have been occasioned by the effusion of blood which at first took place; an artery, or a branch of one, having probably been divided. Her approach to dissolution was attended with violent convulsions and excruciating pain, but her faith was firm, serene, and triumphant.

A few days before her death, when a friend asked her how her mind was, she answered, "Very comfortable." "I hope," said her friend, "you feel the goodness as well as see the hand of God in all his dispensations?" She replied, "The Lord is *all* goodness. I do not know that I have had one hard thought of God since this happened." "Some time since," she added, "my mind was much depressed. It was a great trial to me to be debarred from the ordinances of God, and the society of his people; but the Lord was very gracious; he enabled me to improve every leisure moment in reading his word, and it was so blessed to my soul as to dissipate my gloom, calm my mind, and strengthen me to cast my care upon the Lord. I felt the sweetness of the promises, and was peculiarly favoured on the morning the accident took place." She expressed her resignation either to live or to die, but preferred dying. "There is nothing," said she, "of this world worth living for; but the Lord's will be done." The calmness of her mind continued throughout her illness. When told of an operation she had to go through, she appeared composed and unmoved as to what she might suffer in it,—bore it with great patience, and the evening after spoke animatedly of her approaching liberation from sin and sorrow. "Why," she cried, "are his chariot wheels so long in coming? Why do they tarry?" Yet, amidst violent pain, she exclaimed, "What are my sufferings in comparison with what Christ suffered? and that for *me!*—My sins have been set before me in an aggravated light; but, blessed be God! I see them all pardoned through the atoning blood of a crucified Saviour."

Speaking of the comfort she had derived from the word of God, she particularly mentioned the 62d Psalm; asked for the Bible, and being supported in bed, read part of it. But her strength failing, it was read to her. In the evening, when the person who had read it to her entered the room, she called out, "Come, and read that sweet psalm to me again."

Having whispered something about angels, a member of the church, who stood by, but could not hear distinctly, said, "You will soon join the angelic band, which, I doubt not, surrounds your bed, ready to receive your disembodied soul." She looked up, smiled sweetly, and cried, "Oh, the glory that surrounds my head!" Her precise meaning could not then be inquired

inquired into; but she immediately repeated, as she had frequently before, with peculiar emphasis,

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

To her last breath she continued avowing her entire unworthiness, but firmly confiding in the covenant of grace.

ON Wednesday, Jan. 27, 1796, died, much lamented, after a short illness, aged 35, the Rev. Henry Summers, Minister of a respectable Independent Church at Wellingborough, Northamptonshire. A funeral sermon was preached on the following Sabbath, by the Rev. J. Wood, of Rowell, from Heb. xiii. 7. "Remember them which have the rule over you," &c.

SATURDAY night, Feb. 6, died suddenly the Rev. Dr. Addington, late pastor of the Independent congregation in Miles's-lane, London, and tutor of the Evangelical Academy. On the Monday sen'night following, his remains were interred in Bunhill-fields. The Rev. Mr. Palmer of Hackney, and Mr. Clayton, preceded the corpse. The Rev. Mr. Barber, Mr. Booth, Mr. Brewer, Mr. Noah Hill, Mr. Skelton, and Mr. Towle, supported the pall. The hearse was followed by seven mourning coaches. Mr. Palmer delivered the funeral oration; and on the Friday evening following, Mr. Brewer preached the funeral discourse, at the Grove-house, Mile-end, where the Doctor, for many years, had preached an evening lecture, and where the Evangelical Academy was kept during the time that he was tutor.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons to the Condemned, &c. By the late Rev. David Edwards, *formerly of Ipswich, lately of Wotton-Underedge. Second Edition. 12mo. 265 Pages. Price 2s. 6d. bound.* S. Conder, Cheapside; and T. Chapman, Fleet-Street.

THIS work is so well adapted to awaken the conscience, and to point out the only refuge of sinners, that we are glad to inform our readers of an opportunity to procure it, having learned that part of the second edition remains yet unsold. To those who have ever perused the volume, we apprehend, a recommendation will not be necessary. To such as were acquainted with the author, their affection and reverence for his memory will be sufficient inducements to provide themselves with this relic of an eminently pious and useful Minister of the Gospel. To others, it may be requisite to give some account of the contents of this singular and valuable publication. The reasons assigned for it by the late excellent author, are, 1. That while *Sermons* have been addressed to almost all other classes of people, none have been printed for "condemned criminals, or to warn others at the time of *their* suffering. 2. That in the manuals that have been published for the use of criminals under sentence of death, the *one thing needful* seems to be overlooked: Christ, and his free-grace; Christ, and his great salvation, are but slightly touched upon."

Mr.

Mr. E.'s labours in this most urgent and most neglected branch of the Christian ministry, appear to have originated from an event which he describes very naturally and pathetically in a letter at the close of the volume. It contains a narrative of what passed at Ipswich, in April 1765, between himself and two men under sentence of death for house-breaking. The first and the last of the sermons were preached before these malefactors, who seem to have been brought to genuine repentance by means of the author's attention to their unhappy condition. The day of their execution, and that preceding it, were the seasons of the public addresses; and the subjects of them are taken from 1 Tim. i. 15, and 2 Tim. ii. 22. The second and third sermons, on Luke, xxiii. 42, 43, and Matth. xvi. 26, were preached, in similar circumstances, before another pair of condemned criminals, in April 1769. The fourth discourse, on Matth. v. 25, 26, was delivered, in the following August, when another person under sentence of death attended. The remaining two on Zach. ix. 10. and Rom. vi. 23. were preached before a man and woman who were condemned, and executed, in 1771. The awfulness of the situations, and the characters of the persons principally in view, concurred with the warmth of the speaker's heart, to render these discourses more animated than those of English preachers are in general. The nicest reader will hardly censure, in such circumstances, the utmost force of expression or plainness of address; and we doubt whether, on most occasions, a greater proportion of these qualities would not be found useful. We think that every serious reader may derive benefit and pleasure from this performance; and we heartily wish it could be put into the hands of numbers who are sentenced by the laws of their country; and of others, whose vicious propensities and habits (in spite, perhaps, of good education and example) indicate an awful probability of their falling into the same condemnation.

The New Songs of Zion; or Short Hymns, collected from the Scriptures of the Old Testament: By W. W. Horne, V. M. D. *Tibenham, Norfolk.* 8*vo.* 116 *pages. Price* 1*s.* 6*d.* Booth, Norwich; Mathews, London.

IT is not improbable that poetry originated in divine revelation. The sublimity and majesty of the subjects which God vouchsafed to describe in human language seem to have called for a superior kind of diction to that which was common amongst men. Most of the prophecies of the Old Testament were, accordingly, delivered in a poetical form; and some of the most ancient that are recorded were probably the models from which other nations copied their first essays in verse. A living infidel, whose ignorance and presumption disgrace even the blasphemous cause he espouses, having been told that the prophecies were poems, grounds upon this fact the ridiculous assertion, that "the word prophesying meant the art of making poetry." Supposing, which *was not* the case, that *all* prophecy had been poetry—who, except Thomas Payne, would have

pretended to prove that *all* poetry was consequently prophecy *. We find an instance of the contrary so early as the time of the homicide Lamech.

The most appropriate use of poetry, after the prophetical, seems to be the devotional. The writings of David consist of admirable patterns of the latter application of poetry, as well as of very remarkable instances of the former. His psalms, which appear to have furnished the temple with the only spiritual part of its public services, have been translated and imitated by many Christian writers for the purposes of evangelical worship, but by none with so much success as Dr. Watts. The usefulness and the celebrity of his compositions have given rise to collections, selections, and original hymn books, without number. Yet there is certainly room for the exertions of genuine poetical genius, and especially on the plan adopted by the author of this pamphlet. Hymns, upon particular texts of Scripture, are often found desirable at the close of public discourses.

In expressing our approbation of Mr. H.'s *design*, we are sorry we can add no farther commendation of the *manner* in which he has executed it, than that which is due to orthodoxy and spirituality. Where we meet with these valuable qualities, we censure very reluctantly: But our readers will judge from the following lines in the preface (which are equal to most in the book), whether the author has not fallen into a mistake, a little similar to one above-mentioned, imagining that because all poetry is verse, all verse is of course poetry.

> But lo! my soul new praises then began,
> And these few songs then issued from my pen.
> And should they now, in dark oblivion sink,
> To spare the purse, the printer, press, and ink?
> Should I my talents hide (the gift of God),
> Or spread my Saviour's wondrous praise abroad?
> O think objector, which, the world, or truth
> Should govern these productions of my youth?
> The world would fain the Saviour's praise suppress,
> And spread the nauseous fruits of wickedness.
> Therefore when God his gifts on us bestow,
> They should for others' good as *quickly* flow.

We acknowledge ourselves to be among the objectors to his publication. Should he never print nor write another verse, we are confident he will not be blamed on the account in this world, or in that to come. Whatever talents God has given him, not one ray of poetical genius is perceptible throughout his whole performance. We earnestly advise this young author to employ his future years to some different purpose.

* He says with his customary impudence and falsehood, that there is not throughout the Bible any word that describes what we call a poet or poetry. שיר and משל are both used with these significations.

A Word

A Word in Season; designed to encourage my Brethren of the Missionary Society to faithful Perseverance in the Work; and to engage those, who hitherto have only looked on, to help our Endeavours. 16 *pages. Price* 3*d.*---AND

A Plea for Peace and Union among the living Members of the Church of Christ. Addressed to the Missionary Society. By the Reverend T. Haweis, L. L. B. and M. D. 32 *pages. Price* 6*d.* Chapman, London.

THE zeal of this valuable author for the Missionary Society is well known. His abilities need not our commendation. His wisdom, temper, and indefatigable industry his colleagues can best testify. We understand that all the profit resulting from these, and every treatise relative to the Mission, is appropriated by him to the benefit of the funds of the Society. We shall be happy to hear that the Society has many such friends.

In the first of these tracts the author gives a spirited description of the fearful state of our own and neighbouring nations, through the spread of atheism and impiety, and the negligence of those who should have lifted up a standard against the overflowings of ungodliness. He appears to be a man of liberal mind, as his second publication strongly indicates, wishing well to the true church of God wherever established, or under whatever denomination, though attached, as he naturally must be, to the sound part of it to which he belongs. It were greatly to be wished, that every one of his own denomination seriously considered what he advances in pages 4th and 5th. His account of the state of immorality and corruption in foreign lands, it is to be feared, is too true; and the consequences apprehended by him very natural. His application, and warning of the danger of similar prevalent evils, producing similar effects, are obvious to every reflecting mind.

Union and fidelity are the points he labours to enforce on all the true followers of Christ, persuading them not to be discouraged by any abuse or opposition they may meet with.—He speaks most respectfully of Mr. Whitefield and Mr. Wesley; and though he differs from the latter, he defrauds him not of his due tribute of praise for the zeal he has awakened in very many.—He hopes the Missionary Society will feel among themselves a present earnest of the divine benediction in the fervour of their own hearts and ministrations, and in the success attending their attempts in the heathen lands.—He has a stroke at the French revolution in page 12, but augurs great blessings ultimately from all the misery that hath been inflicted.—He warns those who have dared hastily to censure the missionary efforts, to reflect more coolly, hoping they will then promote what they would have, for want of due consideration, impeded; and concludes with a warm exhortation to his brethren to strengthen the cords of fraternal affection, and, dropping all lesser difference, to persevere with zeal and union in the pursuit and accomplishment of the noble object for which the Society was formed.

The second tract is larger, and on a far more curious subject,

which has exercised the pen of many a theological polemic. We must, however, in justice to the author, acknowledge, that we have never yet seen the matter treated in the present point of view, or handled with greater liberality of sentiment.

His avowed object is, as the title imports, to promote unity of heart, and to engage a mutual forbearance with each other in those points of church order wherein the members of the Missionary Society are known to differ. And he has certainly taken the most effectual means to accomplish his purpose, by clearly shewing, that the difference between all good men is very little; that where the nature of the true church is understood, they all meet in essentials; and that, even in the point of government, his ideas of episcopacy will not be found very revolting to those who differ from him, and, as he urges, in practice really admit the office, though they adopt not the name.

He suggests the desirableness of endeavouring to unite as far as we can, not presenting the rough angles of controversy, but the smooth surface of fraternal charity. He then states the nature of the church of the living God, and who alone can be members of it, under four heads.

First, he shews that the church is *one:* That there never was, nor can be, two bodies under the head Christ, much less two hundred.—Secondly, That this church is *universal,* comprising all ages and all nations.—Thirdly, That it is a *spiritual* church, and its essence *internal* more than *external:* That in the three great points of a Christian ministry and the Sacraments, all sects and parties admit them: And that this *visibility* universally appears. As to the administration he is more diffuse; but whilst he is shewing the nature of what he regards as primitive episcopacy, we fear he can hope for favour with none but those, who, in all denominations, are of a like spirit with himself. The High Church party will execrate him, and the stiff educational dissenters as strongly contract their brows: But the liberal on all sides will thank him for endeavouring, as he calls it, to thin the partitions between them, and lowering the barrier, that they may at least cordially shake hands over it, and allow every man the same candid right of judgment which they claim for themselves, in love, and in the spirit of meekness. He quotes one authority to countenance him; and, if we mistake not, the body of the Missionary Society will not be far different from him in sentiment.—Lastly, he adds, that the church is a *holy* church; and suggests two sentences, on this subject, to every man's inquiry, which, we think, are highly deserving serious attention; being perfectly of his mind, that when our union with the head is made manifest, we shall feel no repulsive quality turning us for a moment from any brother who loves our Lord Jesus Christ in sincerity.

We can cordially recommend both these pamphlets to the attention of every real Christian; and trust they will be attended with all the good effects which the candid and judicious author certainly designed,

A Treatise

A Treatise on Growth in Grace, with reference to St. Paul's Prayer for the Philippians (Chap. i. 9---11).---*By* Thomas Scott, *Chaplain to the Lock Hospital. 12mo. 70 pages. Price 6d. Sold by the Author, No. 2, Chapel-street, Upper Grosvenor Place*; Jordan, Mathews, &c.

THIS little treatise, like the numerous publications of the pious author, breathes a spirit of love and of a sound mind, and may be perused with profit by Christians of all denominations.

It commences with an introduction on the temper and writings of the apostle Paul, as marked with a particular glow of fervour; glances at the exhortations of the apostles in general to different sorts of persons; and particularly adverts to their fervent and importunate prayers for such as believe, and their warm exhortations to spiritual growth and proficiency. In which respects, all who are ministers of Christ will imitate their example.

The subject of the treatise being growth in grace, the author considers, in his *first section*, wherein this consists, by an enumeration of such particulars as are explicitly contained in St. Paul's prayer for the Philippians; and, in the *second*, he deduces two additional observations from other passages of Scripture. He concludes with several useful practical remarks, giving to the treatise the air of a sermon, the form in which it was originally composed and delivered, and which it still retains, notwithstanding the author, as he tells us in an advertisement prefixed, "has bestowed considerable pains in making the necessary alterations."

An Address to young Persons on the Nature and Benefit of Confirmation. By Basil Woodd, M. A. *Minister of Bentinck Chapel, St. Mary-le-Bone, and Lecturer of St. Peter's, Cornhill; and Chaplain to the Right Hon. the Earl of Leicester. 12mo. 24 pages. Price 3d.* Rivingtons, &c.

THIS address, we are told, was delivered in the form of a sermon, at Bentinck Chapel, and St. Peter's, Cornhill, on Sunday April 26, 1795, from Heb. vi. 2. "*Laying on of hands.*"

"These words," says Mr. W. "have been generally understood to relate to the imposition of hands in that most useful rite of confirmation. As the bishop has given notice of his intention, by God's permission, to hold a confirmation, I shall, in compliance with his direction, endeavour to explain to you its nature.

"Confirmation, as practised by the apostles, implied the actual communication of the grace or miraculous gifts of the Holy Ghost." In proof of which, Acts, viii. 14—17. and chap. xix. 5, 6. are cited. "Confirmation," he then subjoins, "as retained in the church, was designed to impress the soul of the new convert, or baptized person, when arrived at years of discretion, with a sense of the importance of his Christian profession, to increase his obligation to a holy life, and, by uniting the prayers of the faithful ministers and bishops

of

of the church, to implore the grace of the Holy Spirit, that God would give him to grow in the knowledge of Christ, and be fruitful in good works." For the truth of this Tertullian, St. Cyprian, and St. Jerome are appealed to; but the short extracts adduced, appear to us inconclusive. "It is," he adds, "with these views, that the Church of England, in her ecclesiastical constitution, has retained this ceremony; not from an idea, as the Church of Rome vainly imagines, that it is a sacrament, and that it confers grace: No; but in order to discriminate who are proper to be admitted to the holy sacrament—to give her members an opportunity of confessing their faith in Christ crucified, and to declare publicly their obligation and solemn engagement to serve God."

This explanation is rather curious. If it proves any thing, it certainly proves that the confirmation for which Mr. W. pleads, and which he calls a most useful rite, has not the least resemblance whatever to the confirmation contained in the Scriptures. Nor is this at all surprising, since, according to his own account, it has experienced so many changes and revolutions. By the *apostles* it was practised as a rite *actually to communicate* the grace or gifts of the Holy Ghost. It was retained by the *primitive church*, for the purpose of impressing new converts with the importance of their profession. The *Church of Rome* magnified it into a sacrament, under the impious pretence of conferring grace; but the *Church of England*, rejecting this with abhorrence, continues it as a ceremony *that confers neither grace nor gifts*, though both are said to have been conferred by the apostles, whose example our bishops profess to imitate*.

Admitting, what many may not be disposed to grant, that the "laying on of hands, mentioned in the text, has "been *generally understood* to relate to the imposition of hands in that most useful rite of confirmation," we question the propriety of selecting such a passage as the foundation of a plea for perpetuating the rite, since the apostle ranks it among those things which Christian converts are commanded to leave, and go on to perfection. That the Scriptures speak of confirmation is certain. But whether converts young or old would be more likely to be confirmed in the truth or practice of religion, by the preaching and exhortation of godly ministers, visiting the churches of Christ, after the example of Judas and Silas, Paul and Barnabas, as recorded in the 15th chapter of the Acts of the Apostles, than by the mode contended for in this pamphlet, we leave our readers to determine. We must, however, add, that it is written in a good spirit, and contains some excellent advice to young people.

ERRATUM.—In our Review last month, of *Dialogues on Sacred History*, for price 10s. 6d. bound; read, price bound, 12s.

* See the Collect next to the Lord's Prayers in the Confirmation Service.

POETRY.

POETRY.

A PRAYER,

For the Preservation and Success of the Missionaries, about to be sent forth by the newly-instituted Society.

WHENE'ER the men, who, fir'd with ardent zeal,
To spread the savour of Imman'el's name,
And shed the light of evangelic truth
O'er lands envelop'd thick in Heath'nish night,
Have made a tender of their services,
Willing to quit their friends and native land,
So great their value for immortal souls,
Shall, with this view, embark; send, gracious God, [ly o'er
A prosp'rous gale! O! waft them swift-
The briny surface, free from ev'ry harm,
And bring them to the place of destination!
There, taught divinely by the Holy Ghost, [plan,
May they unfold redemption's wond'rous
Which God contriv'd, and angels pry into!
In sweetest accents help them to proclaim
His matchless love, who liv'd, and bled, and dy'd, [men,
To save from hell th' apostate sons of
And raise them to the climes of purest bliss. [Lord,
Their suff'ring, once, but now exalted
May they upon the Gospel-pole lift up;
Make known th' abundant plenitude of grace,
In Jesus stor'd, for all who needy are;
His readiness to pardon, save, and bless,
Whoe'er by faith shall application make.
And, as success depends on Thee alone,
We pray thee, Lord, make bare thy holy arm, [pow'r;
Gird on thy conq'ring sword, display thy
And let vast numbers of th' untutor'd tribes
Of barb'rous nations feel th' force of truth,
Cast all their idols to the moles and bats,
Submit their necks to Jesus' easy yoke,
"And crown him," who is worthy,
"Lord of all!"

O! haste the time when incense shall arise, [smoke,
And off'rings pure ascend like clouds of
Presented on the altar, Christ, to Thee,
From men of ev'ry clime beneath the sun;
When thy renown shall o'er the world be spread,
And earth, like heav'n, one gen'ral chorus raise!

W. K.

A DAY IN APRIL, OR, AN APRIL DAY.

Composed in the Month of April, 1794.

BEHOLD! with glory crown'd,
The rising sun appears!
While Nature, smiling all around,
A cheerful aspect wears.
A sweet perfume the gardens yield,
And verdant honours clothe the field.

But ah! in one short hour,
How chang'd the prospect is!
The clouds with threat'ning aspect lour,
And furious tempests rise!
Such sudden changes often may
Be seen upon an April day.

Thus, oft, with gilded rays,
The morn of life begins;
With plenty bless'd, by friends caress'd,
How bright our prospect shines!
Whilst health and active strength endure,
We fondly think our bliss secure.

And yet, alas! how soon
The pleasing landscape fades!
Our health, and friends, and fortune gone,
We sink into the shades:
Like withering grass our joys decay,
For life is but an April day.

Thus in religion, too,
When God his grace imparts,
What glorious prospects rise to view!
What pleasure fills our hearts!
And, whilst with joy our cup runs o'er,
We think we shall be mov'd no more.

How

How strong our mountain stands
Till God his face conceal!
Then comfort flies, temptations rise,
And sore distress we feel!
Till we are e'en constrain'd to say,
Our frames are like an April day.

Such changes must we know,
While in this vale of tears;
Where now, elate with joy, we go,
Now overwhelm'd with fears!
Yet, tho' our spirits often droop,
We still indulge a pleasing hope,

That, when, releas'd from care,
We bid the world farewel,
Our souls unfading bliss shall share,
And in those regions dwell,
Where God his boundless glories shall display,
In one unclouded, everlasting day!

NIL.

LINES

Written by Mr. J. MARSTON, *of Cockermouth, in Cumberland, aged* 17, *a little before his Death.*

[J. MARSTON died Nov. 3, 1765: He was a Student at the Academy at Mile End; but, falling into a consumption, withdrew to Cockermouth, and, after a few months, resigned his soul to God, in such a manner as did honour to the religion of Jesus.]

OH! must I still drag on the cumb'rous load?
This mortal chain still keeps me from my God;
Death seems prepar'd its fatal dart to throw,
Yet never deigns to strike the fatal blow;
While these my limbs deny their wonted use,
My legs to bear the body's load refuse;
When night in sable shade involves the skies, [and sighs,
I spend the mournful hours in groans
And roll upon my couch, but never close my eyes.
Longing I lie, and wish for day's return,
Till dawns at length the long-expected morn;
The minutes roll on heavy o'er my head,
To ev'ry joy, to ev'ry care I'm dead;
Still the same wretched mortal I remain,
And, sick of day-light, wish for night again.
Yet, in my wretched, my reduced state,
He can recover me, who did create!
Thou mighty God! thou canst restore alone,
Tho' ev'ry hope, tho' life itself were gone;
Thou canst support thy servant's drooping head; [bed;
Thy hand can raise me from the sickly
My pains dispel, my wonted health restore, [flow no more.
While sighs shall heave, and tears shall
Teach me to bless thy kind chastizing rod,
Perhaps a means to draw my soul to God.
May I submit to bear my Saviour's yoke,
And learn, like him, to bear the smarting stroke! [death,
Whate'er thy pleasure—whether life or
Still may I serve thee with my latest breath; [annoy;
Then sin no more shall give my soul
The world no more shall interrupt my joy;
My soul shall sing her God in loftier lays,
And spend a vast eternity in praise.

IOTA.

UNBELIEF, A STUBBORN SIN.

BEHOLD the man convinc'd of sin—
No peace or comfort can he find;
The law without, and guilt within,
Torment and rack his troubled mind.

He's told—the Saviour lives and dies,
The chief of sinners to relieve;
But still in unbelief he lies,
Nor will the written word believe.

He's told—the Saviour ne'er casts out;
And knows 'tis dang'rous to delay;
Yet all the while remains in doubt,
And, though invited, stays away.

Tell him—the Saviour's words are true;
With invitations crowd his mind;
Bring ev'ry promise to his view;
He'll yet some difficulty find.

But, sinner, let it granted be,
That none have ever sinn'd like you;
Yet, while the promises are free,
To *come* is all you have to do.

And coming—should he you refuse,
(Of which we hear not one complain)
You'll be the first these words to use—
The Saviour may be sought in vain.

MINISTERIUM.



LATE REV. PHILIP MILLS,

Walworth.

Published by I. Chapman, 151, Fleet Street, Apr. 1796.

THE

Evangelical Magazine,

FOR APRIL, 1796.

BIOGRAPHY.

A BIOGRAPHICAL SKETCH of the late Rev. PHILIPPS MILLS, Minister of the Church in Lock's-fields, Walworth, near London.

(Drawn up by his intimate Friend, the Rev. Mr. STEVEN, of Crown-court.)

"THE righteous shall be in everlasting remembrance," is a sentiment not only inscribed on the page of inspiration, but felt and approved by every man, whose breast is duly warmed with Christian friendship. True worth or excellency of character is rarely to be found; but whenever it appears, its worth cannot be too highly appreciated, too widely diffused, too openly exhibited for the instruction and benefit of future ages. Many characters have been emblazoned on the page of history, on whom it had been good for the world if the historian had rather dropt a *blot*, and allowed their memorial to perish with them. But when an eminent believer, and a faithful servant of the Lord Jesus is removed from the world, he may be said to "*leave a blessing behind him*;" because when others hear the pious life and triumphant exit of such recorded, they may thereby be induced to become "followers of their faith, considering the end of their conversation." On this account, the memory of the righteous is justly dear to surviving friends, and should descend embalmed to the generation following.

The life, however, of every individual of this description does not always furnish sufficient materials for an extended narrative. Even in the sacred annals, we see characters renowned, of whom Scripture does little more than record their existence. The person who is the subject of this memoir, being cut off in an early stage of life, being born in an obscure corner, and having lived, till of late, in places remote from the metropolis, the account here given of him

is necessarily not so large and circumstantial, as could have been wished. As it is proper, however, to collect and preserve the smallest fragments of the characters of those, whose station, abilities, and piety rendered them eminently useful in the cause of Christ; all due pains has been employed, in the case of Mr. Mills, by the friend who pays this tribute to his memory. It is far from his design, to indulge in extravagant panygeric, or in strained eulogium on the character of the deceased---his character, like that of other sinful mortals, had a certain share of imperfection and infirmity. When a limner sits down to draw a portrait, the first duty which his profession imposes is not so much to produce a *pleasing* picture, as a *faithful* likeness. Nor shall the person who draws up this brief biography, aim so much to please the eye of a partial observer, as to pourtray the subject of it, exactly such as he really was. Noah, David, and Peter, were distinguished in their day, for their station and usefulness in the church of God; but the pencil of inspiration delineates their history with accuracy and fidelity, and presents the blemishes, as well as the beauties of their several characters. Be it remembered then, that though it is the likeness of a good man, and of a good minister, which is to be now exhibited, it is the likeness of one "who was subject to like passions as we are."

The Rev. P. Mills was born on the 21st of Nov. 1762, at Lwyneowh, an obscure village in Radnorshire, Wales. His father was a farmer, who placed him at a school of considerable eminence in Shrewsbury, where he learned the languages, and the rudimentary principles of general science. After finishing his education, he was put apprentice to Mr. Harris, a silk-mercer of that town. With that part of his life, however, which was previous to his being brought to the knowledge of the truth, the writer has but little acquaintance. These juvenile days were chiefly marked by levity of mind, a propensity to theatrical amusements, and other fashionable follies, and by an indifference or opposition to sacred things. As an instance of his ignorance of the things of God at that period, he has often to his friends related the following circumstance. Reading that declaration, "Joy shall be in heaven over one sinner that repenteth," he felt an inward wish that *he might become* a sinner, in order that he could contribute to the joy of angels.

Though he was immoderately fond of reading plays, and of frequenting the theatre, there were certain seasons, when he felt compunction of conscience, and was led to question the

the propriety of these things. One evening particularly, when sitting in the theatre before the play began, his mind was so deeply distressed that he wished himself away; but at that instant, perceiving a clergyman enter the house, he was led to conclude that *he* could not be wrong, else surely Mr. ---------- would not be there. From this we may learn, that baneful, often beyond conception, is the example of ministers, who are "lovers of pleasure more than lovers of God!"

Another circumstance which is worthy of notice, as being a prelude to his conversion, shall be briefly stated. Becoming acquainted with the players at Shrewsbury, he desired a favourite play to be acted on the Monday evening, with which request they complied, on condition of his being active in disposing of a certain quantity of tickets. But, in the midst of this career of dissipation and folly, the Lord was pleased to arrest and turn him, "from the error of the wicked to the wisdom of the just." On the Sabbath before the play was performed, he was reluctantly led, though doubtless under the divine direction, to hear the Rev. Mr. De Courcy *, who happened to preach from Heb. ix. 27. "It is appointed for all men once to die, and after death the judgment." This word to him was made "quick and powerful, sharper than any two-edged sword." So deep was the impression it left upon his mind, that he thought no more of his favourite play. His relish for the amusements of the world was destroyed, by the bitterness which he now felt for sin. Nor was this a slight and transient pang of remorse; "the arrows of conviction stuck fast within him, the poison whereof drank up his spirits," so that his health for a time was materially affected.

New light now broke into his mind, new principles warmed his soul, and regulated his conduct. "What things were once gain to him, these he now counted loss for Christ." About this time he attached himself to the ministry of Mr. De Courcy, for whom, as a *spiritual father*, he retained a high esteem, and a grateful affection to the last moment of his life. This attachment was mutual; for as Mr. De Courcy discovered in him a sweet humble spirit, good natural parts, considerable acquaintance with himself, and with his Bible, a growing thirst for knowledge---he narrowly watched the cultivation of his mind in all these various qualities. His situation at Shrewsbury, however, was not calculated to afford him that time, and those opportunities for literary improvement, which he and his friends were now eager to secure. Terms were proposed, in order to induce his master to part with

* An evangelical clergyman at Shrewsbury.

him; but whether he was bought off, or whether his master gave up the indenture freely, has not yet been ascertained.

From Shrewsbury he now removed to Trevecka, in Wales, where the Countess of Huntingdon's College was at that time established, for the tuition and training of pious young men, for the sacred ministry. At this academy Mr. Mills continued for several years, where by close application to study, he so improved in theology, and other branches of science connected with it, as gained the approbation of his tutor, and qualified him for discharging his ministerial function with propriety and advantage.

The period was now arrived when Mr. Mills was to appear in *public* life, and to enter on his *ministerial* career, which lately, alas! has been so prematurely closed. Educated at the Countess's College, it is natural to suppose, that his first labours were in her *Ladyship*'s connection, and mostly of an *itinerant* kind. This sphere of action, had too much bustle and fatigue, to accord well with the delicate texture of his bodily frame, with his natural diffidence of mind, or with that ardent love of study and retirement for which he was distinguished. Yet, while he was in it, he discovered a glowing zeal, and an unwearied diligence, in promoting the cause and glory of Christ, in the salvation of perishing souls. Being one of the most celebrated preachers in that connection, he preached in most of her Ladyship's principal chapels, and frequently out of doors, to large and attentive auditories. The following anecdote, connected with his field-preaching, was related by himself, to a friend, who attended his ministry to the last, with growing pleasure: One day, while preaching on a bowling-green adjoining an inn, the clergyman and some wealthy inhabitants of the parish came to insist on his leaving off; when a nobleman, who happened to put up at the inn, interfered, and prevented the clergyman and his friends from carrying their design into execution.

From the reasons assigned above, he left this connection, and acceded to the urgent and unanimous call of the dissenting church at Dorchester, over which he presided from the year 1783, for the ten following years. Here he was married to Miss -------, whose relations all belonged to the established church, an amiable and serious young lady, whom, with two children, he has left behind to bewail his loss. During the ten years of his residing at Dorchester, his zeal and diligence in his Master's work were indefatigable. Besides his stated labours at home, "he went about doing good" in the surrounding villages, "diffusing the sweet savour of the name of Christ in every place." At *Sydling*, particularly, a village

village eight miles from Dorchester, his occasional labours were remarkably blessed. When he first went there with an intention of preaching, some of the ungodly inhabitants, from enmity to the Gospel, made all the noise and uproar they could; but he had not long preached there, 'til several of the same persons stood, with tears in their eyes, listening with attention to the gracious words which proceeded out of his mouth. In this village he was the instrument of raising a congregation of two hundred persons, which increased so rapidly, that they were obliged to build a new place of worship, which is well filled to this day.

Mr. Mills, however, was destined by the great Lord of the vineyard to move in a more public and extensive sphere of usefulness, for which his taste and talents in preaching signally qualified him. His fame had now reached that respectable congregation of Protestant Dissenters, which meets in Lock's-fields, Walworth, in the vicinity of London. Being then in quest of a minister, their views were directed to Mr. M., as one likely to serve the new and rising interest in that place, with reputation to himself, and with advantage to the people. Accordingly, after obtaining the most satisfactory evidence of his character and gifts, by his probationary residence for several months, he received an harmonious and urgent invitation from that people, "to take the oversight of them in the Lord." With this call he saw it his duty to comply; and, in compliance with it, was solemnly set apart to the pastoral charge, at Walworth, on the 29th of May 1793. The various parts of the ordination service were performed by the following ministers: The Rev. Mr. Barber, of Founder's-hall, began with prayer, and reading the Scriptures; the Rev. Mr. Townsend, of Rotherhithe, delivered the introductory discourse, and asked the questions; the Rev. Mr. Duncan, of Winbourn, prayed the ordination prayer; the Rev. Mr. Stevens, of Crown-court, delivered the charge to the minister; the Rev. Mr. Brooksbank, of Haberdasher's-hall, prayed the general prayer; the Rev. Mr. Clayton preached the sermon to the people; and the Rev. Mr. Hey, of Bristol, concluded the service with prayer and thanksgiving.

Nothing can equal the joy with which he was received by the people at Walworth, but the regret felt and expressed by the people at Dorchester on his removal from thence. By a letter from Mr. B—g, dated the 4th of March, 1796, it appears that he carried with him to his grave the esteem and affection of all who attended his ministry there, especially of

those to whom it was blessed; and that the news of his death filled their eyes with tears, and their hearts with concern. He had not lived long at Walworth, until he won the hearts of his connections there, as was visible on the faces of his auditory, which greatly increased during his residence there. His life and labours, however, were to be but of short duration. Being naturally of a consumptive habit, and afflicted with a nervous complaint, he was of late years subject to a great depression of spirits, which was much increased by his intense application to study. There were two principal occurrences, which, under the permission of providence, tended to shorten his earthly course. One was, his breaking a blood vessel, whilst he was preaching in the market-place at Wareham, in Dorsetshire, where he dropped down, and was carried into a neighbouring house. Although he recovered soon from this alarming illness, there is reason to think that it laid the foundation of future complaints, as, frequently afterwards, he was subject to a pain in his side, and to spitting of blood. The other occurrence, referred to above, was an act of ill-judged humanity to a near relative, which forms a practical comment on Solomon's doctrine concerning *suretyship for a friend* (Prov. vi. 1, &c.). This affair brought him ultimately into embarrassments, from which in endeavouring to extricate himself, he *undesignedly* involved some of his best friends. On the score of delicacy to the parties concerned, a circumstantial detail of this transaction must be declined; but could all the circumstances be stated here, it would clear him of that criminal intention, which a censorious world might be apt to impute. That his temporal circumstances deeply affected his mind, and tended not a little to injure his health, may be concluded, from that pensive gloom which of late he discovered, even in company, and which some of his friends were at a loss to account for. Pity it was that he allowed his incumbrances to crush him so sorely; for had he had courage to have submitted the *whole extent* to his friends, they might have been easily put into a train of settlement, more expeditious than that which he proposed to himself.

Weakness and disease, however, made rapid advances; no [illegible] advice, no change of air, no relaxation from the fatigues [illegible] could arrest their progress. Pale death now visibly ap- [illegible] gradually the way for his entire and [illegible] The issue being no longer dubious, Mrs. [illegible] friends at Dorchester; one of whom (a relation

relation from whom Mr. M. had considerable expectations), came to Walworth to see him before he died, and to do the needful offices of attention and sympathy to his afflicted family *.

It is matter of regret, that so minute a detail cannot be given, of the few days preceding his dissolution, as may be wished for. Though he delighted and excelled in religious conversation, his extreme weakness was such, that his most intimate friends thought it prudent to decline visiting him so frequently, as their own inclination prompted. His emaciated feeble frame allowed him to speak little; but the little that he said shewed that his entire dependence was on that divine Saviour, whom, with delight and faithfulness, he had preached to others. A sweet supporting hope filled his soul, the influence of which smoothed the wrinkled face of affliction, and brightened the dreary scene before him. *I am in the Lord's hand;---I am not afraid to die;* with similar expressions of resignation and confidence, were the words with which he consoled his friends in the prospect of a speedy departure from them.

On the morning of the 11th of Jan. 1796, he finished his course, and entered into his Master's joy. So slow, so silent, so imperceptible was his passage through the dark valley, that it may be literally said, *he fell asleep in Jesus.* He was interred in the burying-ground behind his meeting, on the 20th of January. The oration at his grave was delivered by the Rev. John Townsend, to a vast concourse of weeping spectators: And, on the Lord's-day following, a funeral sermon was preached to the *widowed* church, by the Rev. Mr. Steven, of Crown-court, from 1 Thes. iv. 13, 14. "But I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not as others who have no hope: For if we believe that Jesus died, and rose again, even so them also who sleep in Jesus will God bring with him." Before worship began, the meeting was crowded to such a degree, that several of the members could hardly find their way to their seats. So many people of both sexes, clothed in mourning, and their eyes moistened with tears,

* It is not a little remarkable, that the relation alluded to above, soon after Mr. Mills's decease, when she designed to return home to Dorchester, was taken ill, died in a few days after, and (by her own particular request) was interred in the *same grave* with him. It is fondly to be wished, that this unlooked-for event may be productive of some *pecuniary* advantage to his *destitute* widow and children.

made the scene truly impressive, and shewed the high respect which the people of Walworth paid to his memory.

Such are the leading circumstances connected with the life and death of this pious, able, respected young minister; who was cut off in the 33d year of his age, and in the 13th of his ministry. How mysterious is the conduct of Providence, in removing so early from the church, one, whose ministerial endowments promised such abundant usefulness! As a person, curious in the anatomy of vegetables, looks with pleasure even on a *blossom folded up in the bud*, and traces the rudiments of its future form; so with satisfaction may we contemplate this young minister, though cut off in his bloom, before he had diffused his full fragrancy, or appeared in all those vivid colours, that were opening to the eye. In this view, his cannot be called an *untimely* death; for though to us he might seem green and unprepared, to Omniscience he was *ripe*, and ready for removal. The Lord would not have allowed the grave to be opened for him, if he had any further work for him here to perform.

By his removal, Providence speaks with a loud voice to the *church* over which he presided, and to which his memory will long be dear. But, with peculiar emphasis, it speaks to *ministers*; especially to his *younger* brethren, who had the pleasure of his acquaintance. It teaches them "to work while it is called to-day---to make full proof of their ministry---to be faithful unto the death;" not knowing how soon their Master may say, "Give an account of your stewardship; for ye shall be no longer stewards."

Many leading traits in his history and character, not yet stated, are worthy of notice. His endowments, natural and acquired, were considerable for his years; his understanding was vigorous; his imagination lively; his memory retentive; his composition accurate; and his delivery in the pulpit peculiarly sweet, engaging, and impressive. His natural temper, though rather close and reserved, was mild and gentle. He was humane and charitable, perhaps *to a fault*: Such were his tender feelings towards the indigent, that, in relieving their difficulties, he seemed sometimes as if he had forgotten *his own*. Conviction, not education, made him a dissenter from the church of England. Considerable inducements to join the establishment were held out by some rich relations, who themselves were churchmen; but these could not prevail to make him swerve from what he conceived to be the path of truth and duty: And yet his mind was liberal---neither warped

warped by prejudice, nor sowered by bigotry; but animated with kind Christian affections "to all who, in every place, call upon the name of the Lord Jesus, both their's and our's." In fine, it will be well for the Christian church, if futurity produces a race of ministers such as Mr. Mills---men pious, zealous, humble, diligent, benevolent and useful---men "who are instant in season and out of season," willing to spend and to be spent for Christ. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing!"

ON THE UNPARDONABLE SIN.

[*In compliance with the Request of H. G. S. who desires an Elucidation of* Heb. vi. 4, 5, 6. *and an Explanation of the Sin against the Holy Ghost.*]

THE forgiveness of sin, is doubtless one of the most interesting subjects to a sinful creature; and if there be one sin upon which the divine Being has thought fit to set a mark of peculiar displeasure, by declaring it unpardonable, it is worthy of the most serious inquiry, to determine what it is. Perhaps the most likely method of coming at the truth, will be by first taking a view of those passages of Scripture where it is explicitly or implicitly conveyed, and then making a few remarks upon them.

There is no express mention of the sin against the Holy Ghost under the former dispensation; it seems to me, however, that there was a period in the lives of Cain and Saul, and perhaps of some others, when they were given up of God to inevitable destruction. The first, or rather the only express mention that we have of it, is in the evangelists, where it is applied to the Pharisees, on occasion of their blasphemously asserting, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Matt. xii. 31, 32. Mark, iii. 28---30. and Luke, xii. 10. Dr. Whitby thinks these passages were only designed to warn them of the sin, but that it was not possible to be actually committed till the pouring out of the Holy Ghost in the day of Pentecost; and assigns this as a reason, that Christ afterwards prayed for those very persons. Luke, xxiii. 34. But those for whom Christ prayed "knew not what they did:" They were in the same situation with Saul while a persecutor; they "did it ignorantly, and in unbelief." But this was not true of *all* his murderers. Those who made answer to Judas, who confessed

fessed that he had betrayed innocent blood, "See thou to that," could not, I am afraid, have this plea alledged on their behalf. It is true, the multitude did it ignorantly, and many of their rulers, as St. Peter candidly acknowledged; but this, I should think, is more than could be said of them all. It is pretty evident that some of them acted upon the principle suggested by our Lord, "This is the heir, let us kill him." It is no objection to this, that it is said, "If they had known him, they would not have crucified the Lord of Glory;" for *knowledge* is not here put for a mere conviction that he was the Messiah, but for that spiritual discernment, which is possessed only by believers, being "revealed to them by the spirit, who searcheth the deep things of God." 1. Cor. ii. 7, 10. It appears to me that some of the Pharisees were guilty of the unpardonable sin: See John ix. 41. and xii. 42, 43.

Perhaps the next intimation that is given of this sin, is in Peter's address to Simon Magus: "Repent of this thy wickedness, and pray God, IF PERHAPS the thought of thine heart may be forgiven thee." Acts viii. 22. It does not appear that the apostle considered the sorcerer as having *certainly* committed the unpardonable sin; but it seems he considered it as a matter of doubt, and therefore, with a view to impress upon his mind the greatness of his wickedness, and the danger he was in, expressed himself in that doubtful manner, which he was not used to do in ordinary cases.

The apostle Paul seems to have had an eye to this sin, when speaking of himself; he says, "I obtained mercy, because I did it ignorantly, and in unbelief." None will suppose that Saul's ignorance, much less his unbelief, had any thing in it meritorious, which could induce the divine Being to shew him mercy; on the contrary, it was sinful, and that for which he reckoned himself the chief of sinners: But it was not accompanied with such circumstances of aggravation, as to exclude him from an interest in divine mercy: It was not the unpardonable sin.

In the Epistle to the Hebrews, there are several intimations of it; particularly in the following passages: "It is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

shame." Ch. vi. 4, 5, 6. "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses's law died without mercy, under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" Ch. x. 26, 27, 28, 29.

Peter also describes the same characters: "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2. Peter ii. 20---22. Lastly, it must be with reference to this sin that John writes in his first Epistle, "If any man see his brother sin a sin not unto death, he shall ask, and he shall give him life.---There is a sin unto death; I do not say that he shall pray for it.---We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1. John v. 16. 18.

The above are the principal, if not the only passages, in which reference is made to the unpardonable sin. From these, taken altogether, I shall offer the following remarks.

I. When the Scripture speaks of any sin as *unpardonable*, or of the *impossibility* of those who have committed it being renewed again unto repentance, we are not to understand it as expressing any natural limitation of either the power, or the mercy of God, nor yet of the efficacy of the Saviour's blood; but merely of a limitation, dictated by sovereign wisdom and righteousness.

II. It is not any one particular *act* of sin that denominates it unpardonable, but the *circumstances* under which it is committed. The act, in the case of the Pharisees, was uttering blasphemous language againgst the miracles of Christ; in the supposed case of Saul, it was blasphemously persecuting, and otherwise injuriously treating, the church of Christ; in the

case

case of the Hebrews, it was apostacy from the truth; in the false teachers, described by Peter, it was not only perverting the truth, but returning to sensual abominations. These acts being various, the unpardonable sin could not consist in any one of them, in itself considered, but in their being committed under certain circumstances.

III. The peculiar circumstance under which either of these acts becomes unpardonable, seems to be, the party being possessed of a certain degree of *light;* and that not merely objective, as exhibited in the Gospel, but subjective, as possessed by the understanding. This light, which is attributed to the Holy Ghost, seems to afford the specific reason of the unpardonable sin being represented as committed against him. The distinction which our Lord makes between blasphemy "against the Son of Man," and that "against the Holy Ghost," declaring the one pardonable, and the other unpardonable, seems to consist in this: The former, during his humiliation, might be the effect of ignorance and unbelief; but the latter (imputing to satanic influence those benevolent miracles, which were not only wrought before their eyes by the spirit of God, but approved themselves to their consciences to be of God), could be no other than wilful malignity. And this would be the case, especially after the pouring out of the Spirit on the day of Pentecost, when such a blaze of light shone forth in confirmation of the Gospel: A blasphemous opposition to it at that period would, where the light was not only exhibited, but possessed in the understanding, be a black mark of reprobation. The blasphemy of Saul was accompanied with a great degree of objective light; but it did not so possess his understanding and conscience, but that he did it ignorantly, and in unbelief. Had he committed the same blasphemy knowingly, or in spite of a full persuasion in his conscience, that the cause he opposed was the cause of God; it is supposed, by his own manner of speaking, that it would have been unpardonable. The case of the Hebrews turns entirely upon the same circumstance: They not only had the Gospel objectively exhibited before them, but became the subjects of deep convictions, and powerful impressions. They were *enlightened;* had *tasted the* heavenly gift; were made "partakers of the Holy Ghost; tasted the good word of God, and the powers of the world to come." None of these expressions, it is true, denote that divine change *which accompanies salvation,* being expressly distinguished from it; (and John also, in his first Epistle, intimates, that those "who are born of God cannot

be

be guilty of this sin,") yet they undoubtedly express powerful impressions, and deep convictions, together with some extraordinary gifts of the Holy Ghost, which were common in those times. All this rendered a departure from the truth, what the apostle, in the tenth chapter of the same epistle, calls, "sinning wilfully, after we have received the knowledge of the truth; treading under foot the Son of God, and doing despite to the spirit of grace." It is also upon this circumstance of *light* that the case of those apostates, mentioned by Peter, turns. After they have *known* the way of righteousness, to turn from the holy commandment, is that which seals their doom.

IV. The *impossibility* of such characters being recovered and saved, arises from two causes:

1. The only way, or medium, of a sinner's salvation is by the sacrifice of Christ; but the nature of their sin is such, that they "wilfully tread him under foot, and treat the blood of the covenant, wherewith he was sanctified, as an unholy thing." Now, if the sacrifice of Christ be thus treated, there is no other way of escape; "There remaineth no more sacrifice for sin, but a fearful looking for judgment." Hence it becomes a hopeless undertaking for the servants of God to attempt any thing for their recovery. What can they do? Nothing but what they have done already in vain. The ground which they have ordinarily to go over in saving sinners from the wrath to come, are, "Repentance from dead works---faith towards God---baptism" of water---and in the primitive times of the Holy Ghost *, accompanied with "the laying on of hands;" exhibiting before them "the resurrection of the dead, and eternal judgment:" But these things having been *known*, and *rejected*, have lost their force: Why should they be repeated? No, saith the apostle, *leaving these first principles*, and those who have rejected them, in the hand of God, we will "go on" with our work "unto perfection." "The plowman doth not plow *all day* to sow---and bread-corn is bruised because he will not *ever* be threshing it." Isal. xxviii. 24. 28.

2. The only efficient cause of a sinner's being brought to repentance, and so to forgiveness, is the almighty and sovereign influence of the Holy Spirit; and the only hope that is left for such characters, must arise from the exertion of his power, with whom all things are naturally possible: *But of him they are given up!* "They have done despite to the spirit

* Some versions read *baptism* in the singular.

of grace," and he hath utterly abandoned them to perish in their own delusions! See Heb. vi. 7, 8.

V. The cases which, in our times, appear to approach the nearest to this sin, are, those of persons who apostatize from the truth, after having enjoyed great religious advantages, obtained much light, felt strong convictions, and made considerable progress in reforming their conduct. The apostacy of such characters, as of some amongst the Hebrews, is sometimes *sentimental*. Having long felt the Gospel way of salvation to grate upon their feelings, they fall in with some flesh-pleasing scheme; either that of open infidelity, or some one of those which approach the nearest to it; and now their conduct becoming equally loose with their principles, when reproved by their friends, they keep themselves in countenance by professing to have changed their sentiments in religious matters. In them is fulfilled what was predicted of some by the apostle Paul, "They receive not the love of the truth, that they may be saved; and for this cause, God doth send them strong delusions, that they may believe a lie, and be damned." 2. Thes. ii. 10. 12.

The apostacy of others, like those described in the second epistle of Peter, is more of a *practical* nature. Having long felt the yoke of religion galling to their inclinations, they burst the bonds, and let loose the reins of lust; and, to ward off reproof, and keep themselves in countenance, affect to treat all religion with contempt; raking together the faults of professing people, as an excuse for their own iniquities. Such characters are commonly the worst of all, and the most dangerous to society; nor do I recollect any instance of their having been "renewed again unto repentance:" *Twice dead*, they seem doomed "to be plucked up by the roots." In them is verified what our Lord speaks, of a man out of whom should be cast an unclean spirit, which going forth in search of a new habitation, "seeking rest, but finding none," at length resolves on a return to his old abode. "And when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits, more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first!"

I am afraid, that to the above might be added a great number of characters, who in early life were of a decent and grave deportment; and who, possessing promising abilities, were encouraged by their friends to engage *in the work of the ministry*. Their main study being to cultivate their powers, they have at length attained the art of conveying truth

truth and virtue in a style of pleasing energy. But as they have never loved nor lived upon the truth which they have communicated, so neither have they practised the virtues which they have recommended. Slaves to popularity, avarice, or lust, they pass through life under a mask of disguise: And being conversant with divine things, as surgeons and soldiers are with the shedding of human blood, they cease to have any effect upon them, with respect to their own souls. I would not presume to pass sentence upon all such characters; but neither would I be in their situation for the whole world!

The chief difficulties, which attend the account of the unpardonable sin, affect ministers in their praying for, and preaching to, sinners, and dejected souls, who are apt to draw dark conclusions against themselves. With respect to *prayer*, we have directions given us on this head, 1. John v. 16. We are not to pray that God would forgive men *this sin*, because this would be contradicting the revealed will of God; but, as we cannot tell with certainty who are the subjects of it, we may pray for sinners, without distinction, that God would give them repentance to the acknowledging of the truth; always submitting our petitions to the sovereign directions of unerring Wisdom. But it may be asked, with respect to *preaching*, how can a minister proclaim the mercy of God to his auditory in an indefinite way? How can he invite them to a participation of the blessings of the Gospel? How can he declare that if any one of them, even the greatest sinner amongst them, return to God by Jesus Christ, he will be accepted; when for aught he knows, there may be persons in his presence who may be in the situation above-described, and for whom no mercy is designed? To this I answer, the same objection might be made against the doctrine of *election*; and is made by the adversaries of that doctrine. Let a minister pursue his work, and leave the effect to God. What he declares of the willingness of Christ to pardon and receive all who return to him, is true; and it might be said of any man, in truth, that if he returned to God, by Jesus Christ, he would be forgiven. The impossibility with respect to those who have committed the unpardonable sin, respects their *repentance* as well as their forgiveness, and even that is not a natural, but a moral impossibility.

With respect to *dejected minds*, let it be observed, that no person, let his crimes have been what they may, if he be grieved at heart for having committed them, and sincerely asks forgiveness in the name of Christ, needs to fear that he shall

be rejected. Such grief is itself a proof that he has *not* committed the sin against the Holy Ghost, because it is a mark of that sin to be accompanied with a hard and impenitent heart. Such characters may feel the remorse of a Cain, a Saul, or a Judas, but a tear of godly sorrow never dropped from their eyes.

GAIUS.

SANCTUARY BLESSINGS.

WE lately remarked (Vol. IV. p. 18.), what discoveries God makes of himself, as the God of salvation, both in heaven and upon earth. In heaven, *honour and majesty are before him*, but *strength and beauty* are the blessings he imparts to his people *in the sanctuary*.

It is there that he manifests his *ability to save*; to save freely, completely, and for ever. There he discovers, not only the exceeding greatness of his power, in the constitution of the person of the Redeemer, and afterwards in raising him up from the dead; but, while the wisdom of God is abundantly and gloriously displayed in the design of our salvation, his power is equally set forth in the person of *Jesus*, who is styled *Immanuel, God with us*. The Scripture speaks of it as a new thing, and as a kind of a new creation. "Jehovah hath created a *new thing* in the earth; a woman shall compass a man." "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." Thus he that was higher than the kings of this earth, yea, higher than the heavens, took on him the form of a servant, and was born in a stable. He that is possessor of earth and heaven, had not a place to lay his head; and the Father's fellow became the sinner's substitute. To prepare him a body, in all its parts, perfectly human, yet, at the same time, free from every charge or stain of sin---for the eternal Word to be made flesh, that he might dwell with us, and suffer for us---what *power* was necessary to effect all this! When death also had made the separation between soul and body, consigning the latter to the grave, what greatness of power was requisite, both to preserve it from corruption, and to restore it back to life! May we know that exceeding greatness of power which God wrought in Christ, when he raised him up from the grave, and seated him at his own right hand in the heavens!

But great as was this effort of divine strength, it was no more than preparatory to the accomplishment of the important work of man's salvation.---In the sanctuary God puts forth

forth his *stength* in subduing the people under Christ. And here, what strength is necessary to bow man's rebellious heart to the will of God---to subdue their many and strong prejudices---to make them willing to be debtors to free and sovereign grace---to implant in them a divine principle---to support it, when implanted, under many internal weaknesses, and against much external opposition---to strengthen their weak hands, and confirm their feeble knees, till he has at length perfected that which concerneth them! This, all this is certainly the Lord's doing, and it must appear marvelous in the eyes of all that reflect thereon.---In the sanctuary God also proclaims, proposes, and communicates strength to his people. Out of weakness they are made strong, are strengthened with strength; with all might in the inward man; and are enabled to go from strength to strength, till they appear perfect before God in Zion. In the ordinances of the sanctuary, he gives power to the faint; and to them that have no might, he encreases strength; so that, in waiting upon him, they find their strength renewed.

In the sanctuary he likewise manifests and communicates *beauty* to the souls of his waiting family. The manifestation of this *beauty* of the Lord, and the blessed effects resulting from it, were the very things that rendered God's house so amiable and desirable to the pious Psalmist. "One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of of the Lord all the days of my life, to behold the *beauty* of the Lord, and to inquire in his temple." There, the *beauty* of the Lord is displayed in his harmonious perfections, and in the wonderful performances that he has wrought. What, for instance, are providence and redemption, but the outlines of his eternal purposes, filled up, with their proper colours, to shew us what a God he is? Here, every stroke is necessary, every shade proper, and every touch tends to heighten the beauty of the whole. If we view him out of Christ, his highness will make us afraid; but in him, God is *light*, is *love*, is---what shall I say?---*the perfection of beauty*. Every part of his character appears equal, necessary, and glorious.---And beholding this glory, such are its wondrous effects, that we are made comely through his comeliness put upon us; being transformed into the same image, from glory to glory, by the Spirit of the Lord. The beauty of the Lord their God shall be upon them, and he will beautify the meek with salvation; or, as it is expressed in the metaphorical language of prophecy, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary, and I will

I will make the place of my feet glorious." Yes, imperfect and loathsome as believers may be in their own account, accepted in the beloved, their God beholds them as compleat in him, who is the head of all principalities and powers. He is well pleased with them for his righteousness sake. When their sins were laid upon Christ, he turned away his face; but now viewing his righteousness upon them, the King is said greatly to desire their beauty. Pleased with the imperfect reflection of his own beauty in his people, he looks forward to its perfection; when "he shall present them before the presence of his glory, without spot or blemish or any such thing, holy and acceptable before him in love."

Such are the discoveries which God makes, and such the blessings he imparts to his church, both on earth and in heaven. *Here* they receive from him strength, and are transformed into his image; *there* they behold, and rejoice in the equity of his character, and the splendour of his perfections.

And blessed are our eyes that we see, and our ears that we hear of these things. May we discover diligence and delight in our attendance upon the ordinances of the sanctuary. God will be found of those who remember him in the ways of his appointment. May he strengthen our souls for service, and beautify us for heaven! With us this is the day of salvation. But how many are yet in darkness! Pity their state---plead for their salvation, and pray for a blessing to succeed those Missionaries who are about to traverse the ocean, in order to carry the richest treasure to the islands of the South Sea. Their inhabitants have furnished other islands with the bread-tree; and now, God is sending his servants to plant amongst them the trees of Gospel-liberty, and of everlasting life. May a covenant God crown their endeavours with abundant success!

AGNUS.

OBSERVATIONS AND REFLECTIONS

On John, xix. 17.---"*Jesus went forth, bearing his cross to Golgotha.*"

AS Isaac carried the wood by which he was to be consumed, so Jesus endured the cross by which he was to be crucified. This cross was probably made of green rough wood, and thus the difficulty of bearing it would be greatly aggravated. Every circumstance, however trivial, by which the last hours of our Redeemer were accompanied, tended to perfect his humiliation, and *to dry up his strength like a potsherd.*

Previous

Previous to the awful period, when he went forth to Golgotha fainting under the load imposed upon him by the barbarity of his enemies, he was fatigued and weakened by long journeys, by hunger and thirst, by his general exertions in the cause he had undertaken. Such was the nature of his conflict in the garden, that an angel must be sent to heaven to *strengthen* him; his body was tender and sore from the scourges recently inflicted by the Roman lictors; he was crowned with *thorns;* disfigured with sweat and blood; and so reduced by the ardour of his zeal, and the weight of his sufferings, *that he might tell all his bones.* In this state he went forth, bearing his cross; and although his compassion had often wept over the woes of others, his dying agonies were the subject of exultation; "*all they that saw him laughed him to scorn.*"

Golgotha, or Calvary, the place to which our adorable Saviour bore the cross, was ceremonially unclean, because criminals were executed there, and bones and skulls of the dead lay scattered about, presenting a scene offensive to every sense, and calculated to excite mournful reflections on the sin which brought such desolation and ruin upon the world.—He went forth bearing his cross to this repository of the criminal dead, that he might accomplish the prophecies recorded of that event. It was foretold by the evangelical Isaiah, that he should be *numbered* with *transgressors,* and that in his death he should make his grave with the *wicked.* Two thieves were crucified with him, and multitudes of abandoned wretches had yielded up their forfeited lives there, before he was thus treated as the *most* abandoned of them all.

In bearing his cross to Calvary, he met death in every terrible form, and exhibited his conquest over him in a more glorious manner than he could have done in any other part of his dominions. This was directly invading the territories of the last enemy, that he might encounter him on his own ground, and *spoil* him where he had so often loudly triumphed. In Golgotha our Jesus blasted all his trophies, ruined all his projects, and overthrew his vast empire. After a reign of near four thousand years, his crown is at length fallen, his sceptre is broken; all the ensigns of his regal authority are nailed to the cross, and he is now so completely *destroyed,* that the ransomed of the Lord may look forward to the dissolution of their natures, not only without dismay, but with pleasure and exultation.

The Lord of glory went forth bearing the cross on which he expired, as the SUBSTITUTE of all who were given to him by

by the Father. Although immaculately holy in himself, he was *made sin* for them, and hath redeemed them from the curse of the law, being *made a curse* on their account; he hath *borne* their griefs, and *carried* their sorrows; he was *wounded for their transgressions*; he was *bruised for their iniquities*; to *deliver them from going down to the pit*, he encountered the uttermost rage of earth and hell, and was agitated by *an horror of great darkness* from the desertion of heaven. In the place of skulls he bore the guilt of sin---the deep disgrace and shame of sin---the infinite misery and *torment* of sin;---and now the justice of God is fully satisfied--the salvation of innumerable millions secured--the disappointment of the prince of darkness rendered complete, and the final destruction of his power inevitable. The joy of angels, if in any degree suspended while their Creator died, is now resumed with unutterable increase of ardour, and the despised Galilean shall possess an eternal revenue of glory *from sea to sea*, and *from the river unto the ends of the earth*. When our Immanuel went forth bearing his cross to Golgotha, he not only attoned for the sins of his people, but set them an illustrious EXAMPLE of patience and magnanimity in the various sufferings of life and death. Every disciple of Jesus must now take up his cross, as the test and evidence of affection, the trial of obedience, the means of sanctification, and as the consequent source of future happiness and gratitude. That we may derive essential advantage from the humiliation of Jesus, let us make it the subject of our study, the foundation of our hope, the rule of our behaviour, the source of our consolation; then, when he shall appear on his "great white throne, he will pronounce us blessed, and welcome us to all the glories secured by his *disgrace*, by his obedience to the death of the cross.

P.

REPLY TO A FRIEND,

Who desired to be informed how Lady Huntingdon's Connection and Chapels are now conducted.

DEAR SIR,

I SIT down to answer your request with pleasure. We have no secrets; we wish the whole world to know the manner of our procedure. We have but one object, the kingdom of God and his righteousness. We think it hath been eminently promoted by the steps we have pursued. If you, or any of our kind friends, can point out a more excellent way, we shall be happy

happy to follow it. Conscious of human infirmity, we c only presume, that we are pursuing what we as yet hav found best, and which God hath been pleased so far to seal with his approbation, that the success has been great, and the offences surprizingly few. Those who are immediately with us, or though gone out, are still in union with us, preach, I think, the Gospel every Sabbath day, to at least 100,000 people; and we have the satisfaction of hearing continually, that the Lord is adding to his church daily such as shall be saved.

You ask of what church we profess ourselves? We desire to be esteemed as the members of Christ's Catholic and Apostolic church, and essentially one with the Church of England, of which we regard ourselves as living members. And though, as the Church of England is now governed, we are driven to a mode of ordaining ministers, and maintaining societies not amenable to what we think abused Episcopal jurisdiction; yet our own mode of government and regulating our congregations will probably be allowed essentially episcopal. With us, a few preside. The doctrines we subscribe (for we require subscription), and what is better, they are always truly preached by us, are those of the Church of England, in the literal and grammatical sense. Nor is the liturgy of the Church of England performed more devoutly in any church, nor the Scriptures better read, for the edifying the people, as those who attend our London congregations can witness.

Our method of bringing our brethren into the ministry is by a considerable trial of their tempers, conduct, and gifts. For this end we have a college established at Cheshunt, in Hertfordshire, to give a more scientific education to such young men as wish to devote themselves to the ministry, but have no opportunity of such an education. These must come well recommended to the college trustees, with testimonials of their real Christian conversation for a considerable time past. They are then strictly examined as to their Christian knowledge and conduct, their capability for learning, &c. and, if found promising subjects, they are admitted for three months on trial; after which, if the president reports well of them, and their examination gives good evidence of diligence and improvement, they are confirmed students.

These, whilst diligently employed in getting the common acquisition of languages, and a glance of the sciences, are in turn exercised in praying, reading, and speaking in college; and sometimes on the Lord's day sent out to small places in the neighbourhood, where they can be useful to the poor of the flock in instructing them. An open annual examina-

tion gives every subscriber an opportunity to prove their progress. When they have remained three years or more, if approved, they are then sent forth to preach and teach, till after sufficient trial, they become finally approved and ordained.

The last year, I may venture to speak from being a witness of the fact. The first student knew well the Hebrew, Greek, and Latin, and was ten times a better biblical scholar than usually goes from our universities; besides his theological acquirements, which, to compare with the run of students in our universities, would be like comparing Dr. Parr to a schoolboy.

From this seminary we are supplied, as far as it goes; but our calls are far more than such an establishment can provide for; we have therefore another method, which we have proved equally efficacious. Whenever a young man of good parts and abilities is called to the knowledge of God's grace, but being a handicraft, or employed through the day, can have but little time for study, yet is very desirous to be useful and zealous for the good of his fellow creatures; we have a school of prophets under the superintendance of one of the most aged and intelligent of our managers, who directs the mode of procedure. This is open every Monday evening; and as many young men as are approved, are allowed to speak on some passage of Scripture, and pray, two or three in succession, for the proof and exercise of their gifts, as well as the edification of their hearers. Remarks and observations are made to them privately, by some aged and judicious hearer; and if they seem not clear in stating the evangelical doctrine, it is pointed out to them, and nothing permitted contrary to the doctrinal articles of the Church of England.

When they have been some time thus exercised, and a report of their good proficiency made, they are sent to some poor-house or work-house on the Lord's day, and sometimes in the evening, where they may be of service to such as otherwise would have little attention paid to them respecting religious knowledge, and sometimes to little places in the neighbourhood of London. These labours are all free, and the love of the work, and not the wages, their only reward. We have multitudes of witnesses of the blessing attending their labours; and where they thus advance, and their spirit more devoted to the work of the ministry, we send them into the country to our various societies; and when their abilities unfold, and they become able preachers, they are brought into our larger congregations, unless, what very frequently happens, some congregation solicits their abidance, and then they often sit down settled pastors; but if they are ordained in the connection,

connection, with the engagement of removing at our desire always a part of the year, they still form a branch of our rotation.

In either case, whether they come from college, or out of the prophet's school, they are for a time, sometimes several years, Evangelists only, and go, according to our calls, to the several parts of the kingdom, where our labours have been blessed in gathering an elect people. When approved, and themselves expressing their desire to be ordained, their case is considered; and if we think they should be admitted, or wait, it is signified to them.

If, upon mature consideration, it is thought fit they should be ordained, we select a minister whose wisdom, age, piety, and consideration in the connection, gives him weight, and associate three or four of the nearest ordained ministers with him, desiring them to examine and ordain, if approved, such persons as they will find at such a church, and generally two or three at a time: Notice is given to the candidates, who have for several years preceding approved themselves faithful, and they have a solemn designation by imposition of hands. These continue to labour, as before, now ministering the ordinances. The married have often a home; but as the congregations where they labour are not considered as their charge solely, they are moveable whenever called upon by us. We think a change and rotation most profitable for both people and ministers, and have proved, by long experience, that by this means we are most prosperous, the ministers themselves more alive, and the people more edified.

It is one of our mercies that our ministers are nearly independent of the congregations where they minister, neither under their controul, nor so dependent upon them for a maintenance as to be under any influence; for in love, always consulting their good, they are under no temptation of being unfaithful, through fear of loss, as they are sure of being equally well provided for on any removal. But if we receive from any congregation reasons for rendering a change desirable, they are generally complied with as soon as we can provide a suitable successor.

As our provision for the ministers, and the expence for the places is defrayed by the several congregations, a committee is formed of the men of most weight and seriousness in every congregation, who raise a fund for the supply of the necessary expenditure, inform us what they can afford to ministers, which is sometimes more, sometimes less; none raise more than to allow at the rate of a hundred guineas and travelling expences, and these but a few, whilst others are often reduced

to less than thirty; and in our poorest places our travelling fund sometimes comes in aid, or where a particular urgency calls for help.

By this means no minister is discouraged or deterred from speaking freely to every man in the congregation. He has a certain stipend, and has nothing to fear by offending through his fidelity. If any difference arise between the minister and people during his stay, we are sure to hear of it, and use the best prudence to heal any misunderstanding, or change him for a more acceptable supply.

Through mercy we have, considering so voluntary an association, maintained astonishing peace and union; and every day have calls which we are unable immediately to supply, though we use every effort in our power that the Gospel, throughout the kingdom, shall be preached to the poor of the flock.

Respecting our ministers and students, it is an established rule, under which they are admitted into our connection, that no error contrary to the doctrinal articles of the church, or immorality in conduct, is for a moment to be connived at; but that, if such be ever proved upon them, they will no longer be admitted to minister among us.

We receive not hastily an accusation, though we are always open to every information, and immediately examine the charge which is brought; and it is an invariable rule with us, wherever the charge is proved, to cut off the offender, and never admit him again as a preacher among us. We shall be happy in his recovery to God, but where public offence has been given, we resolve never to restore such a one to the ministry.

Through mercy, we have only in six years known the necessity of this discipline on two persons: One, against whom we had strong charges laid, with evident great lightness of conduct; and another, who introduced republican principles into his discourses, and, after solemn rebuke, persisting, was removed. He has since proved very heritical in doctrine, and become the pastor of a Socinian congregation.

These we desired quietly to withdraw from us. They suffered no other censure, nor probably loss, for their situation did not procure what any good journeyman, in almost any trade in London, could earn.

A constant rotation is established by us, sometimes for a longer, sometimes for a shorter residence, as circumstances and the leadings of providence suggest: None of our people preach seldomer than three or four times a week, and often

six

six or seven times. They are enjoined to give themselves wholly to their work, and to visit any village, or farm-house, in the neighbourhood of their settlement, on the week days, and collect any that are desirous of hearing the Gospel word. Thus a number of little societies are formed around the place of their settlement, where they usually attend on the Lord's day, if it is within distance, and a happy savour of the Gospel of Christ becomes more diffused.

It is marvellous, in these distressed times, that our congregations lying among the poor of the flocks chiefly, we have been able to maintain the different places so well, and to go on without any difficulties. A few of us, indeed, through mercy, can afford to preach the Gospel without expence, and count it our privilege to do more; but a very considerable revenue must necessarily be drawn from every congregation for its own support, and the receipts and expenditure, in all the larger and most important places, come under our inspection, and approbation. No man, with us, can preach for gain. Our pay would ill reward his labours; if he has not souls for his wages, he will be sadly recompensed in this world.

I have mentioned a travelling fund, and you may perhaps wish to know what that means: You must understand that Lady Huntingdon's immense liberality always exhausted her income, and at her death, except some of the buildings, not a shilling remained, when the debts were paid, for any endowment; contrarywise, a large rent-charge remained. An estate, charged in America, with 4000l. for our use, as trustees and executors, has been violently seized by the Georgians, and we have never been able to procure justice or recovery. Under these difficulties, we continued a method pursued in her Ladyship's life-time, of obtaining once a year a collection from our largest congregations, to be applied wholly to the work of paying the expences of travelling, and little assistance to the labourers, that were sent to poorer congregations. This sum, never exceeding two hundred pounds a year, we have, with great œconomy, made hitherto effectual to supply these extraordinary calls.

We have also, by a liberal subscription, purchased the college house, and premises, which is truly noble, and admirably adapted for our purpose. It was purchased very reasonably indeed, nd is now commodious and beautiful. We have raised, by an annual subscription fund, which we hope to increase, a stipend for an able president, and to support from ten to fifteen or twenty students. Hitherto the college

college trustees have always been enabled to receive all proper subjects, which have offered, and they could now support a greater number, if they could find such as they should approve. Those who have come out as preachers, have turned out admirably; and those who are now in are equally well reported of, and as promising.

I need not tell you who are the trustees and coadjutors. The most perfect harmony hath hitherto prevailed. We have never yet had a single dispute. I do not know that we have had a diversity of sentiment; but in all our proceedings (and a very extraordinary thing it is), we have been entirely unanimous. Nor have I observed a spark of jealousy, or a wish to thwart in any one proposal which hath been offered. I attribute, with thankfulness, much of our peace and success to this spirit of union, which the Great Head of the Curch hath given us. I am persuaded our eye is single to His glory. We are sure we can have no earthly advantage in our view, and, therefore, our body is full of light. I can only pray, that we may continue increasing with the increase of God.

Brother, this is a true state of our conduct and connection, as far as I know it; and I believe you will give me always credit, that I speak the truth from my heart, as I do when I assure you, how cordially I am yours,

Dec. 21, 1795. T. H.

CHRIST THE SHEPHERD.

AMONG all the gracious characters under which our blessed Lord reveals himself, that of a shepherd is one of the most pleasing and easy to be understood. It comprehends so many instructive ideas, that selection is difficult. He is styled the *chief* shepherd *, to denote his supreme authority over those, whose office it is to feed the church of God: The *great* shepherd †, expressive of his natural and mediatorial dignity as God-man, of whom David sung in the 23d Psalm, "The Lord is my shepherd:" The *Lord's* shepherd ‡, because appointed to this endearing office by the Father, for the purposes of sovereign grace and redemption: The *good* shepherd §, as *completely* fulfilling every branch of the pastoral character.

He feeds his flock like a shepherd. His promises, ordinances, and covenant consolations, furnish their most delightful repast. Here they lie down in green pastures, and

* 1 Pet. v. 4. † Heb. xiii. 20. ‡ Zach. xiii. 7. § John, x. 14.

feed

feed beside the still waters. They go in and out with security and joy, and are abundantly satisfied with the fulness of his bounty.

His eye incessantly watches over the welfare of his flock. Neither fraud nor violence can surprise him. Hell and destruction are without a covering before him: Yea, all things are naked and open before his eyes. Of this shepherd Isaiah sweetly fortold, "He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." He himself hath said, concerning the purchase of his blood, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." Delightful declaration! For the accomplishment of which almighty power and omniscient wisdom stand both engaged.

When the sheep stood exposed to the most alarming dangers, how freely did this adorable shepherd expose himself for their preservation! For them he was made of a woman, made under the law; and, in his own body, bore the tremendous curse due to their transgressions. Hear, my soul, that alarming charge; "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered *." Dear man of sorrows, and God of glory! and didst thou lay down thine invaluable life for me? Ever teach me to look for healing to thy stripes, and let the shadow of thy bleeding cross be my inviolable sanctuary.

Even the chosen sheep are prone to wander, but the good shepherd restores their souls. "For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places, where they have been scattered in the dark and cloudy day. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick †." Chearing words! The preservation of every Christian depends on their verity. In how many humbling, blessed instances, has Jesus magnified his grace, in reclaiming my feet, when I had basely left my shepherd, and gone astray from his fold, having neither wisdom to discern my way, nor ability to restore my lost enjoyments! In future I would follow the guidance of my shepherd, and keep close to the footsteps of his flock.

* Zach. xiii. 7. † Ezek. xxxiv. 11, 12, and 16.

He

He distinguishes his own sheep from all others with the greatest accuracy. Goats may deceive the discernment of men, and pass for sheep; but his discerning eye sees through every disguise of character: The Lord knoweth them that are his. Happy he who, with upright Peter, can say, "Lord, thou knowest all things; thou knowest that I love thee *." Love is the leading characteristic of his flock: "By this," says Jesus, "shall all men know that ye are my disciples, if ye have love one to another." Nor can any prove their relation to the shepherd, or his sheep, if destitute of this heavenly principle. O, professors, look forward to that glorious and alarming period, "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go into everlasting punishment; but the righteous into life eternal †."

"This done, an awful gulph is fix'd between,
"And everlasting closes up the scene."

FIGLINUS.

MEDITATION OF CHRIST REFRESHING TO THE BELIEVER.

WHAT is the true way, O my soul, of attaining and possessing solid happiness? Only by receiving and improving Christ. O how precious is Christ to my soul! Favoured by his quickening grace, I behold his glory; the glory as of the only begotten of the Father, full of grace and truth; and my heart is constrained to say, Whom have I in heaven but thee? and there is none in all the earth that I desire besides thee. He is the Father's gift to me: A gift, the value of which exceeds the calculation of angels or men. What so adapted to my exigencies? Justly might I be condemned for ever to endure the storm of Jehovah's wrath: But Jesus is my covert and hiding-place; in him I am delivered from condemnation, and enjoy the liberty of a child. Here I dwell in

* John, xxi. 17. † Math. xxv. 31, *ad fin.*

a thirsty

a thirsty land, where there is nothing truly satisfactory: But my Jesus is to me as refreshing rivers of water in a dry place. Feeding upon him by faith, my soul is even filled as with marrow and fatness. When unbelief prevails, and my heart is oppressed and ready to faint; then my divine Saviour graciously interposes: He commands the storm into a calm; he silences my objections; he dries up my tears; my fears subside; my heart is encouraged, solaced, and strengthened. I am complete in Christ. To me he is all in all: As the shadow of a great rock in a weary land; a strength to the poor; a strength to the needy in his distress; a refuge from the storm; a shadow from the heat, when the blast of the terrible ones is as a storm against the wall; an high priest, able and willing to save to the uttermost; a never-failing physician; a most kind and tender shepherd; a sympathizing husband. How ineffably glorious thy person and character, O blessed Jesus! Realizing the perfection of the atonement, and the riches of thy free grace, can I endure to depend on my own righteousness? When thou offerest thyself as my portion and my all, can I, for a moment, place my happiness in the broken cisterns of earthly enjoyment? Every departure from thee, the fountain of life, of comfort, and joy, is a remove to death, to sorrow, and anguish. Welcome, O Jesus! welcome into my heart for ever and ever. Reign there unrivalled. O let my highest desire be to live to thee, who loved me, and gave thyself for me. *Thine*, may I ever be enabled to prove myself, O David, and on thy side, thou son of Jesse! PRIVATUS.

ANECDOTE.

Free Grace exemplified in the Conversion of a Thief *.

A NOTORIOUS robber in Scotland, known by the name of *John of the Score*, happening to meet with a poor man travelling with two horses, forcibly took them both away, regardless of the intreaties of the distressed countryman, who, falling on his knees, begged him, *for Jesus Christ's sake*, to restore one of them, as the maintenance of his family depended on his horses.

The thief having returned home, became, from that day, dull and melancholy, unable to rest at home, or pursue his depredations abroad; for which he could assign no cause but this, that the words which the poor man had uttered con-

* Related by Mr. Fleming, in his "Fulfilling of the Scriptures," as a fact in the remembrance of his cotemporaries.

cerning *Jesus Christ* (which, by the way, he was so ignorant as not to understand), laid like a heavy weight upon his spirit. Desiring, therefore, his sons to shift for themselves, and secretly restrained from attempting to escape or hide himself, he was apprehended by the ministers of justice, imprisoned in Edinburgh, tried, and condemned to die.

Being visited by the Rev. Mr. Blyth and a Mr. Cunningham, who had formerly known him, he was exhorted to consider his miserable and dangerous condition as a dying sinner, and to fly for refuge to *Jesus Christ*. Hearing that name, he suddenly cried out, "Oh what word is that, for it has been my death!" That is the word that has lain upon my heart ever since the poor man mentioned it, so that I had no power to escape." The minister took occasion to preach to him JESUS, as the only and all-sufficient Saviour. "But will he," said the relenting thief, "will he ever look upon me? will he ever shew mercy to me, who would not, for his sake, shew mercy to that poor man, and giving him back his horse?"

After further instruction, a real and most gracious change appeared in him, of which he discovered the most convincing evidence; he attained to a happy assurance of his interest in Christ; and on the scaffold where he suffered, spake so wonderfully of the Lord's dealings with him, as left a conviction on the spectators, and forced them to acknowledge a glorious truth and reality in the grace of God.

RELIGIOUS INTELLIGENCE.

WE hear that the Rev. Mr. Hey, of Briſtol, and the Rev. Mr. Anlezark, of Stockport, Cheſhire, have intimated to their people an intention of leaving them.

It is ſaid the Rev. Mr. Ralph, of Stone, Staffordſhire, has been invited to a congregation at Cleck-Keaton, Yorkſhire, late under the care of the Rev. Mr. Dawſon, deceaſed.

Mr. John Savage, ſtudent under the Rev. Mr. Bull, of Newport-Pagnell, is invited to ſucceed the Rev. Mr. Atley, at Farnham, Surry, who has accepted a call to St. Albans.

Missionary Society.

AS the ſeaſon is approaching when the General Meeting of this Society will be held, and its being determined, by that time, to publiſh an account of the donations and annual ſubſcriptions that have been received for its ſupport: It is thought neceſſary to acquaint the friends of this inſtitution, who have not yet given in their names, that the firſt of May is the lateſt day on which their aſſiſtance can be acknowledged and recorded, in the public accounts of the preſent year.

Congre-

Congregations and individuals are, therefore, reſpectfully ſolicited to make the neceſſary communications to the Treaſurer, or Secretary, by the time before ſtated. And at the Annual Meeting, on the ſecond Wedneſday in May, it is hoped ſuch an account will be publiſhed, as ſhall exhibit to the world a ſtriking inſtance of Chriſtian unanimity, zeal, and benevolence.

There will be four public ſervices on the occaſion. The miniſters are nominated, and written to, and in the Magazine for May all the particulars of the arrangements may be expected.

By order of the Directors,

W. SHRUBSOLE, Secretary.

Ordinations.

ON the 5th of January the Rev. Mr. Moſeley, late a ſtudent at Hoxton, was ordained over the Independent church, Long Buckby, Northamptonſhire, co-paſtor with the Rev. Mr. Denny. Mr. Denny has been for ſome time unable, through the infirmities of age, to diſcharge the duties of his office, and had in conſequence reſigned the paſtoral care.

Through the requeſt of Mr. Moſeley, he ſtill continues co-paſtor over the people, among whom he has laboured upwards of thirty years.

The ſervice of the day was opened with ſinging: The Rev. Mr. Morrels, of Kilſby, read the hymns; the Rev. Mr. Gill, of Harborough, prayed, and read ſuitable portions of Scripture; the Rev. Mr. Horſey, of Northampton, delivered an eſſay, on the nature of a Goſpel church; received from Mr. Bennett an account of the ſteps taken to introduce Mr. Moſeley as their paſtor, propoſed the queſtions, and received the declaration of faith, which was conciſe, but comprehenſive; the ordination prayer was offered up by the Rev. Mr. Denny, without *impoſition of hands*; the Rev. Mr. Toller, of Kettering, delivered the charge; the Rev. Mr. Burder, of Coventry, preached to the people, and concluded the ſervice with prayer.

ON Friday the 22d of January, 1796, Mr. John Clark, late Student of Divinity in the Univerſity of Edinburgh, and ſince a *Licentiate* of the Scots-Preſbytery in London, was ordained by the ſaid Preſbytery, at the Scots Church, in Crown-court, Covent Garden, in the view of going out to Sierra Leone, Africa, as Chaplain to that colony.

The ſervice was conducted in the following order; The Rev. Mr. Tod began with prayer; the Rev. Mr. Rutledge read ſuitable portions of Scripture, and aſked the ſeveral queſtions uſually propoſed, by the Church of Scotland, to candidates for the miniſtry; the Rev. Mr. Love preached on the occaſion, from Math. iv. 15, 16. "The land of Zabulon and Nephtha'im, by the way of the ſea beyond Jordan, Galilee of the Gentiles: The people which ſat in darkneſs, ſaw great light: And to them which ſat in the region and ſhadow of death, light is ſprung up." The Rev. Dr. Hunter prayed the ordination prayer; the Rev. Mr. Steven gave the charge, from 1. Pet. v. 2, 3, 4, "Feed the flock of God, taking the overſight thereof, not of conſtraint, but *willingly*, not for filthy lucre, but of a *ready mind*; being an example to the flock. And when the chief Shepherd ſhall appear," &c. Then the Rev. Mr. Smith, of Camberwell, concluded the whole with prayer and thankſgiving.

The manner in which the Sierra Leone Company were led to think of the Rev. Mr. Clark to be their chaplain, is ſomewhat ſingular, and ſhows the

the peculiar *leadings* of Providence. The Governor of the colony happening to be at Edinburgh laſt Autumn, was in company with the Rev. Dr. Erſkine, whoſe advice he requeſted reſpecting a *fit perſon* to go out with him, as chaplain, to Africa. Dr. E. ſtrongly recommended Mr. Clark, as a young man whoſe piety, ſelf-denial, zeal, and diligence, ſignally qualified him for ſuch a miſſion. Conſulting ſeveral other ſerious and reſpectable miniſters of that city on the ſame ſubject, all of them, without knowing each other's ſentiments, concurred in pointing out and recommending Mr. Clark as *the proper man*. Thus ſtrikingly prepoſſeſſed in his favour, Governor Macaulay ſent for Mr. Clark; and being ſatisfied with repeated perſonal interviews, at length made him a direct *propoſal*, which Mr. Clark, after due deliberation and prayer, finally accepted. He was accordingly requeſted to prepare for his voyage. On coming to London, ſome of the Directors inſiſted on his taking orders in the church of England; but finding Mr. Clark determined rather to relinquiſh the object, than to offer violence to his conſcience in this particular, they at length yielded to his ſcruples, and allowed him to take ordination, according to the mode practiſed in the church of Scotland. Henry Thornton, Eſq. M. P. attended the ordination at Crown-court, and afterwards treated the Preſbytery with an elegant dinner at the Crown and Anchor.

Mr. Clark has for ſome years been ſtrongly animated with a miſſionary ſpirit, and his zeal and talents qualify him for the arduous ſtation to which he is deſtined. He has taken with him two ſerious young men, who are to act under him as *catechiſts and ſchool-maſters*. We fondly hope, that by the ſmiles of Heaven upon their ſeveral labours, they will prove a laſting bleſſing to the colony.

OBITUARY.

Happy Death of Mr. William Hughes, of Blandford, in Dorſetſhire, Son of the Rev. David Hughes, of Nunney, in Wiltſhire.

(In a Letter from his Father to a Female Friend.)

DEAR MADAM, *Nunney, Nov.* 3, 1795.

IN obedience to my ſon William's requeſt, I inform you, that he exchanged this world for a better, rejoicing in God, his Saviour, on Thurſday laſt, about five o'clock in the afternoon. Several times he ſaid, "Oh, lovely appearance of death; I have fought a good fight; I have finiſhed my courſe; I have kept the faith." When his brother David aſked him, if he wiſhed to return to the world again, he anſwered, "No; not for 'Squire Portman's new houſe, and all his riches!" (meaning a gentleman's elegant ſeat in the neighbourhood). The firſt time Mrs. M. entered his room, he ſaid, "Aunt, Chriſt is precious, he is a precious Saviour to me; I do find it." His firſt addreſs to Lydia was, "Couſin Lydia, remember your Creator in the days of your youth." He expreſſed his deſire of ſeeing R. and J. M. his neareſt and deareſt couſins in the fleſh; "But I am afraid I ſhall go to ſleep before they come; I ſhould be glad to ſee them, that they may ſee what dying is, for it is precious to die in a Saviour, and I hope it will be a leſſon for all." On his couſin Robert's entrance, being much exhauſted, he ſaid, "I can ſay but little; farewell; theſe are dying moments; Chriſt is precious!" To his couſin John, he ſaid, "Seek the Lord while he may be found, and call upon him

him while he is near." On his uncle's entering the room, he ſaid, "If this is dying, it is ſweet; the Lord is preſent with me, or I ſhould not be ſo eaſy." After a few minutes' ſleep, he ſaid, "Why did you bring me back from my Saviour, for I have had a glimpſe of him?" Often times, in rapture, would he ſay, "O, precious ſalvation! O, precious Jeſus! What ſhould I do on a dying bed without my dear Saviour!" He was fervent in recommending ſecret prayer. When Mr. Sibree came to ſee him, he aſked him, with the utmoſt compoſure, if he would preach a funeral ſermon for him. This, amongſt other things, Mr. S. took notice of laſt night at Nunney, when he preached it, from 1 Tim. iv. 8. He is to preach it again at Trudoxhill, on a Sabbath-day within this month. My ſon William expreſſed an ardent deſire for Mr. Morrell to preach a funeral ſermon for him at Blandford, for the benefit of his young friends there. Since I wrote the above, I had the pleaſure of ſeeing what Mr. Sibree wrote down, that dropped from the dying lips of my highly-favoured ſon, as he terms him. Having aſked him if he had thought of his ſoul's concern before he was ſick? he anſwered, "Long before." "How do you expect," ſaid Mr. S. "to be ſaved? What is the foundation of your hope?" He anſwered, "In God, through Chriſt;" and then ſpoke much of the depravity of human nature in general, and the vileneſs of his own heart in particular, and with what pleaſure he could leave the world. Mr. S. aſked him, "What were the means the Lord made uſe of to lead him to think about his ſalvation?" He anſwered, "Mr. Reader's Sermon on Family Religion, in that volume of his upon the Ten Virgins, was a great mean." Mr. S. told him, "that he was not likely to get out of his bed any more." With a ſmile, he ſaid, "I have not the leaſt expectation;" and added, "neither have I any wiſh for it;" and with an earneſt look, ſaid, "Sir, I have been diſappointed—greatly diſappointed; for I thought to have been with Jeſus this morning!" He ſaid, "Sir, will you give us a funeral ſermon?" with as much pleaſure, as though he was to be there to hear it preached; upon which Mr. S. remarked, "I never had ſo much pleaſure and profit in viſiting a dying friend; he not only had grace, but great grace."

The Lord cauſe us all thus to die! Pleaſe to preſent our kind reſpects to Mr. B. your father-in-law; and we commend you and your dear family to the care and influence of heaven, and remain,

With the greateſt reſpect,
Your moſt affectionate friend,
DAVID HUGHES.

Converſion and Death of Thomas Sheffield, of Church-over, in Warwickshire; and the peaceful Departure of one of his Children.

HE once was a man of profane character, and his particular intimates were perſons of the looſeſt morals. He uniformly ſpent the Sabbath in idleneſs; lying under hedges, or ſauntering in the fields, when the weather permitted. His friends, being very uneaſy at his conduct, requeſted him to attend the preaching of the Goſpel at the houſe of a gentleman, in a neighbouring village, who, pitying the wretched ſtate of periſhing ſinners, had recently opened his doors for the inſtruction of the ignorant. In return for this kind advice, he poured out the moſt virulent abuſe againſt the gentleman; and determined, if he ever did go, it ſhould not be with a view of gaining inſtruction, but in the character

of

of an oppoſer. Thus hardened and invincible to the remonſtrances of his friends, he continued for ſome time. At length, however, to get rid of their importunities, he reſolved to go once; and that once, through the ſovereign mercy of God; was the happy ſeaſon in which his eyes were opened, to diſcover the danger of his ſituation, and the ſource of all his improper conduct. He was led to diſcern an enemy where he leaſt ſuſpected it; and he found his heart to be full of ſin and depravity. He perceived that he had hitherto lived at enmity with God, and that unleſs he were reconciled to him, he muſt inevitably periſh. Though he had attended the preaching merely to deride it, the language of his ſoul now became, *What ſhall I do to be ſaved?* The good work thus begun by divine power, was mercifully carried on to the end of his days. Feeling a deſire that thoſe who had been his companions in ſin, ſhould become his companions in the way to heaven, he went to the houſes of many of them, with a view to prevail with them to liſten to the voice of him who crieth aloud in the ſtreets; but they carefully avoided him, ſo that he could never obtain an opportunity. For no ſooner was he called by grace, but they perceived the change, and this was the reaſon why they ſhunned him: For that which occaſions joy in heaven, rouzes the malice and hatred of wicked and unregenerate men. Not diſcouraged by this circumſtance, he applied to the gentleman who had been the inſtrument of his converſion, and requeſted him to come and preach in his houſe; that the name of the Lord Jeſus, the friend of ſinners, might be proclaimed among his poor neighbours. His deſire was granted; and the Goſpel was occaſionally preached under his humble roof, and always continued to be well attended.

The firſt time this ſervant of God entered his doors, the wife addreſſed him in theſe remarkable words: "Sir, you have given *me* a huſband, and *theſe children* a father!" The ſcene was truly affecting. Both of them ſhed abundance of tears: She, for the pleaſing alteration in his conduct; and he, from an overwhelming ſenſe of the mercy of God to his ſoul. He ſo ſpent the remainder of his life, which was about a year and a half, that it might be truly ſaid, he lived to the praiſe of the glory of divine grace. Many Sabbaths he uſed to go a round of about thirteen miles, to hear three ſermons from the perſon under whoſe miniſtry he had been called; and when the Goſpel was oppoſed with ſuch violence, as in the great and awful day of judgment will make every one concerned therein to tremble, he has cried for whole nights. Many other proofs he gave of unfeigned piety, too numerous to be here detailed. During the illneſs, which terminated in his death, he ſweetly expreſſed the power and preſence of him in whom he had believed. The laſt time the writer of this little memoir had a converſation with him, he rejoiced much in Chriſt, though deeply ſenſible of his own vileneſs and weakneſs. "I can do nothing," ſays he, "but Chriſt is able—he is doing all!" Being aſked, "Whether he did not deſire to be recovered?" he replied, "Sir, let God's will be done. If it pleaſe the Lord that I ſhould be recovered, I ſhall be ſatisfied; but for *my* choice, if the Lord would give me all the world could afford, I would not come back; for I am going to be happy with Chriſt!" His prayers were conſtant, when his fever, which ſometimes made him delirious, abated, and allowed him liberty of thought.

He was once, for a ſhort ſeaſon, caſt down; but calling on his Redeemer for help, he ſoon found, to his unſpeakable ſatisfaction, ſtrong ſupport and ſpeedy deliverance. When his ſickneſs ſo increaſed, that he was paſt all hope of recovery, he would frequently look with a ſmile towards his wife, and ſay, "You think dying very hard, but it is nothing to *me*; my

my joys are beyond death—I do not fear it—'O, death, where is thy ſting!'—I am carried above death." To his children, he ſaid, "My dear children, when I am gone, do not mourn for me, but mourn for your ſins. I know you are ſurrounded with enemies, but I do not leave you in *their* hands—I will leave you in the hands of the Lord." Juſt before he departed, he prayed earneſtly againſt ſin, and in behalf of his family; and to their great aſtoniſhment, ſung very loud,

"I've found the pearl of greateſt price,
"My heart doth ſing for joy:
"And ſing I muſt—a Chriſt I have;
"O, what a Chriſt have I!"

He likewiſe ſung, "Praiſe God, from whom all bleſſings flow," &c. ſo loud as to awake his children, as though he were determined that the agonies of death ſhould not prevent him from employing his lateſt breath in celebrating the praiſes of his God and Saviour.

Soon after his departure, his daughter, who was about eleven years of age, became poorly; till at length her illneſs brought her into an alarming ſituation. But the ſame ſpirit by whom her father was quickened, and had found acceſs to God through Jeſus Chriſt, had taken poſſeſſion of her tender mind. As death approached, ſhe gave many evidences that ſhe was indeed a partaker of divine grace. She prayed much; ſhe rejoiced much. The night before ſhe died, looking at her mother and brother, ſhe ſaid, "I am ſo bad, I cannot pray—pray for me." On the day ſhe died, her mother hearing her pray, liſtened, and the words which ſhe diſtinguiſhed were, "Dear Jeſus, ſtand ready to receive me." On the ſame day, ſhe ſaid, "O, my dear Lord," as if converſing with ſome one, "do not lay more on me than I can bear."

Some time after ſhe appeared in great agony, and ſaid, "I have been patient, but I can ſcarce be patient now." Juſt before ſhe departed, ſhe ſaid, "My dear Jeſus, come quickly!" She then called her little ſiſter to her bed-ſide, and ſpake to her with great ſerioufneſs; and earneſtly requeſted that ſhe and her brother would be always good, and attentive to their dear mother. She then begged her mother not to grieve, aſſuring her that ſhe longed to die. "I am going," ſaid ſhe, "to my poor father, and it may not be long before you follow," &c. &c.

Soon after ſhe expired, anticipating the happineſs of meeting her father in heaven, and dwelling for ever together in the preſence of God and the Lamb. E. L.

Final Victory over the laſt Enemy.

ON Tueſday Feb. 9th, 1798, after a long and very painful illneſs, died, at Hull, Mrs. Mary Clayton. For near *thirty* years ſhe laboured under a kind of rheumatic complaint, which at laſt terminated in her diſſolution. About *ſeven-and-twenty* of that time ſhe has been unable to help herſelf, and confined either to her chair or bed; frequently exerciſed with the moſt excruciating pain, which ſhe bore with the greateſt patience. However, prior to this indiſpoſition, under the miniſtry of the late Rev. John Edwards, of Leeds, ſhe had been brought acquainted with the deep depravity of her own heart, and the ſuitableneſs and ability of Chriſt for her ſalvation. Her views into the nature of the Gospel, were clear and conſiſtent; but, owing to this bodily complaint, for a long ſeaſon, ſhe

she was unable to lay hold on its consolations with particular application. Her distresses both in body and mind were rather peculiar: As to the former, that mucus, which is necessary to supply the joints, became so glutinous and consolidated, that her fingers, elbows, &c. were thrown out of their places, dislocated, and rendered useless. As to her mind, the most heavy gloom hung over her soul; so that, with the clearest convictions of divine truth in its theory, as to its consolatory supports, for the general, she might be said to walk in darkness. If any conversed with her upon the power and grace of Christ; of what he had done for others; and how greatly his honour was concerned in the saving of the chief of sinners, applying to him, she would say, "True; but I fear there is no hope for me! Surely I must be worse than any! If he can have mercy upon such a creature, O! that he would grant me some discovery of it!" Not being able to be got under the ordinances of God's house, many of her Christian friends used to visit her; and though she always expressed how happy she was to see them, and to hear their conversation upon divine subjects, she often discovered the greatest concern, lest any should think more favourable of her than they ought. But, after a long and dark day, at length the period arrived, when the glorious sun of righteousness rose upon her soul, with healing under his wings. Now, the constant cry with her was, "Come Lord Jesus! O, come quickly! He is *my* Lord and *my* God! Now I find Christ to be precious, and wish to be gone. O that he would fetch me away this night!" To a friend, who asked her how it was with her mind then, she replied, "I have no fear of death now. I have no doubt of being happy." At last, aged seventy-five years, without a sigh or groan, she breathed out her soul; and entered upon that blessed world, where every alarming fear, disquieting doubt, and distracting darkness, are for ever removed. Where Jesus confers perfect liberty upon his followers; and where Satan can bind no more.

ABOUT a month ago, died, the Rev. Mr. Senior, of Elswick, Yorkshire.

ON the 17th ult. died, at Hoxton-square, Mr. James Savage, late a clerk at the East-India House: He possessed good preaching abilities, and was well known as a leading person in several charitable institutions.

REVIEW OF RELIGIOUS PUBLICATIONS.

Christian Philosophy, or an Attempt to display the Evidence and Excellence of revealed Religion. By Vicesimus Knox, D. D. &c. *In two volumes, 12mo. 591 pages. Price 6s.* Dilly. 1795.

FEW authors, if any, of the present age, have gained more attention or celebrity, by works of taste and literature, than Dr. Knox. He now appears, we believe for the first time, as a *theological* writer. In some of his former publications he had, indeed, frequently touched upon religious topics; and the same regard to the leading doctrines of Scripture, the same esteem of practical godliness, the same candour towards pious people of all denominations, which pervade the work before us, were always discoverable in his occasional remarks.

marks. He has adopted the title of *Christian philosophy* from some ancient divines, and observes that he chose it; "because, from a strange perverseness, a great part of the world, too often guided by names, is willing to listen to philosophy, while it closes the iron doors of prejudice against the voice of religion," page 451.

It probably arises from Dr. Knox's habit of essay-writing, that the numerous sections of his present publication have more resemblance to detached *essays* than to the divisions of a connected work. They all relate, however, to one grand subject, the influence of the Holy Spirit on the human mind. We shall attempt to analyse the principal materials of these volumes, in the order that has, either intentionally or accidentally, been assigned to them; omiting such smaller parts as have not (at least to us) any obvious connection with the rest.

In his *introductory* section, the author objects to the usual style, and to the probable effects, of *historical* or *critical* defences of revelation; and forms this conclusion, in which we heartily coincide with him: "Divinity has certainly been confused and perplexed by the learned. It requires to be disentangled and simplified. It appears to me to consist in this single point, the restoration of the *divine life*, the image of God (lost or defaced at the fall), by the operation of the Holy Ghost," page 21. A few pages farther he adds, "What then, it may be justly asked, have I to offer? What is the sort of evidence which I attempt to display? It is an internal EVIDENCE of the truth of the Gospel, consequent on OBEDIENCE to its precepts. It is a sort of evidence, the mode of obtaining which is pointed out by JESUS CHRIST himself, in the following declaration: 'If any man will do HIS will, he shall KNOW of the DOCTRINE whether it be of God.' John, vii. 17. But how shall he know? BY THE ILLUMINATION OF THE HOLY SPIRIT OF GOD, which is promised by Christ to those who do his will."

Conscious that such an opinion has not the sanction of modern vogue, the author calls in the support of a great many eminent divines of the last and current century, both within and without the pale of the established church; who, however widely they might differ in many points, unite in their testimony to the reality and necessity of the Holy Spirit's influence to make a man a real Christian. The joint effect of the arguments and authorities adduced, must, we think, be powerful and pleasing upon the mind of a serious and attentive reader; and he will meet with many very remarkable passages in the course of these numerous and copious citations. The plain simple believer would hardly expect to have the secrets of his heart unfolded by an assembly of prelates, philosophers, and mathematicians; yet this is really done in several instances. On Dr. Watts the author pronounces a most honourable eulogium. To a quotation from Dr. Doddridge he does not annex a single remark; perhaps, under a persuasion that no class of Christians would object to *his* authority. This part of the work concludes with some quotations from the *liturgy* of the Church of England.

In section 21, the author proceeds to consider "the means of obtaining the *evidence* of Christianity, afforded by the Holy Spirit;" and he treats of temperance, improvement of afflictions, and devotion, under this head. In section 30, he enters upon "what is called by devout persons, EXPERIENCE in religion," and considers, what *he* terms, seasons of grace, and of desertion; as well as devotional feelings, or SENTIMENTS. This naturally leads him to treat of *enthusiasm*; and, so far as *ardour* of sentiment and affections is understood by the term, he vindicates it, as still more proper in *religion*, than in the fine arts and the sciences, where it is generally indulged and applauded. He adds some cautions respecting a *mistaken* or *excessive* enthusiasm, which are worthy of serious attention. We think, notwithstanding, that if Dr. Knox had been personally acquainted with many among those who are usually called lay-preachers, or if he had duly considered what qualities are *really* indispensible for usefulness to the lowest classes of hearers, he would probably have retrenched a few expressions toward the close of his first volume. The following one contains a variety of pleasing and profitable illustrations of the practical tendency and effects of genuine Christianity, together with serious admonitions respecting indifference and insensibility to religion. The latter sections are by much the most copious, and approach to the form of sermons. One of them is a beautiful discourse upon Ephesians, v. 14. We quote his extensive *apologetical conclusion*, pages 496, 497: "Are you a Christian, or wish to be one, in deed, not in word only; for the sake of spiritual, not temporal purposes? Then drop your prejudices, and seek the SPIRIT OF CHRISTIANITY; not in systems, but in the written Gospel, assisted by prayer, and the pious illustrations of sincere good men, however they may have been reviled or neglected, through prejudice, political artifice, or mistaken zeal. When you have thus found the truth, shew its influence by your charity. Be united to all Christians, as well as to Christ; and beware of making distinctions, by nicknames, and thus exciting envy, wrath, malice, which are of a nature opposite to the fruits of the spirit, love, joy, and peace. Good men should join in a firm phalanx, that the evil may not triumph in their divisions. Let all who are united under the banners of Christ, hail one another as brother Christians, though they may differ on the subject of church discipline, rites, ceremonies, or even non-essential doctrine."

Several papers are added by way of *appendix*; the principal of which is entitled, "Cursory Remarks on one or two Objections in Mr. Payne's last Pamphlet, against the authenticity of the Gospel." We think them inferior to some answers to that performance, which have appeared.

This part, however, demands some notice, on account of its connection with the obvious and professed design of these volumes, which is to counteract the efforts of *infidelity*. Mr. P. is repeatedly alluded to, among other unbelievers, in the body of the work; and the author apprehends

apprehends that the kind of evidence which he endeavours to illustrate and recommend, obviates the common cavils against "a word of God existing in print, or in writing, or in speech." It certainly has (as he observes, page 84) "a great advantage over the *external evidence*, in the circumstance of its *universality*." It is applicable to the *unlearned*; and we know that it is alone the evidence on which the mass of serious Christians rely and act. And what better line of conduct can the most learned or exalted of mankind adopt, than to make the *experiment* of Christianity? The result would surely be safer and happier than that of the trials they are perpetually making, of the fashions of a polluted world, or the dictates of their depraved reason. But whilst we agree with Dr. Knox, that the internal (or we should rather say), the *spiritual*, or *experimental* evidence, is at once the most generally accessible, and the most effectually convincing; we could caution such persons as are *able* to investigate the *historical evidences* of revelation, against neglecting, especially in these times, a testimony which will certainly prove satisfactory to the candid enquirer, though it may not silence the bigotted and presumptuous. And, above all, we desire to guard against such a misapprehension or abuse of Dr. Knox's argument, as would tend to diminish the esteem or the study of *written revelation*.

We consider these volumes as highly creditable to Dr. Knox as a theological writer. In composition and language we think many parts of them equal, at least, to any of his former admired productions; and by no means unworthy of accompanying the beautiful and striking passages he has cited from ancient or modern authors. Nor is it the smallest commendation we have to add, that the modesty and benevolence of his present performance, are highly becoming the cause he vindicates and recommends.

An Historic Defence of Experimental Religion; in which the Doctrine of Divine Influences is supported by the Authority of Scripture, and the Experience of the wisest and best Men in all Ages and Countries. In two Vols. 12mo. Price 6s. Printed for the Author, and sold by Heptinstall, Button, Priestley, Johnson, Knott, *and* Mathews.

THIS well-aimed and well-written work is the production of the author of *The Age of Infidelity*, and of several other tracts which have been well received by the public. The subject is certainly of prime importance, and is judiciously defined in the introduction. He considers religion as *devotedness to God*; as seated in the heart; where it illuminates the understanding, rectifies the affections, expands the soul, and evidences itself in a holy walk and conversation. It is called *experimental*, for the same reason that we apply the term to certain branches of science, namely, because it is not founded in speculation or conjecture, but on a real and sensible experience of divine things, called, by the Psalmist, a *tasting* and *seeing* "that the Lord

is good." The whole of this being, in Scripture, ascribed to the Spirit of God, the subject becomes necessarily connected with the doctrine of divine influences; a sketch of which in regeneration, conversion, repentance, &c. is subjoined.

The body of the work consists of *testimonies* to the various branches of experimental religion; first by Jesus Christ himself in a distinct chapter, afterwards by various witnesses under the patriarchial dispensation, among whom are Abel, Enoch, Noah, Abraham, Sarah, Job, &c. &c. These are succeeded by Moses, and many others under the Mosaic œconomy; to which are subjoined, Farther Instances of the Jewish Piety from the Apocrypha and Rabbins. The more direct evidence of the New Testament writers, and the experience of the first Christians next follow, which are introduced by some judicious observations. Three illustrious instances are particularly insisted upon, Peter, John, and Paul.

The author then diverts to the philosophers of Greece and Rome; and quotes some remarkable sentiments from Pythagoras, Socrates, Plato and others; together with some hints from the Chaldean, Egyptian, Persian, Arabian, Chinese, and Hindoo sages; in all which he professes to find some traces of this sacred truth. The following chapter recites the testimonies of the Christian Fathers, during the five first centuries, which are succeeded by those of the latter fathers, and writers of the middle ages, and these by the Waldenses and others in the dawn of the Reformation.

The second volume begins with some of the great lights which adorned the church in that memorable æra, among whom we have Luther, Calvin, Melancthon, with some of the noble and great of the earth, who were not ashamed of the cross of Christ. Witnesses in the 17th and 18th century, among whom are many of the noble army of martyrs, bring the argument down to our own day, in which, blessed be God, there are thousands of living arguments to prove the reality of experimental religion.

The author is entitled to much praise for the industry and ingenuity displayed in this performance, and for the judgment, perspicuity and conciseness which characterise it. We can cheerfully recommend the work to our readers in general, and particularly to the rising generation, the most important truths being recommended in the most pleasing form. Entertainment is here the vehicle of instruction: Much historical knowledge is compressed into two pocket volumes, with interesting anecdotes of more than 250 illustrious characters.

We think the work peculiarly seasonable in an age which boasts of reason. The rational, as well as pious Christian, will perceive, that experimental religion is no novelty. "It is 'the good old way,' in which trod the Jewish and Christian fathers. Herein we walk with patriarchs, prophets, apostles, martyrs, confessors, and reformers—yea more, herein we walk with God."

The

The Manner in which the Protestant Dissenters perform Prayer in public Worship, represented and vindicated; in a Letter to the Reverend Richard Mant, D. D. By William Kingsbury, A. M. *34 pages. Price 6d.* Chapman. 1796.

AT the consecration of a new church at Southampton, by the Reverend Father in God Dr. Buller, Lord Bishop of Exeter, Dr. Mant, the Rector, attacked the dissenters, severely censured them for their mode of prayer in public worship, and represented them as pouring out their *extemporaneous effusions in enthusiastical nonsense.* Many of the dissenters were present. Their worthy minister, who is esteemed by all that know him for his piety and moderation, here steps forth in their defence; and, in an exceedingly well-written letter, expostulates with Dr. Mant on his want of information and candour, and vindicates his own practice, and that of his brethren, from the aspersions cast upon them. Very great praise is due to Mr. K. for the Christian spirit which his letter breathes. While he frankly tells the Doctor what he considers as improper in his discourse, he treats him with respect, and does not utter one harsh expression against the Church of England. We wish that controversies were always managed with so good a temper.

A Conscience void of Offence; a Sermon, preached before the University of Cambridge, Jan. 17, 1796 (with an Analysis of it, as a Supplement to the volume of Skeletons, just published). By the Rev. Charles Simeon, M. A. *Fellow of King's College, Cambridge. 15 pages, large Octavo. Cambridge, printed by* Burgess.

THE preface informs us that it was preached before Mr. Pitt and many heads of houses. It is hoped they profited by it. How hard it is for a minister, of such a land as our's, to maintain a conscience void of offence, none but a minister can tell.

That it was written in haste, is no apology for being incorrect. Mr. S. should have taken more time, if he meant it a more polished composition; as it is, we cannot but give it the character it deserves, of being a sound, solid discourse; and if it is not set off with the graces of oratory, it contains, what is far better, the greater charms of truth. If a man preaches to be admired, he may labour at every word, expression, turn of sentence, and roundness of period; if a man wishes to be useful, simplicity and godly sincerity are the nearer way to the heart.

The analysis, which is given at the end of the sermon by the author himself, is very exact, and precludes our doing it. This seems a specimen of others which he has published, for the use of the younger brethren in the ministry, and cannot but afford much useful assistance to them in the way of composition, or as forming a clue for extempore preaching. Mr. Simeon's character stands too high, as a faithful minister of Christ, to receive any addition from our recommendation. We can only wish that our Alma Mater Canterbrigiæ

brigiæ may send forth a host of such preachers, and many such discourses, and this will tend more to support the real interest of church and state, than all the declamations of ethics, or the bitterness of bigotry.

Sacred Politics; or an impartial Inquiry into the Doctrine of the Sacred Scriptures, and especially of the New Testament, respecting Civil Government. By a Lover of Truth. 32 *pages. Price* 9*d.* Chapman. 1796.

ON every subject which is intimately connected with the practice of moral duties, the Christian will be anxious to know what is the decision of the sacred Scriptures. When God declares his will, all controversy is at an end. For some years past, politics have engaged the public attention to a degree unexampled in the annals of the world. But with that science we have no concern. The writer of this pamphlet has, however, pushed the theme into our hallowed domains. With serious professions of reverence for the divine authority, he opens the gate of the evangelical temple; and, approaching the most holy place, he solemnly inquires, What is the mind of the Spirit of God in respect to forms of civil government? and what is the measure of a Christian's duty in reference to *the powers that be?* After consulting the sacred oracle, he takes a view of all the passages in the New Testament relating to the subject, and explains them as he goes along. The inference he draws is, that there is no one form of government prescribed in the Christian Scriptures. He then examines what form of government is most congenial to the spirit of the Gospel, and decides the abstract question by an assertion which very many will controvert, viz. "*That the Scriptures incline strongly in favour of a well ordered democracy.*"

We do not profess to be adepts in political science; and we therefore merely announce the pamphlet. We love the Scriptures; and we wish to understand their meaning, and to submit to their dictates on every doctrine and duty. The passages relating to political obedience have been often quoted and urged; but we never before in our time recollect to have seen so particular a scrutiny of all the texts in the New Testament, and so attentive an examination of the scriptural doctrine of civil government. The pamphlet is written in a very lively manner, with considerable brilliancy, savouring, we think, of youth, yet with great acuteness. We can truly say that it will give us unfeigned pleasure to announce and review a well-written answer to *Sacred Politics*. Truth has always gained by controversy; and it is owing to this, that many important subjects are now more clearly understood than in former ages. Should the theme before us be fully investigated, and employ the thoughts and pens of two or three able men on each side, this happy consequence will result from it; that Christians will perceive the duties that they owe to society and to civil governors, and the principles on which they are founded, more clearly than they ever did before, and of course perform them better.

POETRY.

POETRY.

TO THE DEITY.

WHAT seraph in th' abodes of bliss,
Or mortal here below,
Jehovah's nature can express,
Or all his grandeur show!

Essence infinite, unknown!
Though present ev'ry where:
It flames around his awful throne,
And thunders in the air.

God rides the rapid whirlwind's wing,
And on a cherub flies;
He smiles, and countless beings sing;
His frown obscures the skies.

Who can in glory equal God?
Resemble him in might?
He rules creation with a nod,
And darkness turns to light.

No being can his search evade,
Nor one forgotten lie:
All are important, for he made
The angel and the fly.

The bright stupendous orbs on high
Are round their centres hurl'd,
By him who bids the light'ning fly
Terrific round the world.

He bids the swelling ocean sleep,
Its foaming billows die;
He nods, and from the boiling deep
The hoary surges fly.

Gay blooming health at his command
Inhabits ev'ry vein:
He sends diseases round the land,
And sickness reigns again.

By him the fields and woods rejoice,
The valleys laugh and sing;
All Nature with her varied voice
Adores her God and King.

From insects in the verdant grass,
To seraphs round the throne,
Each lower tribe would fain surpass
Its higher, nobler one.

This soul-transporting, holy strife,
By gratitude is rais'd:
Jehovah spoke them into life,
And therefore shall be prais'd.

The great Creator ev'ry where
Is lov'd, rever'd, ador'd,
By all who of his bounty share,
Or tremble at his word.

His praises vibrate in the gale,
And in the thunder roar;
Rush furious in the rat'ling hail,
And foam along the shore.

In wild and artless notes they rise
From ev'ry humble spray;
The lark transmits them to the skies,
And ushers in the day.

In the dark dungeon of his ire
His awful presence reigns,
Adds vigour to eternal fire,
And horror to their chains.

With all the majesty of woe
His being fills the place,
Where sinners shall for ever know
The forfeiture of grace.

To him th' enraptur'd hosts above
Their swelling anthems raise,
And the dear wonders of his love,
Fill ev'ry tongue with praise.

In Salem ev'ry holy tongue
Adores the great I AM,
And swells the sweet triumphant song
Of Moses and the Lamb.

Begin then, Christian, here below,
And sing Jehovah's grace,
'Till, safe beyond the reach of woe,
You see him face to face.

T. M.

THE MISSION-SHIP.

LO, what a gallant ship I view—
So rich a cargo, and a crew,
The ocean never bore!
Her freight is merchandize divine,
Where all celestial wares combine
To aggrandize her store.

Each man and mariner on board,
The willing heralds of the Lord,
Fraught with the fruits of grace:

The

The lov'd-stor'd vessel sweeps the sea,
To speed her treasure rich and free
To men of heathen race.

O for an all-propitious gale!
Ye whistling winds fill ev'ry sail,
A speedy voyage be made:
See how she ploughs the lashing main,
Eager the southern shore to gain,
Her cargo to unlade.

Behold! the ocean claps her hands,
Exulting wafts to foreign lands
A world enriching store;
While breaking billows proudly swell,
As though they view'd the reign of hell
In heathen nations o'er.

Old Satan now with tenfold rage,
Would all his fiends and force engage
Her passage to annoy;
Would trouble ocean, wind, and tide,
And with infernal wrath and pride
This gallant ship destroy.

O Thou, who trod the stormy sea,
Take Thou the helm, and pilot be
Till all the danger's o'er;
O bid the winds and waves combine,
To waft a cargo so divine
Safe to the destin'd shore!

L. T.

On the DEATH of an INFANT.

"Vitam prospexit et egressus est."

RESCU'D from gloomy scenes of care and woe,
Snatch'd early from this world of sin and tears,
With all the num'rous ills of man below,
From all his agonies and all his fears,

To happier climes hath fled this infant blest;
To climes where death and pain can never come;
Regions of bliss by earth and hell confest,
The weary pilgrim's everlasting home.

O envied babe! methinks I see thee now,
Hymning thy joyful song with heav'nly bow,
choirs;
And praising him to whom archangels
And saints departed tune their golden lyres.

What! was there nought that could arrest thy flight?
Nothing below that could allure thy stay?
Merely to glance at earth and view the light;
But, having seen enough, to haste away.

O earth, what hast thou in thy gayest hour
To charm the heart, or lull our cares to sleep?
Ah! what is life? at best a drooping flower,
And what is man, who only lives to weep?

Say, what is hope, but a delusive dream,
Pursuit is ardent, but possession cloys;
What once we lov'd ere long we *nobly* deem
Mere bubbles of the moment, idle toys;

Then onward rush, new objects to explore,
Content our view, but that how few can find!
Poor thankless men ne'er cease to call for more,
And blame those trifles they have left behind.

O happy babe! short sojourner below,
Now freed alike from earthly hopes or fears,
Nor spar'd to drink that cup which mortals know,
Nor share the growing cares of rip'ning years.

A Constant Reader.

ISAIAH, lxiii. 1.

WHAT mighty Hero comes from far,
Laden with all the spoils of war?
In state he travels o'er the plains,
And hostile blood his vesture stains.

How full of majesty his face,
Adorn'd with each becoming grace!
His purple robes his victories show,
Who is this glorious Conqu'ror, who?

'Tis I, Emmanuel is my name;
Let Edom's land my pow'r proclaim;
There slaughter'd foes o'erspread the fields,
And ev'ry town a triumph yields.

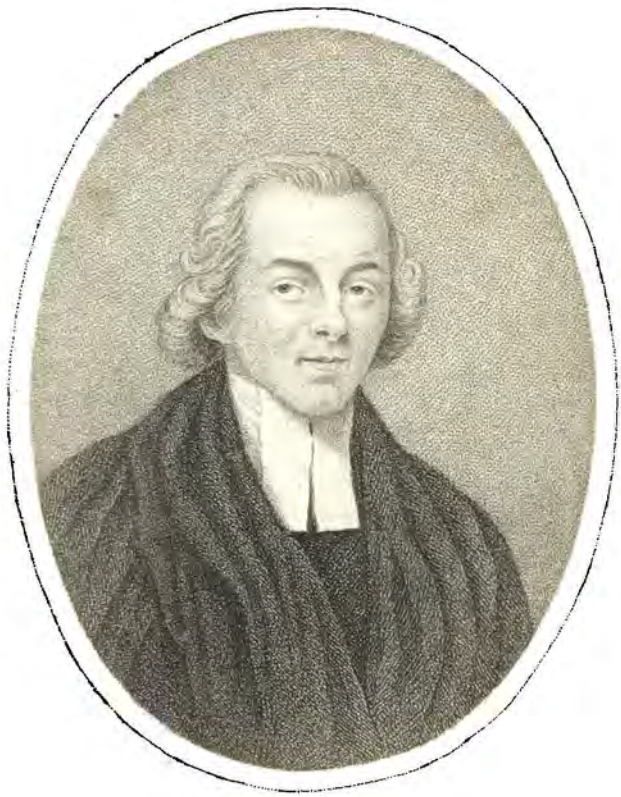
Let not the trophies that I bear,
Fill Israel with a groundless fear;
I, who am mighty to subdue,
Can save, support, and succour too.

B. B.

RELIGION.

RELIGION's solace sooths the troubled mind,
And on this prop a sure support we find.
When ills assault us, and when troubles vex,
When foes disturb us, and when harms perplex,
If on this never-failing rock we rest,
Our God will send us what he thinks is best.

A Constant Reader.



REV. Wm GOODE, A.M.

Rector of St. Andrew Wardrobe, & St. Ann, Blackfriars,

and Tuesday Evening Lecturer of St. Lawrence, Jewry.

Published by T. Chapman, 53, Lombard Street, May 1, 1796.

THE

Evangelical Magazine,

FOR MAY, 1796.

BIOGRAPHY.

MEMOIRS of the truly Reverend JOHN ELLIOT; frequently called THE APOSTLE OF THE AMERICAN INDIANS.

THIS justly renowned servant of Christ was born in England, in the year 1604, from whence he sailed to America in 1631. He was called by the grace of God in early life, and received great advantages from the instructions of the truly venerable Thomas Hooker. Soon after his arrival in New England, he became pastor of a church at Roxbury, near Boston, composed of some of his pious and valuable friends, who followed him from Europe.

He was a man of most eminent piety—he was a man of prayer; and, knowing by experience the utility of that exercise in private, he was remarkable for promoting it among his friends. When he was informed of any important public news, he would say, "Brethren, let us turn all this into prayer." When he paid a visit to his intimate acquaintance, he used to say, "Come, let us not have a visit without a prayer:" More particularly in the company of ministers, he would say, "Brethren, the Lord Jesus takes much notice of what is said and done among his ministers when they are together; come, let us pray before we part." He possessed a happy facility in raising spiritual observations from common incidents, with such a mixture of pleasantry and gravity, as rendered his company highly desirable. He was a great lover of his Bible, and a diligent hearer of other ministers, whenever he had opportunity: In a word, he was one who lived in heaven while he was on earth.

From such a frame of spirit it was that once on a visit, finding a merchant in his counting-house, where he saw books of business only on his table, but all his books of devotion

on the shelf, he gave him this advice: "Sir, here is earth on the table, and heaven on the shelf; pray don't sit so much at the table as to forget the shelf; let not earth by any means thrust heaven out of your mind."

Mr. Elliot was exemplary in that necessary, but neglected duty of mortification. The great things of this world were to him just what they are to a dying man. He rose early in the morning. He was abstemious in his repasts; and when the countenance of a minister seemed to indicate too much indulgence, he has thus addressed him: "Study mortification, brother, study mortification!"

His charity was a star of the first magnitude in the bright constellation of his virtues. His liberality to public and private charities far exceeded the proportion of his little estate. The poor esteemed him as their common *father*; and every object of distress in his neighbourhood found in him "a *brother* born for adversity." He was a great enemy to contention, and a great composer of differences. When any minister complained that some cases in his flock proved too difficult for him, his usual answer was, "Brother, compass them!" and, "Brother, learn the meaning of those three little words, *bear---forbear---forgive.*"

By the grace of God, thus amply bestowed upon him, he was eminently qualified for the work of the ministry, in which he spent near sixty years. He was a preacher who took care to distribute "to every one their meat in due season." It was food, not froth, with which he entertained the souls of his people. His way of preaching was very plain, but it was also remarkably powerful. There was always much of Christ in his sermons; whatever subject he treated, he laboured "to drive men to Christ." This was the *loadstone* with which all his discourses were touched; a glorious, precious, lovely Christ, was that point of heaven to which they always verged. Hence it was that he would frequently give this advice to young preachers: "Pray let there be much of Christ in your ministry;" and when he had heard a sermon which had a special savour of Jesus in it, he would say, "Blessed be God, that we have Christ so much and so well preached in poor New England!" He was a great friend to *well-studied* sermons, always commending those in which he could discover good thinking and reading; yet he wished to perceive something more in a sermon than human study; he has therefore been heard to complain ---"It is a sad thing when a sermon wants that one thing---The Spirit of God."

But

But this great man of God could not be satisfied with the usual exercises of the Christian ministry; his soul longed for the conversion of the neighbouring heathen. It does not appear that he had any mover to this enterprize except the Holy Spirit, who impressed upon his mind that idea, which was before impressed on the seal of the Massachuset colony---A *poor Indian with a label from his mouth*---"*Come over and help us.*" He was further induced to this undertaking, by the following passage in the Royal Charter of that colony---"*To win and incite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind, and the Christian faith, in our royal intention, and the adventurers' free profession, is the principal end of the plantation.*" He disdained also the thought of being inferior in zeal to the Romish Missionaries, who "compassed sea and land to make proselytes."

When this charitable design had once begun to flame, there was a concurrence of favourable circumstances to feed it with oil. All the good men in the country rejoiced in his undertaking the work, and neighbouring ministers kindly supplied his pulpit when he went abroad. The Lord also inclined the hearts of godly persons in *England* to make a liberal contribution, which was at length entrusted to the care of an honourable *corporation*, and faithfully applied for its intended purpose.

Mr. Elliot's first business was to learn the Indian language---a work of immense difficulty! for there seems not the least affinity in it to any European speech. Their words are prodigiously long *; "one would think," says Dr. Mather, his biographer, "they had been growing in length ever since the confusion at Babel." He hired a native, who understood English, to assist him. By the most laborious care and skill, he singled out a word---a noun---a verb, and pursuing it through all its variations, composed a grammar, which he afterwards published. Thus he quickly rendered himself master of this strange exotic tongue, and at the close of his grammar writes---"*Prayers and pains, through faith in Christ Jesus, will do any thing!*" And thus being, by prayers and pains, furnished for the work, he entered upon it in the year 1646. Having called together an assembly of the Indians, at a fixed time and place, he paid them a visit, accompanied by three of his friends. After a serious prayer, he preached about a quarter of an hour on Ezek. xxxvii. 9, 10.

* *Nummatcheckodtantamooonganunnonaſh*, ſignifies, *Our Luſts*; *Kummogkodonattoottummooetiteaonganunnonaſh*, *Our Queſtion*.

That

That by prophesying to the wind, the wind came, and the dry bones lived. In this sermon he introduced the principal articles of the Christian faith, applying all to the condition of the Indians present. Having done, he asked them, Whether they understood? They replied---They understood all. He then began, as was his usual method afterwards, to desire they would ask him what questions they pleased. These questions generally referred to the sermon just preached, and discovered what advantage they had gained from it. He used also to ask them questions; and upon one of his first exercises, he made the young Indians capable of regarding these three:

1. Who made you and all the world?
2. Who do you look should save you from sin and hell?
3. How many commandments has the Lord given you to keep?

It is almost incredible how much labour and hardship he endured in the prosecution of this undertaking; how many weary days and nights rolled over him; how many tiresome journeys he went; how many terrible dangers he encountered. Some little idea may be formed of what he felt, and of what supported him, by an extract of his letter to the Hon. Mr. Winslow: "I have not," says he, "been dry night nor day from the third day of the week to the sixth; but so travelled; and at night pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in, and helps. I have considered the word of God in 2 Tim. ii. 3. Endure hardship as a good soldier of Christ."

These labours of love were crowned with success. The natives, who felt the impression of his ministry, were soon distinguished by the name of *Praying Indians;* and these, instead of roaming abroad continually as they formerly did, soon inclined to a more fixed way of life; and instead of living like wild beasts in a wilderness, compacted themselves into little towns, and applied themselves to the formation of a civil government, in which Mr. Elliot assisted them, taking for his model the word of God; of the perfection of which he thus expressed himself on that occasion: "God will bring nations into distress and perplexity, that so they may be forced unto the Scriptures. All governments will be shaken, that men may be forced at length to pitch upon that firm foundation, The Word of God."

Of these little settlements Natick was the principal. Here, in the year 1651, the first Indian church was formed. Having

ing abandoned polygamy, fornication, drunkenness, and sabbath-breaking, they confessed their sins with tears, and professed their faith in Christ. They and their children were then baptized; were solemnly united in a church covenant, and Mr. Elliot first administered the Lord's Supper to them.

The same Spirit which actuated Mr. Elliot shortly inspired others to prosecute the work of rescuing the poor Indians out of their worse than Egyptian darkness; among whom was the godly Mr. Richard Bourn, who soon saw a great effect of his labours. At Mashippaug, another church was established, where Hiacoomes, a converted Indian, was chosen to be their pastor. *He* also was made a very successful instrument of bringing his Pagan brethren to Christ. At Nantucket, another Indian church was formed; and an Indian, John Gibbs, became their minister. At Martha's Vineyard, Mr. Mahew and several of his sons were very useful; there were fifteen hundred seals of their ministry on that one island. In Connectitut, Mr. Fitch made noble essays towards the conversion of the Indians, as also Mr. Pierson. In Massachusets, Mr. Daniel Gookin, Mr. Peter Thatcher, and Mr. Grindal Rawson were employed in the same manner; as also Mr. Samuel Treat, and Mr. Tupper in Plymouth. Mr. John Cotton likewise learnt the Indian language, and preached in it with success.

It should be observed that Mr. Elliot united to all his other labours the vast undertaking of translating the whole Bible into the Indian language, which was also printed at Cambridge in New England. This was followed with *Primers*, *Grammars*, *The Practice of Piety*, *Baxter's Call*, and other useful books. Several schools were formed for the education of the natives, some of whom afterwards took degrees in the college.

Mr. Elliot, who lived to near ninety years of age, had the happiness of seeing much fruit of his holy labours. As he approached his end, he became still more heavenly, savoury, and divine than ever. Finding the decay of his strength, he was importunate with his people to choose a successor; and he had the satisfaction to see the excellent Mr. Walter settled among them by unanimous consent. Though so aged and infirm, he retained an earnest desire to *do something* for his Lord; and conceiving that his gifts were too far gone to enable him to be useful to the English, he desired that some of the little children of the negro slaves might be sent him to be catechized. He even undertook to teach a poor blind boy the knowledge of the Scriptures.

While he was thus making his retreat from the world, his conversation chiefly turned on *the coming of the Lord Jesus Christ.* He would say, "Come, Lord, I have been a great while ready for thy coming." Being reduced by a fever, Mr. Walter came to see him, to whom he said, "Brother, thou art welcome to my very soul. Pray retire to thy study for me, and give me leave to be gone." One of his last sentences was, "Welcome joy."

TO THE EDITOR.

SIR,

TO make us more sensible of our family mercies, and at the same time to convince us how soon the great Sovereign of the universe can sweep away our dearest connections, I have sent you a very affecting letter, from a daughter of the late Dr. Sproat, of Philadelphia, in America: It is dated March 9, 1795, but through a variety of circumstances attending the person who brought it, was not received till March 13, 1796. If you think it, with the memoir of the Doctor annexed, deserving a place in your useful Magazine, it is at your service. Hoping that the solemn providence will be sanctified to many of your readers, as well as to those more immediately concerned in it, I remain,

Your's, &c.

AGNUS.

THE DAUGHTER'S LETTER.

WORTHY SIR,

IT may appear a little strange to receive a letter from a person of whom, perhaps, you have never heard; yet I feel somewhat acquainted with your character, and interested in your sentiments, by reading the sermons which you sent my father, and which, accompanied by a very friendly letter to him, he received a short time before his departure from this life. have read those discourses with much pleasure, and trust that I have been in some degree instructed and edified by the sentiments contained in them. I have formed so pleasing an idea of your disinterested benevolence to the world, as prevails upon me not to let your letter to my father remain unanswered, though by no other than his mourning daughter. Our family, at the entrance of the malignant fever into this city, consisted of my papa, mama, a sister, myself, my brother, his wife, and one child, three months old. The infant, with

with myself, were all of both families that survived this dreadful calamity, the servants excepted.

My youngest sister, in the bloom of youth, died first. My brother was removed in twenty days after her---his wife in six days from his death---our dear father the next day after her---and the last dreadful stroke, was the mother of us all. She lived four weeks, lacking one day after our dear father, then died of weakness. Myself was made the lonely spectator and mournful survivor of those dear departed relatives. Few families, I believe, had enjoyed more domestic happiness, or had more tender affection subsisting amongst them. For near thirty years there had not been a death in the family, except a servant; now was it broken up as at once, and cut down as by a stroke. But it was the Lord's hand; and shall not the Judge of all the earth do right? I hope I have not been left to murmur or complain against God; but he has made me to see him just in all his dealings, although my heart has bled at every vein. While he crushed me with one hand, he upheld and supported me with the other. He that has smitten, alone can heal the bleeding heart, and will do it, so far as he sees to be good. He can bring spiritual gain from temporal losses. I desire to bless God for the continuance of so many unmerited mercies. I have two sisters yet alive; both of them have been for some years happily married; also one brother, who is in the mercantile line in this city; and there is a rich supply of the means of grace, and the comforts of life, afforded to us, with the blessing of health, together with the pleasing hope that those whom the Lord has removed from us, are taken to himself in glory. I feel a mournful pleasure in thinking of every thing they used to say, and every sentiment of their's is doubly dear to me, which has made me desirous to inform you, my dear Sir, the pleasure I have heard my dear father express in reading the sermons you sent him, and his high approbation of them. Should this be a sufficient apology for an affectionate child taking up her pen for a deceased parent, and, if not too presuming, to request the favour of a few lines, on the improvement that ought to be made of such trying dispensations of providence, the purpose of this letter will be fully answered, and the favour greatly esteemed by,

Reverend Sir,

Your very respectful friend,

O. S.

Philadelphia, March 9, 1795.

MEMOIR OF THE DOCTOR.

The Rev. James Sproat, D. D. the father before-mentioned, was senior pastor of the second Presbyterian congregation in the city of Philadelphia. From an account of him, in the close of a sermon preached by his colleague, the Rev. Ashbel Green, D. D. it appears he was born at Situate, in the State of Massachusets, April 11, 1722, O. S. He early received a liberal education at Yale College, Connecticut. While pursuing his academical studies, he met with that change in his temper and views which determined him to devote his life to the ministry of the Gospel. The instrument in this work was the Rev. Gilbert Tennent: In his tour through the eastern states, he preached, among other places, at the college where Mr. Sproat then was. The power of God seemed to accompany the preacher wherever he went. Mr. S. was at that season a careless, unthinking youth; but the first sermon he heard made such impressions upon his mind, as were never afterwards effaced. Mr. Tennent was afterwards pastor of this congregation, in Philadelphia, and lies interred in the broad aisle of the church. Upon his removal, he was succeeded, by his son in the Gospel, Dr. Sproat.

However, it may be necessary to observe, that Dr. S. was first ordained to the ministry of the Gospel at Guilford, in Connecticut; and during the revival of religion in that country, about fifty years ago, was abundant in labours, distinguished in his zeal, highly popular, and greatly blessed. From Guilford he was removed, by the call of the church, to Philadelphia: Five-and-twenty years of his life and ministry he spent at each of these places. In his natural temper, he used to say, he was easily susceptible of passion; but if so, he was as remarkable for his victory over it, and for those virtues which are its opposites. Patience, moderation, and forbearance, were leading features of his general character. Meekness and affection highly distinguished him, not only in the near relations of husband, father, and master, but shone out, in the mildest and most amiable light, in all his intercourse with the world.

In scholastic attainments he was a good proficient, and master of the learned languages. In the study of divinity his progress was truly great and enviable. This was his delight, and he pursued it incessantly. Few had acquired a more competent knowledge, or a more familiar acquaintance with the

the Scriptures. In his public addresses his great readiness in quoting and applying them appeared.

In his discourses from the pulpit he loved to dwell on the fundamental and peculiar doctrines of the Gospel, which he regarded as a system of pure grace and mercy, abasing the sinner to the dust, and exalting God in the highest. When led to speak on the experimental part of religion, he was excellent and edifying in a singular degree. He shunned not to declare the whole counsel of God, intreating, warning, and persuading souls, in the most serious, plain, affectionate, and pressing manner, to flee from the wrath to come. His public prayers were remarkable for that vein of piety, fervour, and copiousness of expression, which arose from his own soul's familiar intercourse with heaven. Having studied long, and made great proficiency in the school of Christ, he had learned the hard lesson of thinking very lowly of himself. His faith was built on the sure foundation of the Gospel, and it supported his soul in the most trying hour. In some of his last moments he said, "All my expectations for eternity rest on the infinite grace of God, abounding through the finished righteousness of the Lord Jesus Christ." He was a pattern of patience and resignation. The painful infirmities of age, under which he laboured for a considerable time before his death, he bore with cheerful fortitude. From the time when he had compleated half a century in the character of an ordained minister, to his death, the larger portion of his waking hours were spent in the immediate acts of devotion, meditation, or devout aspirations of soul. The severe distress inflicted on his family, he endured without the least repining; and upon the death of his son, enfeebled and trembling with age, the Doctor followed the corpse to the grave; when, after it was deposited, leaning on his staff, he pronounced these words: "The Lord gave, and the Lord hath taken away: Blessed be the name of the Lord! Amen."

His own death was easy, and he retained his reason to the last. A short time before he expired, and after he was deprived of the power of speech, being asked if he felt the supports of religion, he answered by the signal of lifting up his hand and eyes towards heaven. He died October 18, 1793, aged 72.

The circumstances attending his funeral were peculiarly striking, and at that season more impressive upon the minds of the people than the most splendid pomp. During the prevalence of that calamity, it was the usual mode to convey the corpse to the grave in a hearse, or cart, attended only by the

the driver, the grave-digger, or a negro, hired for the purpose; in some few instances by two or three mourning friends; but in the case of Dr. S. the pious persons who had met at the church for prayer, to the number of fifty, formed a procession, and some religious negroes voluntarily offered themselves to carry the bier.

Dr. Green observes in a note, that the diary of Dr. S. exhibits one of the most instructive views of the exercises and temper of a Christian, especially when under affliction, that perhaps has ever been seen.

The natural temper of Mrs. Sproat was remarkably mild; for composure, calmness, and fortitude, almost beyond example, and improved and brightened by distinguished piety, till it presented a singular example of self-possession and command. The Doctor was heard to affirm, that in the conjugal relation for the space of near fifty years, he had never seen her ruffled by passion, or discomposed by accident; yet she possessed a feeling, tender, and sympathetic mind; and as a Christian was truly eminent. When informed of her husband's death, she said to her daughter, "Do not grieve; your father has been wrestling with his God for a long time, and now he has prevailed."

THE HISTORY OF THE CHRISTIAN CHURCH,

FROM THE FOURTH CENTURY.

HITHERTO the history of the Christian church has been considered in connection with that of the Roman empire, which, by its general and prevailing authority, must have affected it in a considerable measure. But the period had now arrived, when the legs and feet of the great image, represented in Daniel, were to be broken in pieces; when that stupendous edifice, reared by the boundless ambition of aspiring mortals, and cemented with the blood of millions of the human race, should receive a final overthrow. We shall, therefore, in the further prosecution of this subject, direct our inquiries to its respective and most important periods.

The cause of Christ, in Britain, suffered the greatest violence from their continental Pagan neighbours, the *Saxons*, who had been invited over to assist our forefathers against their enemies, the *Picts* and *Scots*. The number of these auxiliaries had been, from time to time, considerably increased, and the Romans having totally abandoned this country, the inhabitants found that they had received into their bosom a for-

a formidable and insidious enemy. Allured by a superior soil and climate, they formed the design of securing to themselves this country, for a possession; and the native Britons, vanquished in the field, experienced the most deplorable calamities from their ferocious conquerors. The Saxons, being Pagans, were extremely zealous for the support of their idolatrous religion---with indiscriminating fury they marked with desolation whatever bore the name of Christian. The churches were burnt---their priests wantonly massacred---and whenever they had an opportunity, they rioted in sacred blood. The Saxons had a great number of idols, the names of which are perpetuated in the names of our days *. In consequence of the ascendancy which these rude invaders obtained, Paganism was restored, and the temples of dumb idols reared their heads, where once stood the churches of the living God.

In this lamentable situation Christianity continued till the time of ETHELBERT, a king of Kent, who married BERTHA, daughter to the king of France. She being a Christian previously to her marriage, had secured the free use of her religion, and assiduously exerted herself to recommend the same to her husband. By the gentleness of her temper, and the rectitude of her whole demeanour, she evidenced the excellency of its nature. In order to effect the conversion of ETHELBERT, GREGORY, bishop of Rome, formed a mission to this country, at the head of which he placed AUGUSTIN, a monk. Having landed at the Isle of Thanet, the king was informed of his design, and agreed to give AUGUSTIN an audience, to which the monk advanced with all the superstitious pageantry of more modern Rome. A silver cross, as a banner, was carried before him, and a painting of our Saviour; and as they advanced, they sang a litany. AUGUSTIN opened his commission, importing, *that it contained tidings of eternal happiness;* to which the king replied, "Your proposals are noble, and your promises inviting; but I cannot resolve upon quitting the religion of my ancestors, for one that appears to me supported only by the testimony of persons that are entire strangers to me. However, since as I perceive you have undertaken so long a

* Besides the *sun* and *moon*, from whence Sunday and Monday are denominated, they had others of the following names:

Tuys, from whence Tuesday;
Woden, ——— Wednesday;
Thor, ——— Thursday;
Frea, ——— Friday;
Sextor, ——— Saturday.

journey

journey, on purpose to impart to us what you deem most important and valuable, you shall not be sent away without some satisfaction. I will take care you are treated civilly in my dominions, and supplied with all things necessary and convenient: And if any of my subjects, convinced by what you shall say to them, desire to embrace your religion, I shall not be against it." Shortly after the king himself embraced Christianity, and was baptized. The humble AUGUSTIN, in the plenitude of his zeal, violently exerted himself to subjugate the British church to the authority of the bishop of Rome. During the time of the Saxon persecutions, many of the natives fled for security to that part of our island now called Wales, and carried their religion with them. They had an archiepiscopal See at *Carleen*, in *Monmouthshire*, which was afterwards removed to *Menevia*, or *St. David's, in Pembrokeshire*, by the archbishop of St. DAVID, the titular saint of the ancient Britons. The scheme of AUGUSTIN, to induce the ancient British church to submit to the growing authority of Rome, was frustrated by the good sense of our countrymen. In the year 601, a council was called for the accomplishment of his *pious* purpose, to which our plain forefathers gave the following reply: "Be it known unto you, without doubt, that we all are, and every one of us, obedient and subject unto the church of God, and to the bishop of Rome, and to every godly Christian, to love every one in his degree, in perfect charity, and to help every one of them, by word and deed, to be the children of God; and other obedience than this I do not know to him whom you name to be Pope, nor to be the father of fathers, and to be claimed, and to be demanded. And this obedience we are ready to give, and to pay to him, and to every Christian, continually. Besides, we are under the government of the bishop of *Raerlion upon Uske*, who is to oversee, under God, over us, to cause us to keep the way spiritual." Thus AUGUSTIN, being disappointed of the consummation of his *humble* project, refused to communicate with them; and in the height of his zeal denounced against them the vengeance of heaven for their disobedience. Whether he was careful enough to fulfil his own prediction, by causing ETHELBERT to stir up ETHELFRIDE, king of Northumberland, who murdered 1200 of the monks of Bangor, the abbot of which place had been the principal in opposing AUGUSTIN, is attended with too much uncertainty now to determine. However, the monk was created by the Pope archbishop of Canterbury; and after having lived in England eight years, died, and was buried at his own cathedral.

Early

Early in the fifth century a considerable acquisition was made to the cause of Christ in Ireland, by the labours of SUCCATHUS, a native of Scotland, and sent over by CELESTINE, bishop of Rome. The name of this missionary was changed to that of PATRICK, the titular saint of the Irish nation.

In the latter end of the fifth century CLOVIS, properly the first king of France, was converted to Christianity. It has been attributed to the following circumstance: "When his army were giving way in a battle fought against the Alemans, he implored the assistance of Christ (whom his queen had often represented to him as the son of the true God), engaging to worship him as God, if he became victorious. Victory declared in his favour, and he accordingly became a Christian. From this event the title of *Most Christian King*, and *Eldest Son of the Church*, was ascribed to the kings of France.

Seriously to consider the nature of conversions to the religion of Christ, as they now obtained, how different were they from such as are the effect of that new birth, which is brought to pass by a power from above. Of the former kind, it is to be feared, were those which gave celebrity to the apostle of Britain: Aspiring and ostentatious himself, his converts either retained their accustomed ferocity, or else substituted a puerile superstition for the sanctity of the Gospel. Z.

ANSWER TO THE TWO FOLLOWING QUERIES,

PROPOSED BY A CORRESPONDENT.

1. Can a person be a hypocrite in religion, and not know that he is one?

2. Is the person a hypocrite who is afraid that he is, and wishes not to be one?

IT is pretty well known, I believe, that the word HYPOCRITE is borrowed from the stage, and signifies one who personates another. That this may be done with propriety, and to advantage, the actor must be well acquainted with the temper, circumstances, foibles, and excellencies of the character he represents. Should any one attempt to act Richard the Third, Hamlet, Prince of Denmark, or any other given character, who is totally ignorant of the history of those men, he would render himself ridiculous. In like manner, for a person who is altogether unacquainted with the sentiments,

life, and conversation of genuine Christians, to assume the appearance of the real saint, he would expose himself to the censure of every discerning Christian. Such a one would know, at first sight, that he was not the person he pretended to be; and therefore he could not impose upon any whose senses are exercised to discern between that which is feigned, and that which is real. It will follow, then, that as knowledge of the character is absolutely necessary in the former case, to personate with propriety, and to gain applause; so also in the latter. But as no one who represents on a stage a man who has been dead a hundred or a thousand years, can be supposed so mad as to think that he is the *very person* whom he acts, but must needs know that he is not; so we may warrantably conclude that a real hypocrite *must* know that he is not a true Christian. It may be objected, that the cases are not quite parallel---that the human heart is so deceitful, the insinuations of the enemy of souls so fascinating, and men so naturally prone to entertain a good opinion of their state, that it is possible for them not only to impose upon others, but even to deceive themselves.---Granted. And such is the conflict in many unrenewed persons, between conscience and appetite, that it is not easy for them, or others, to distinguish between that contest, and the opposition which is in the breast of every renewed man, between what is commonly denominated the old and new creature. And there is still greater danger of a person deceiving himself that sits under a minister who seldom or ever draws the character of a genuine Christian with judgment---never describes his principles, motives, and ends; the sources of his sorrows, fears, and hopes; nor the habitual frame of his mind, and general tenor of his conduct. The situation of a person is equally disadvantageous who attends a minister that is often insinuating, that the knowledge of the goodness of our state is not attainable in the present life---that persons may be real Christians, and not be sensible of it till they quit the stage of mortality---that a man may be a true believer, though guilty of this and the other violation of the divine law. But, allowing all these things, any person, even by a superficial examination of himself, may easily find from what principles he acts, by what motives he is stimulated, and what ends he has in view, in making a profession of religion, and attending to its various duties. By comparing these with the description given in the word of God, of the principles, motives, and ends of a genuine Christian, he may perceive whether they coincide with it. If they do not, he has no scriptural warrant to conclude that

that he is a child of God, but that he is *yet in the gall of bitterness, and bond of iniquity*. If, indeed, he has adopted the sentiment, that it is impossible for a man in this life to know whether his state be good or bad, he may, it is very likely, flatter himself that all is well. Because in the hearing of sermons which exhibited sin in its horrid nature, and tremendous consequences, the punishment due to it, and the unspeakable torments which await hypocrites and unbelievers, he has been greatly alarmed; and in hearing or reading discourses which described the happiness of saints, their distinguishing privileges, and the joys they shall be put in possession of, he has found his passions greatly moved, his affections wonderfully raised, and his mind astonishingly elevated; he is apt to consider himself the subject of a gracious change, and thinks he is entitled to comfort. But these impressions, being *like the morning cloud and early dew*, soon he finds from their transitory nature, and from what he criminally indulges and perpetrates in secret, that there is nothing of genuine religion in them. When his hopes of happiness, from that quarter, are cut off, and no expectation arises from any thing he has done, or resolves to do, he is miserable in his mind beyond what language can express, or fancy imagine, and frequently wishes he had never been born, or that he had been any thing but a rational creature.

Should it be asked, What then is the hypocrite's end in making a profession of religion, and what are his principles and motives of action? It may be answered, self-interest, or applause, or both. The following observations may perhaps solve the question. It is either to obtain the name of a Christian, or, if he passes for one, to preserve that name; to rise higher in the esteem of the people of God, or to hush the clamours of a guilty conscience. The hypocrite is a *base* person, and acts from *base* principles. All his religion originates in self, and terminates in self. He acts from no better principle than self, and has not in view a more exalted end. He reads, he studies, he prays, or, it may be, even preaches about religion, with no other design than to secure the good opinion that Christians have formed of him. And as he appears to the best advantage in these religious exercises, when he has a crowd about him, who admire his gifts and apparent graces (for he has no taste for secret prayer and self-examination), so the good opinion of others confirms his good opinion of himself. If compliments are paid him on account of his abilities, (for there are some Christians weak enough to tell a Christian brother, or minister, how much

they are edified by his conversation, or preaching; how much they covet his gifts and graces), decency, or good manners teaches him to reply, "that it is out of character to praise a man in his hearing." But, oh! how he is inwardly pleased, how he is secretly gratified with the encomiums passed upon him! He says to himself, "If they admire me for this, I will give them greater reason to do it." He sets to work, reads, meditates, and commits to memory in private what he intends to say in public, merely to gain the applause of professors, and to ingratiate himself into their favour. If this end be not gained, O how he is mortified! how he is disappointed! Moreover, the hypocrite is a *wicked* person. Whilst he makes a splendid profession, and is apparently fired with ardent zeal for God and godliness, he always cherishes some diabolical lust, and gratifies it whenever he has an opportunity. And the sin in which professors of this description generally land, is that of uncleanness. In fine, as a pleasing and evangelical author observes *, he is that in the church which a knave is in the state: The one is not fit for civil society, nor the other for Christian communion. Were he to appear in his real colours, men would clap their hands at him, and hiss him out of his place. He paints his face, therefore, like Jezebel, with the varnish of good words, sanctified looks, and actions seemingly benevolent and devout. He is like the rainbow, whose glorious colours are reflected from a dark vapour, *only* when the sun shines. He is sometimes discerned and *despised* of men, but *always* by God. From what has been observed, we conclude, that a real hypocrite in religion *must know* that he is one.

The answer to the second query, Whether the person be a hypocrite who is afraid that he is one, and wishes not to be, seems to be more easy. Let attention be paid to the following things. If the person's dread of being a hypocrite, and his wishes not to be one, proceed from fear of punishment in this life, and eternal torments in that to come; it is possible he may be the character he wishes not to be. Because, in this case, his fears and wishes arise, not from a conviction of the atrocious nature of sin, and its hatefulness in the sight of God, but merely from selfish motives. On the other hand, if the person be convinced of the odious nature of hypocrisy, loathe it, and himself on account of it, and his inclination to it, as there is too much of this leaven in the best of characters, if he can pray sincerely to be delivered from it, and

* M'Ewen's Essays.

seeks

seeks its destruction, root and branch, as an evil exceedingly offensive to God, and pernicious to the soul, the writer of this is fully persuaded, that such a person is not a hypocrite, but is a real Christian.

NOSPMIS.

A NECESSARY HINT,

In Behalf of Poor Ministers.

SIR,

THE publicity of your Magazine renders it a useful vehicle, not only of instruction, but of reproof. I beg leave to suggest a hint that cannot be conveyed to the public more properly than by the medium of your work.

The Ministers of the Gospel have frequently an extensive acquaintance, and are therefore often applied to by their friends on a variety of occasions: Hence the number of letters they receive is sometimes considerable, and *the expence of postage* really intolerable. I have known several poor ministers in the country complain of having several shillings in a week to pay on this account. Whoever considers how small their salaries in the country sometimes are, and how exceedingly high the price of provisions is, will see the propriety of *paying the postage* of letters sent to such ministers, especially when they relate to the secular concerns of those who send them.

I will not occupy any more of your room. The evil complained of is flagrant, the remedy is easy, and "a word to the wise" is sufficient.

HONESTUS.

P. S. I knew a poor minister who had a very large family, and very small income, have 1s. 6d. to pay before breakfast for letters: That sum would have fed his family the whole day, but they were forced to live on potatoes.

THOUGHTS

On the Assurance of Faith, and the Assurance of Hope.

THESE two expressions are both scriptural, and consequently both are proper and significant. Both are used by the same inspired writer in the same epistle. It must be, therefore, of importance to inquire into their meaning; whether they be exactly synonymous, or whether they are intended to convey different ideas. I am strongly inclined to

to the latter opinion, though I believe the distinction is commonly overlooked; and, if I am not mistaken, the phrase, assurance of *faith*, which is most in use among modern professors, is commonly used, improperly, to denote what would be more justly denominated the assurance of *hope*.

I conceive the expressions are designed to convey distinct ideas, because faith and hope are distinct graces, though nearly allied. See 1 Cor. xiii. 13. "Now abideth faith, hope, love, these three; but the greatest of these is love." These three graces are inseparable, but very distinguishable. Like the colours of the rainbow, between which you cannot draw an exact line of separation, they shade off into one another so imperceptibly; yet the red is not blue, the blue is not yellow, the yellow is not red. So there is no love without faith, and no faith without love; yet love is not faith, nor is faith precisely the same with love, &c. &c. LOVE primarily respects the moral *excellence* of divine things; FAITH their certain *reality*; and HOPE our interest in them, and *enjoyment* of them. As, therefore, faith and hope are distinct, so are the assurance of faith and the assurance of hope.

An attentive consideration of the passages, in which these expressions are found, confirms this idea. The former is in Heb. vi. 11. *We desire that every one of you do shew the same diligence* (in ministering to the saints), *to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.* The latter is in Heb. x. 22. *Having boldness to enter into the holiest by the blood of Jesus, by a new and living way, &c. and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith.*

In some respects the assurance of faith and the assurance of hope agree; in both boasting is excluded; we renounce self-confidence, and build alone upon Christ as our foundation. Both also admit of degrees; both may be assaulted; but, being the work of the divine Spirit, shall not be finally destroyed.

But they are distinct things, though very harmonious, and closely connected; and, I conceive, the difference between them will appear evident from the following observations:

The assurance of *faith* respects the reality and nature of the objects revealed in the word of God, especially the testimony of God concerning his Son, and the blessings of his salvation, as worthy of all acceptation, and suited to the necessities of a sinner. The assurance of *hope* respects the interest

interest of an individual in Christ Jesus, and the spiritual and eternal blessings he communicates to his people.

They respect, therefore, two different questions, or two distinct kinds of questions: 1. May I come to Christ? Is he able to save me? willing to receive me? &c. 2. Have I already been with Christ? Am I entitled to the benefits of his mediation? Am I actually a partaker of his salvation?

The assurance of *faith*, as referring to the former sort of queries, is grounded simply and solely on the word of God. The assurance of *hope* is grounded on the comparison of his word and his work upon the heart.

The assurance of *faith* precedes the assurance of *hope*, is more essential to the being of a Christian, and not so easily interrupted in its exercise. The latter is of great importance to his present comfort, but is more variable, and without greater care will be obscured, and almost lost.

No prior obedience is necessary to the assurance of *faith*; but the apostle evidently suggests, that Christian diligence is necessary to the assurance of *hope*.---And this is wisely ordered by our blessed Lord.

"Some," says Dr. Owen, "would very desirously have evangelical joy, peace, and assurance to countenance them in their evil frames and careless walking. And some have attempted to reconcile these things unto the ruin of their souls. But it will not be. Without the diligent exercise of the grace of obedience, we shall never enjoy the grace of consolation."---*Meditations on the glory of Christ*, p. 168.

Again, says the same wise master-builder, "Nothing would be so ruinous unto our profession as once to suppose it is an easy matter, a thing of course, to maintain our peace with God. God forbid but that our utmost diligence, and continued endeavours to thrive in every grace, should be required thereunto!"---*Owen on Spiritual Mindedness*, p. 278.

We have always equal ground for the assurance of *faith*; but have not always equal ground for the assurance of *hope*.

Our ground of encouragement *to come* to Christ is ever the same, viz. The free invitations of the Gospel: But our ground to conclude that we *have come* is not always the same.

We are always bound to the assurance of *faith*; for it can never be excusable to question God's veracity, or treat him as a liar: We are not always immediately bound to the assurance of *hope*. It is not a sin for a man of a very suspicious character to question his own sincerity.

We are always to blame for want of the assurance of *faith*: We

We are *not* always *immediately* to blame for want of the assurance of *hope*. In the former I view myself simply as a sinner, and the only question is, Shall I give full credit to all which God has said to sinners about salvation, &c.? In the latter I view myself as beginning to be a saint: If, therefore, it be doubtful what I am, though I may be to blame for not having better evidence that I have obeyed the call of the Gospel, I am not to blame for honestly acknowledging that it is questionable whether I have cast my all upon Christ Jesus, and have given myself up to him without reserve.

ELEUTHERIDES.

TO THE EDITOR.

Mr. Editor,

WHAT must be done when doctors disagree? For never was a wider difference than I lately observed between two very sensible men, who both appealed to the Scriptures, yet interpreted them so very differently, as could not but amaze me. The one of them affirmed that in many places the Scriptures had received interpolations, that the sense had been vitiated, and that it was necessary to recur to the church for the right interpretation; and that whatever was the universal practice of the Catholic church, was the sense deserving preference. The other insisted on the purity of the Scriptures in the original; that the literal and grammatical sense was to be taken, and however the practice of the church might be, let God be true, and every man a liar who disputed against, or deviated from it.

This led to the consideration of particular passages of Scripture, the nature of the true church, and the office of bishops in the church. Titus, i. 6---10. came into consideration; and as I was vastly struck with the different manner in which they thought the passage should be rendered, I could not but on my return home commit it to paper, and beg you, Sir, as a learned Editor, to inform me what is the real sense of the original; for I own I am a little shaken, by observing, that however the one was contended for as the true sense, the other meets such general approbation and practice, as to leave me without a doubt, that it is the opinion of the bishops and clergy in general; and surely they are men so learned, that they ought to know how the matter stands in the book. I will state the two interpretations in columns, that they may be more easily compared, and either approved or contradicted.

My

My friend contended that the passage should be thus read:

A man blameless, the husband of one wife, having children who believe, not under an accusation of debauchery, or disorderly conduct; for a bishop ought to be irreproachable, as a steward of God, not self-willed; not irritable; not addicted to wine; not quarrelsome; not greedy of filthy lucre: but the stranger's host; the good man's friend; grave; just; holy; temperate; firmly attached to the faithful word, according to the doctrine delivered that he may be able to exhort with sound instruction, and to confute the opposers.

The other learned gentleman rather gave the word a different cast, respecting a bishop's character:

A gentleman of the world if married; his wife a fashionable woman; whether his children believe or not it is their affair; no accusation of ill-conduct should hinder his advancing them in the church, and his elevated station requires they should be indulged in all genteel dissipation, as well as others. For a bishop must not be reproached with austerities, or singularities; but as a steward of the minister who created him, be conformed to established customs; above contradiction; reasonably irritated with those who dare censure his conduct; drinking a cheerful bottle of wine every day, and of the best; cringing to his superiors; overbearing to his dependants: making the most of his station; and laying up a good portion of luere for his family; his table well served for his friends and the great; manifesting a just aversion to strictness of religion, as savouring of hypocrisy; unbending from the severity of gravity to the common amusements of the age; just in the distribution of his preferments to the most powerful recommendation, or to his own family without a too scrupulous regard to the merits of the candidates; a holy man in the exercise of every divine temper, so that except in pride, worldliness, and self-gratification, he may be regarded as a model of perfection; temperate, and weaned from all inordinate attachment to shew, or human favour, or gain of any kind, except as before excepted, what is necessary to maintain a proper appearance in the world, and to support

the dignity to which he is advanced; firmly attached to what he chuses to suppose the faithful word, according to the universal opinion and conduct of all his brethren in honour and office; his ability for exhortation and sound doctrine so well established, that he may consider himself now emancipated from the task, and as a proof of it, seldom if ever need preach or pray; but if he meets with any enthusiastic opposer, who dares suggest a different sentiment from his own, let him be presently confuted and silenced, or turned out of the diocese, so that his authority is absolute, at least over every poor curate, who is incapable of defending himself.

PHILOBIBLOS.

P. S. I have some other curious comments, if you suppose these may be good, to the use of edifying.

MEDITATIONS ON JEREM. XXIX. 11.

For I know the thoughts that I think toward you, saith the LORD, *thoughts of peace, and not of evil, to give you an expected end.*

AND will God in very deed think upon man, who is a worm of the earth? He will. He does. He *says* he does. Although the inhabitants of the globe are as grasshoppers before him; although the nations are but as the drop of the bucket; yet he vouchsafes to think of man; and the meanest of all the flock may say with David, "I am poor and needy, yet the Lord thinketh upon me!"

But what are his thoughts? Thoughts of *evil*, undoubtedly, says the conscious sinner. What other thoughts can a God so great, so holy, and so just, entertain of me? Surely he meditates my destruction, and is even now fitting to the string that fatal arrow, which must pierce my heart with unutterable woe!

No, trembling believer! thou art mistaken. Look at his words; "Thoughts of PEACE, and *not* of evil." What hast *thou* to do with evil? Hast thou forgotten "the Lamb of God,

God," who bore away thy sin, and for ever removed the curse? It is utterly abolished; and he hath solemnly sworn, "I will not be wroth with thee any more." Strike up, then, that cheerful strain which the evangelical prophet long ago prepared, "O Lord, I will praise thee, for though thou wast angry with me, thine anger is turned away, and thou hast comforted me."

Amazing mercy! God entertains thoughts of peace towards me! The thoughts of a wise and good father, who directs the education of his son, destined to a princely inheritance---the thoughts of a tender-hearted mother, comforting her weak and disordered child---the thoughts of an affectionate brother, born for adversity, like Joseph, whose bowels yearn over his kindred. But comparison fails. *I know the thoughts that I think*---and THOU *only*, all-knowing God. If the believer judge of God's thoughts by present appearances of providence, or in a gloomy hour, or in a season of temptation, O how widely will they differ from the truth! as, at the best times, they must fall below it. Our largest ideas, borrowed from human transactions, are too contracted. His thoughts are not our thoughts, but elevated above them; as the heavens are higher than the earth. One of Alexander's favourites modestly objected to a magnificent offer made him by that prince, "It is too great for *me* to receive." "It may be so," replied Alexander, "but it is not too great for ME to give." Can *my* sins be pardoned? Can a soul so black as *mine* be purified? Is it possible *I* shall ever hold out to the end? Can the great God love *me*? Can everlasting glory be *mine*? ALL this *may* be; and, if thou hast fled for refuge to Jesus, all this *shall* be. *For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give thee* AN EXPECTED END.

Best of all! The best is reserved to the last. It is the *end* that crowns the work. O miserable end will thine be, poor worldling! I envied thy glittering pomp and noisy mirth, till lately I went into the sanctuary of God, there I beheld *thy* end. But mark the perfect man, and behold the upright; for the end of *that* man is PEACE. Made free from sin, and become the servant of God, his fruit is to holiness, and his end is eternal life. This shall be *my* expected end. I ground the expectation on his word of promise which cannot fail.

The Gospel bears my spirit up;
A faithful and unchanging God
Lays the foundation for my hope,
In oaths, and promises, and blood.

TO THE EDITOR.

SOME months passed over after my late restoration to the knowledge, love, and powerful experience of the truth before I was led to consider what may be meant by being sealed with the Holy Spirit. Perhaps this sealing may consist of two parts, which necessarily go together: Our comfortable persuasion of God's knowing *us* as his children, and an abiding faith, or (if you will) assurance that he is our reconciled, loving Father in Christ, both arising from, and founded upon the word of God. No wonder we cry Abba, Father, when the Lord enlargeth our hearts with the invigorating rays of his glory, with the energetic constraints of his love, and the indisputable feeling of his presence. But to have no doubt of his love, of the validity of his promise to *us*, when beat down with a consciousness of guilt---when deprived of the felt effects of his Gospel---when unhinged for praying, &c. is quite a different thing. Yet I believe this state of mind, or rather, strength of faith is gifted to some, perhaps to thousands of the Lord's dear people in the present world: Indeed I enjoy at present something of this nature. The Lord hath so stamped upon my mind the immutability of his character, the unchangeableness of his record, that I have met with nothing for months past to make me doubt of his love. I hate sin; I would depart from all iniquity if I could. I know sin hath crept into the hearts of God's dearest servants in every age; that a body of sin will accompany the best to their graves; that God hath reserved perfect freedom from a depraved nature to the heavenly Jerusalem; that he has promised certain deliverance in the end; that he will never leave nor forsake me; and a number of such truths so dwell upon my mind, even when I am melancholy through the prevalence of iniquity, that I have no doubt of the continuance of God's love, and of the evidence I shall by and by have of its reality to my sinful soul. Some may call this presumption, others fanaticism, but as for me, I consider it the result of redeeming love;---a temper as far above my power to produce, as to change myself into an archangel. Dare I boast of it? No: Pride and every sin so far mars it, but not so as to extinguish it.

Some might say, surely he has no fear of death! I know not how I would be affected were he this moment to appear; but I feel no tormenting or distressing fear of him. I am enabled to commit that important crisis to the care of my great Saviour. His honour and faithfulness, as well as my safety and comfort, are concerned in that matter. It is mine to hold fast the beginning of my confidence firm unto the end;

end; it is his to be faithful to the word upon which he hath caused my soul to hope. I know well about the terrors of death; few have drank deeper into the cup. My deliverance from them was neither a human nor angelic work, but the doing of the Lord, which is still fresh upon my mind, and wonderous in mine eyes. Praise the Lord, O my soul, hosanna in the highest.

I find the witnessing of the Spirit is to, and by the word. He removes every cloud from it; gives a peculiar kind of perception of the truth contained in it; draws the man to take the comfort it contains, freely, and without reserve. The Spirit gives such a knowledge of, and delight in the law of God, as makes him hate unbelief, consider faith not only a duty, but a pleasant privilege. He is led from discoveries of God in the word to abhor, and aim at abstaining from, every thought derogatory to the divine glory. Sinful thoughts ruffle and distress him, no less than sinful words and actions. He loves God; he desires to obey him. He knows that with the mind he must serve him—that God is offended if he does not. He knows from experience, if his heart be not watched, his peace and comfort are injured, and that he proportionably becomes indisposed to upright walking.

Daily foils and failures concur with Scripture, in demonstrating the need I have to give up the government of my mind to Jesus. Sin being admitted, my confidence in God is marred. The persuasion of having formerly received many marks of the divine favour, does not always reinstate my joy; nor am I much advantaged by strong efforts against rising corruption, nor by peremptory resolutions. Upon scrutiny I find a degree of self interwoven with all these plans. The query now is, How then do I obtain relief? Suppose my complaint to be an ungovernable mind: I turn up the Bible, and read what assurances or promises the Lord has made about keeping the minds of his people, of living, walking, and reigning in them. I recollect the character of Christ, that he uniformly acts in correspondence with his word; that it is my duty to believe what he says, and I do assure you I find it my interest.

Again; I have sinned, and so deserve to be punished. I must not attempt to extenuate my guilt. To atone is not required, nor can I do it. Now the wisdom, the love, the glory of God's plan of redemption is manifest; it assumes a brilliancy of lustre nobly adapted to my case. Without the intervention of such a Saviour as the Gospel exhibits, I must have been utterly undone. The bible tells me my sins were laid upon him, he bore them on the tree, and in the grave; but God raised him from the dead, and gave him glory, signifying

nifying thereby he was satisfied; putting his love beyond a doubt, that our faith and hope might freely and firmly terminate in him. The faith of these things constrains me to consider God as love, and loving me in Christ. I see the whole glory of salvation concentering in God by this charming, most gracious, most benevolent constitution of his. It is by faith that it might be by grace. Believing, is the spring of action; it sets all the wheels in motion. We are confounded at seeing ourselves so surrounded with grace. Jehovah redeems, calls, enlightens, sanctifies, defends, and glorifies his people. He works in them both to will and to do. When I can survey all to be of God, then doubts, fears, discouragements, &c. are completely banished; then I can run without wearying; I can walk without fainting.

I find much to be contained in the triumphant language of the church, Mic. vii. 8. "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness the Lord shall be a light unto me." The faith of the certainty of such events, frees the mind from despondency, fills it with hope, and frustrates the attempts of our enemies. But some might say, Is not all this presumption? Where is your repentance? Your sorrow for sin? Sorrow and regret are less or more attached to the majority of sins committed by the children of God. The stronger their faith, the more pungent their grief; because of transgression. True, their sorrow worketh not unto death and despair, but to life and peace. The faith of pardoned guilt pierces them to the quick. Though God forgives them, they neither forget their sin, nor forgive themselves. The more they are instructed into the doctrine of Christ, the more clearly they perceive the sinfulness of sin, they feel more acutely for a suffering Saviour. They praise him then with louder hosannas; and with greater sincerity they exclaim with Paul—"O wretched man that I am, who shall deliver me from this body of sin and death?"

The actings of a gracious mind can only be explained to the satisfaction of such as are heirs of the same grace, temples of the same Spirit. The plain, simple cottager would be little wiser, were he to peruse the publications of a first-rate philosopher. Philosophers soar too far above his standard. Believers and unbelievers are natives of different worlds, totally distinct from each other; their minds being more opposite than the complexion of blacks and whites. On this account it is harder to explain to a carnal mind a spiritual truth, than the nature of ice to a tropical inhabitant. Let us then who believe, praise our divine Instructor. Shall we fail in loving, or faint in serving him? No! While we

have

have a being (which shall be eternally) we shall praise and publish his mighty and wondrous acts.

I have no doubt but the sun shall rise to-morrow morning. Are the fulfilment of God's promises less certain? No, they are not. Why then should I question their accomplishment. He *shall* lead the blind by a way that they know not. He *shall* be with them through life, and at death. He *shall* raise them up at the last day. He *shall* be glorified in his saints, and admired in all who believe. After passing sentence upon the unrighteous, thus closing the judgment scene, he and they shall ascend to life everlasting: Yes! to life everlasting. The glory which shall then break in upon the souls of the ransomed, is now perfecly inconceivable. The thought that this felicity is eternal, will double the perfection of their bliss. Move on hours and years, to give way to this delightful day! Would we part with such a hope for thousands of gold or silver? For ten thousand worlds? No! No! Not for all that archangels' tongues could name.

When walking in darkness, let us stay our mind on these reviving truths: Waiting for the coming of the Son of Man. The faith of them will sweeten and soften affliction; fortify against the inroads of temptation; banish the fear of dying; give contentment in life, and triumph at death. Even so come, Lord Jesus! Amen. I am,

Your sincere friend and servant,

Closet, March 2, 1796. HEMAN.

RELIGIOUS INTELLIGENCE.

Halifax, March 21, 1796.

ANY thing which favours the promotion of Christianity is pleasing to a gracious mind. It is peculiarly suitable to the feelings of a holy soul; because it may be considered as an answer to prayer, and as contributing, in some degree, to the fulfilment of the divine designs, and the extension of the Mediator's empire.

To insert in your repository every thing that respects religion might be considered as nugatory and uninteresting to the public; but such meetings as harmonize the minds of men, concentrate their wishes, and promote a resolution to serve the general cause, have certainly some claim to public notoriety. As this was peculiarly the case in the first committee-meeting, respecting the new academy at Rotherham, I beg leave to relate its progress:

The meeting was opened with a very devout and impressive prayer, by Jonathan Toothill, of Hopton—a prayer in which was manifested the gratitude of a pious heart for the blessings attendant on a similar institution in the county; which lamented the decease of so many of our brethren, who have been called away of late years by death, with very suitable desires that we who survive might improve the visitation to diligence in

our

our reſpective ſtations, and a due preparation for our great change. This led to implore the divine bleſſing on the preſent meeting in all its concerns, the various particulars of which were enumerated, and ſuitably recommended to God. The harmony and felicity of the day were the beſt proof of a divine anſwer.

The more immediate object of the meeting was, to admit upon the foundation a number of young men who had been in the houſe upon trial ſince the commencement in September laſt. Their ſeveral experiences were read by Dr. Williams, the tutor, together with the teſtimonies ſent from their reſpective miniſters and friends, declaring the regularity of their conduct, the opinion which was entertained of their abilities, and the proſpect of future uſefulneſs in the church. The Doctor having had a fair trial of the young men, and being more eſpecially acquainted with them in his official capacity, declared his ſentiments upon every one ſeverally in their courſe, both with reſpect to their ſerioufneſs, capacity for learning, their peculiar diſpoſitions, and general behaviour in the houſe. This was done with that freedom, ingenuouſneſs, and Chriſtian ſimplicity; with that mixture of candour and truth; with that feeling concern for the good of the inſtitution, the happineſs of the ſtudents, and the glory of God; and with that coolneſs, gravity, and conſummate prudence, which engaged the notice, and gratified the minds of all the gentlemen preſent. Such amiable and truly Chriſtian conduct could not fail to raiſe in us the pleaſing hopes of the permanency and great utility of the inſtitution.

Perhaps this paper may juſtly bear teſtimony to the abilities of the young men who were admitted, to the number of eight. Among ſo many, there muſt neceſſarily be much difference. They all, however, gave a ſufficient teſtimony of the power of religion on their own minds, which I hope they will always take the firſt care to cultivate. The grace of God in the heart, and a ſavour of the truths of the Goſpel, continually preſerved on the mind, are perhaps the beſt nurſery for miniſterial talents. Their accounts related conſiderable exerciſe of mind reſpecting the miniſtry, and the moſt evident leadings of providence into the vineyard. All the accounts were drawn up in the ſpirit of religion, ſome of them with conſiderable maturity of thought, and one or two with ſome degree of elegance. I hope this teſtimony will have its deſired effect, which is to ſtir up an earneſt deſire of improvement, under the judicious inſtructions which are given. Whatever be the attention of a commander in chief and the ſubaltern of an army, a man will never make a good ſoldier whoſe heart is not in his profeſſion, who does not improve by military exerciſes, and who has no laudable emulation to excel. "Covet earneſtly the beſt gifts."

To render the meeting of the miniſters and friends of the inſtitution as extenſively uſeful as poſſible, divine worſhip had been previouſly announced, at half paſt ſix o'clock in the evening. A ſermon was delivered by Richard Alliot, of Nottingham, from Luke x. 2. "The harveſt, &c." After an introduction, ſhewing that the ſalvation of men was the uniform object of the various tranſactions and appointments of Chriſt, and illuſtrating the nature of the Goſpel miniſtry, under the figure of a harveſt, it was propoſed to ſhew that the Goſpel miniſtry was appointed for the ſalvation of men; that it is of great importance; and that there is a duty devolving upon the church reſpecting it.

Moreover, it was thought proper to addreſs a few words to the ſtudents before the congregation, by way of ſtirring up their minds to diligence and duty. This part of the ſervice was performed by Joſeph Cockin, of Halifax. A congratulation of the congregation in its connection with the

the tutor as a paſtor, the unanimity which prevailed in it, and its pleaſing proſpect introduced a conſideration of the ſituation of a ſtudent, as a ſituation of duty, of honour, and of expectation.

EUMENES.

THE ſmall town of Queenborough, in the Iſland of Sheppy, is about two miles diſtant from Sheerneſs. For ſome years paſt, there have been a few perſons in that town, who were deſirous of hearing the Goſpel, as it is preached at Bethel-Chapel, Sheerneſs. Theſe perſons were accuſtomed to come in all weathers from Queenborough, and tarry till evening ſervice was over, as they belonged to that church.

In the year 1789 they were prevailed on to return home, after the afternoon ſervice was over, and to meet at evening for reading and prayer, in one of their own houſes, at Queenborough, that they might not be expoſed to the bad weather, by going home late in the evening in winter time. They took the advice, and ſoon found it neceſſary to make their meeting more public, by receiving thoſe perſons of the town who were deſirous of worſhipping with them.

At this time Mr. P——, a reſpectable man of the town, came forward in the cauſe of religion, and engaged to read and pray among them. In the year 1792, they licenſed a houſe for religious worſhip, and laid two of the rooms into one, by doing which they made it tolerably convenient for the purpoſe. Mr. Shrubſole, of Sheerneſs, and others, took frequent opportunities to viſit this people, and preach in the rooms; and the ſervice was well attended, and good was done.

Laſt year they were warned to quit this houſe. This induced them to think of raiſing a ſmall place for divine worſhip, to avoid ſuch trouble in future. Application accordingly was made to the magiſtrates of the town, for a piece of ground belonging to the corporation, and very much to the credit of the court, their requeſt was granted. A ſubſcription was entered into, and a place of worſhip has been built, the length of which, outſide, is 31 feet, and the breadth 21 feet. This place was opened for divine ſervice on Good Friday, the 25th of laſt March.

The Miniſters engaged in this work were Mr. Shrubſole, of Sheerneſs, who preached in the forenoon from Exodus xx. 24. "In all places where I record my name, I will come unto thee, and I will bleſs thee." In the evening Mr. Buck, co-paſtor at Sheerneſs, preached from Zechariah iv. 7. "Who art thou, O great mountain? Before Zerubbabel thou ſhalt become a plain; and he ſhall bring forth the head-ſtone thereof with ſhoutings, crying, Grace, grace, unto it."

Theſe people have been ſomewhat aſſiſted, in building, by the religious people at Sheerneſs, and the executors of the late John Simmons, Eſq. of Faverſham, have conſidered them as worthy their notice, and given them a ſum of money. They alſo hope for help from other quarters, ſo as to get their debt under 100l. And if the Lord ſmiles on this work, and diſpoſes the hearts of the friends of the Goſpel to aſſiſt, we truſt all their incumbrances will ſoon be removed. Meſſrs. Shrubſole and Buck, of Sheerneſs, intend to viſit Queenborough as often as they can.

We may make the ſame obſervation reſpecting this town as hath been made with regard to other places. Some years ſince attempts were made to raiſe a religious ſociety in it, and a room was licenſed for that purpoſe, and preached in for a while; but the time was not yet come, and the work died away with little profit. Much oppoſition was then made by the townſmen; but of late years oppoſition ſlackened in its zeal, and a deſire to hear began to prevail; ſo that the ſerious people met quietly for divine worſhip. The Chriſtian ſpirit of toleration diffuſed abroad its divine influence, and the magiſtrates cheriſhed this truly proteſtant

disposition, by so readily granting these people a piece of ground; and it is hoped, that the whole town will be convinced of the propriety of cultivating a spirit of charitable forbearance towards each other, which certainly will have an happy effect, both on the religious and civil interests of the corporation.

Ordination of Four Ministers in the late Countess of Huntingdon's Connexion.

ON Thursday, the 5th of November, 1795, at the Chapel at Odiham, in the county of Hants, Mr. Lewis, (one of the Missionaries going to Otaheite) Mr. Drew, Mr. Holmes, and Mr. Newbury, were publicly set apart to the work of the Ministry, by ordination; when the Rev. Mr. Young, of Canterbury, opened the service in the morning, by reading suitable Scriptures out of the 3d and 33d chapters of Ezekiel; after which the Rev. Mr. Bennett, of Goring, prayed. After prayer and singing, Mr. Young delivered a discourse on the subject of ordination, from Acts xiii. 2, 3. After which, each candidate delivered (extempore) an account of God's gracious dealings with his soul, and of his call to the Ministry: Then Mr. Drew read the *Confession of Faith* (printed for such occasions, in this Connexion), and the candidates signified their assent to its articles, by holding up their right hands. Mr. Young then proceeded in the Ordination Prayer, accompanied with the laying on of hands of the two ordaining Ministers. After this, Mr. Bennett prayed, and delivered the Charge, from 1 Tim. iv. 16.

In the evening the Rev. Mr. Jefferson, of Basingstoke, preached a sermon from Philip. chap. ii. and the first clause of the 16th verse—"Holding forth the word of life."

Ordination of the Rev. Mr. Francis.

ON Thursday, March 31, the Rev. Mr. Francis was ordained to the pastoral office over the Church of Christ, of the Independent Denomination in Welsh Poole, Montgomeryshire. The Rev. Mr. Edwards, of Wem, opened the service by prayer, and reading suitable portions of Scripture. The Rev. Mr. Whitridge, of Oswestry, briefly stated the nature and design of ordination, proposed the usual questions, and received the Confession of Faith, &c.

The Rev. Mr. Lucas, of Shrewsbury, engaged in the Ordination Prayer—The Rev. Mr. Lewis, of Wrexham, gave the Charge—and the Rev. J. Boden, of Hanley, preached to the people.

This event gives us peculiar pleasure, while we reflect that about twelve years ago the town was destitute of evangelical preaching: and that, since the introduction of the Gospel, the infant cause of truth has had to struggle with various changes and trials. We trust, the connexion formed will be productive of good to souls, and glory to God our Saviour; especially as there appears a disposition in the inhabitants to listen to the faithful word of truth ministered among them.

THE Ministers of the Associated Churches of the Independent Denomination, in the county of Kent, will meet at Gravesend on the second Thursday in June. Mr. Slatterie will preach the evening before; Mr. Hopkins and Mr. Musten, the lectures on the succeeding day.

ON the 26th of last month was held, at the Rev. Mr. Blackburn's, at Delph, on the border of Yorkshire, the annual meeting for the double lecture. Mr. Roby, of Manchester, and Mr. Wilks, of London, preached on the occasion. After dinner, the Lancashire ministers present held a conversation upon the propriety of employing two itinerant preachers within their own county; and being convinced of the expediency of the measure, opened an immediate subscription among themselves; agreed to recommend it to their respective congregations, and also to the attention of all their brethren at the next general meeting of the Dissenting Ministers of the county.

WE

WE are assured that the Rev. Mr. Hughes has left Broadmead, Bristol; that the Rev. Mr. Ralph is gone from Stone, to Cleck-Heaton; and the Rev. Mr. Brewer from Sheffield to Birmingham. We are happy to find that the Rev. Mr. Hey has yielded to the intreaties of his people, and continues among them.

In our last, we inserted articles of a nature similar to the above: They were given without the knowledge of the parties, under the presumption of their tendency to gratify the innocent curiosity of some of our readers; and should information of this kind be generally acceptable, it may, if properly authenticated, be continued.

ON Tuesday, the 15th day of December, 1795, a Society, consisting of Clergymen of the Church of England, was instituted at Bristol, for the purpose of educating such serious young men belonging to her communion, as are poor, for the ministry of the Gospel of our Lord Jesus Christ; when the following resolutions were unanimously adopted:

I. That none but clergymen of the Church of England be admitted as directors of this society; and that the management of its concerns be solely vested in them.

II. That the design of this institution is, in dependence on the grace and blessing of God, to promote vital and experimental godliness in the Church of England.

III. That it is the object of this society, in prosecution of its design, to train up young men for preaching the Gospel in the Church of England, in a manner that is agreeable to the Thirty-nine Articles.

IV. That every future director be chosen by ballot; and that every person proposed, against whom there is a single vote, shall be excluded.

V. That no one shall be admitted on the foundation of this society, to be educated for the work of the ministry, who does not appear to have the following qualifications:

1. That he has a cordial persuasion of the *truth* and *importance* of the great principles of the Gospel.
2. That he is possessed of such natural talents, as may render him capable of reaping the benefit of a literary education.
3. That he is truly attached to the Church of England, in preference to every other communion.

VI. That when a candidate, who is proposed, shall, after strict examination, be judged proper to be admitted to the patronage of this society, he shall be put to school under some pious master, for the purpose of acquiring a competent measure of classical learning; and that at a proper time he shall be sent to one of the two universities; and that the whole expence of his maintenance and education shall be defrayed by this society, unless he or his friends should be capable of contributing a part; in which case that assistance will be indispensibly required.

VII. That a proper person in the university shall be appointed guardian to such young men as are placed there by this society, whose directions are always to be implicitly followed, so far as they are consistent with the rules of academical discipline; and through whose hands all the money shall be transmitted, which their necessary expences may require.

VIII. That the directors of this society do hold two general meetings in the year, on the 3d Tuesday in *June*, and the 3d Tuesday in *December*; that no business relative to the institution shall then be transacted, unless three directors be present; and that the treasurer shall be authorited to call a special meeting whenever occasion requires it.

IX. That no one be admitted into the number of directors, who does not subscribe the annual sum of one guinea.

X. That a proper person, removeable at pleasure, be chosen to the office of treasurer to this society, who shall produce his account of receipts and disbursements at each general meeting.

XI. That copies of these resolutions be printed, and circulated among the friends of religion; whose assistance, either by subscription or contribution, or a recommendation of proper candidates, is hereby requested.

Richard Hart, Vicar of St. George's, Gloucestershire.
John Pugh, Vicar of Ranceby and Cranwell, Lincolnshire.
Robert Hawker, D. D. Vicar of the parish of Charles, Plymouth.
Isaac Crouch, Vice Principal of St. Edmund Hall, Oxford.
Edward Spencer, Rector of Winkfield, Wilts.
Robert Jarratt, Vicar of Wellington, Somerset.
Thomas Beale, of Bengwoith, Worcestershire.
William Hamilton Warren, Rector of Grensted, Essex, and Vicar of Budworth, Cheshire.
William Rawlings, Vicar of Padstow, Cornwall.
William Tandey, Curate of St. Maryport, Bristol.
William Wait, Curate of Olveston, Gloucestershire.
William Day, Curate of Bengworth, Worcestershire.
Thomas T. Biddulph, Minister of Bengworth, Worcestershire; Lecturer of St. Stephen's, Bristol; and Treasurer to the Society.

A FEW months since the Independent Ministers of Gloucestershire commenced an association, to promote the union of the churches, and the spread of the Gospel: And they are now attempting to raise a fund to defray the necessary expences. Places have been opened, and others are opening, where prospects of usefulness present themselves.

Amongst others, the village of Blakeney, in the large and dark forest of Dean, has attracted particular attention. As many people attend on week-day evenings, and Sabbath-days, as a room of moderate size will contain. The weekly lecture, preached there by the Rev. Mr. Bishop the 24th of February, was attempted to be interrupted by the mistress of the next house, who procured a fiddle, and held a country dance, the noise of which was kept up upon the same floor, and within four or five feet of the preacher, so near are the houses. Nevertheless, by the blessing of God, the design lost its effect, for neither embarrassment nor interruption ensued. On the next day a very striking event happened: This woman was taken ill in the morning, and a corpse at night.

Although it is not for mortals to stamp judgments upon providences, yet there was such a close connection of time and circumstances in this event, as to make it solemn, and interesting, and, to say the least, the eve of her death was dreadfully devoted. It speaks loudly to every inhabitant of the village, "Prepare to meet thy God." It says, in an authoritative tone to the disturbers of divine worship, "Desist—perhaps your end is near." And as a renewed instance of sudden death, its language to all is, "Be ye also ready."

Gloucester, 7th of March, 1796. CONSERVUS.

MISSIONARY SOCIETY.

ON Wednesday, the 11th of May, the Rev. George Lambert, of Hull, will preach before the Missionary Society, at the Tabernacle, Moorfields; the

the ſervice to begin at half paſt ten o'clock. In the afternoon, at four o'clock, a general meeting of the ſubſcribers to this Society will be held, to receive the report of proceedings from the directors.

On Thurſday morning, the Rev. Mr. Jay, of Bath, will preach at Surry chapel; and on Thurſday evening there will be another ſermon preached at Tottenham-court chapel. But the miniſters who have been requeſted to perform this, and the other ſervice that may be reſolved on for the Friday morning at Zion chapel, not having yet ſent a determinate anſwer, no certain information can be given.

By order of the Directors,

W. SHRUBSOLE, Sec.

OBITUARY.

Death of Mr. Thomas Browne, of Clipſtone, Northamptonshire.

NEAR twenty years ſince Mr. Browne occaſionally attended the miniſtry of the Goſpel, profeſſed ſome regard for the ways of God, and had ſtrong impreſſions of the importance of religion. Since then, he totally declined all attendance on the word, and all ſerious concern about his ſoul; followed after the world, became an enemy to religion, and lived in many immoralities. He went on in his ſinful courſe many years, occaſionally manifeſting his averſion to ſerious characters, and was governed by ſenſual diſpoſitions, though he could not wholly relinquiſh his former religious impreſſions. Of late his health had been much impaired by intemperance, and he became extremely unhappy. In the beginning of 1795, he began to read the "Pilgrim's Progreſs," which diſcovered to him more of the ſinful operations of his heart. After this, he read "Ruſſel's Seven Sermons," which ſtrengthened his convictions of ſin; and he began to fear that he had committed the ſin againſt the Holy Ghoſt, by having ſo long perſiſted in a ſinful courſe againſt the convictions of his own conſcience. About this time, he opened his diſtreſs to a near relation, who adviſed him "to go to church, and take the Sacrament." With this he could not comply, for fear of aggravating his guilt, and as yet he remained comfortleſs. He felt a ſtrong inclination to attend upon the Goſpel, but fear and ſhame prevailed above a ſenſe of duty and intereſt. Soon after, Providence bereaved him of an only ſon, a child whom he dearly loved; and now, his outward troubles increaſing, the ſorrows of his heart were enlarged. Reflecting on his own ill-ſtate of health, and the event that had taken place, he exclaimed, "I too may ſhortly die, and what then will become of me!" Accumulated diſtreſs brought him under the ſound of the Goſpel; and, his fortitude increaſing, he never more forſook the ways of the Lord. His race was ſhort, but his end was peace. The ſickneſs which led him at firſt to ſeek after God, terminated his courſe on Feb. 19, 1796, in the 40th year of his age.

Some of the moſt prominent features of Chriſtianity appeared in his character, and he was himſelf a very ſingular inſtance of the power of divine grace.

1. He appeared to poſſeſs a deep and *mournful ſenſe of the evil of ſin*. It was the conſtant grief of his ſoul that he had lived ſo many years without God in the world; "that he had ſerved this vile body too long," had ruined both ſoul and body by ſin, and turned his back upon the Goſpel. These were evils which he often lamented with an aching heart, and a ſenſe of them never forſook him to the day of his death.

2. *Love to the word of God*, and diligence in the means of grace, were very viſible in his conduct. From the firſt of his converſion, he began to ſearch his Bible with uncommon avidity; it was daily the man of his counſel, and his ſong in the houſe of his pilgrimage. His views were daily enlarged, and grace and peace were multiplied to him, through the knowledge of God and of

Jeſus

Jesus our Lord. He looked for the solemnities of public worship with great impatience, wished that every day could be a Sabbath, and watched for every opportunity of spiritual improvement.

3. He manifested a happy degree of *patience under his afflictions*, and submission to the will of God. He was desirous of life, but it was that he might shew forth the praises of Him who had called him out of darkness into his marvellous light. Wearisome nights were appointed for him, but he often said, "the promises of God were so exceeding precious, that his soul was supported and refreshed on the bed of languishing." He much regretted to leave his Christian brethren so soon after his soul had been united to them, but the hope of being ever with the Lord, produced a humble submission to his will.

4. Few men have discovered a more *tender regard for the salvation of souls and the glory of God*. He regarded with the most compassionate tenderness, such as had formerly gone with him to the same excess of riot, while he held in the greatest abhorrence the evils in which he had used to indulge. During his last illness, he affectionately admonished those of his acquaintance, who still neglected the concerns of their souls; and it was his constant prayer, that if his life were not spared for usefulness in the cause of Christ, his death might be the happy means of making others wise to consider their latter end. After having been at one time much engaged in secret prayer for the conversion of souls, he observed to a friend, that he never found such joy of heart as that exercise had afforded him; and added, "Surely the Lord will hear prayer."

5. There appeared *a change in the whole tenor of his conduct*, which corresponded with the inward change of his heart. He became remarkably kind and liberal to the poor; watchful in all his behaviour, dreading even with terror the sins of his former life, though before he had been profane and mercenary to an extreme.

"The world beheld the glorious change,
And did thy hand confess;
My tongue broke out in unknown strains,
And sung surprising grace."

His reliance was wholly on the Lord Jesus Christ for salvation, and it was delightful to him on his dying-bed oftentimes to say,

"Now would I tell to sinners round,
What a dear Saviour I have found;
I'll point to thy redeeming blood,
And say, Behold the way to God!"

Death of Mrs. Blomfield.

ON Saturday, the 19th of March, died, in the fortieth year of her age (after an illness of between three and four days) Mrs. Blomfield, of Hemley, near Woodbridge. The circumstances connected with the death of this valuable woman, very strikingly illustrate the mortality of the human race, the mystery of Providence, and the efficacy of genuine Christianity. It may with truth be said, she was an useful member of society, a great pattern of domestic industry, and a happy example of private devotion. Sincerely attached to the doctrines of grace, she gave good proof of their salutary effects, by a pious regard to the spiritual interests of her family, by the fervour of her mind against sin, and by the zeal with which she was animated for the worship of HIM whom her soul loved, and who is now her exceeding great reward. She has left a disconsolate husband and five children, who have sustained an irreparable loss; but, beyond all peradventure, to her, "to die was gain." She met "the last enemy" with all that serene fortitude to which "the glorious Gospel of the blessed God" directs the hopes of all such as believe in HIM, who is "the resurrection and the life." She had a fine constitution, by which she enjoyed almost an uninterrupted state of health; which remained, apparently unimpaired,

paired, till the day on which she was seized with that indisposition which brought her life to a termination. For some months she had a foreboding apprehension of death, and mentioned the things which her thoughts suggested to several of her friends. Soon after she was taken with her late indisposition, which began with a pain in her head, she considered her dissolution as certain, and almost invariably spoke of her affliction in that light. Her belief was soon confirmed by the rapid progress of disease, which was so far from discouraging her, that it was evidently productive of "strong consolation." The day before her departure, she pronounced several passages of Scripture expressive of her situation, such as, "Behold, this day I am going the way of all the earth.", "The time of my departure is at hand," &c. &c. A few hours before she closed her eyes, she desired that Mr. Blomfield might be called; she tenderly thanked him for all his kindness towards her, took an affectionate leave of him, and, in a very affecting manner, committed the children to his care. She spoke much of the wisdom and faithfulness of the Almighty, and of her reliance upon the promises of his word. Her words were, "I am the chief of sinners, but Jesus Christ is an all-sufficient Saviour; and were I to perish, I would perish at his feet." There was something like a momentary interval of gloom, when she said, "Surely I am not mistaken in the profession I have made, in the hopes which I have entertained!" upon which she was instantly enabled to check her fears, and, with an expressive ardour, replied, *O! no! I have built upon the rock of eternal ages, and there are no mistakes there.* She had several times expressed some anxiety respecting her children, but at length said, "I can now leave them, believing that my God will be their God." About an hour and a half before she obtained her dismission, she thought herself better, and said, "Surely after having been so near home, I am not again to be called into the scenes of life!" And though all her language was expressive of resignation, it was plain that her desire was to depart, and to be with Christ. As long as she was able, she continued at intervals to say, "Come, Lord Jesus, come quickly." When she had no longer ability to speak, with a pleasant expressive smile, she nodded her head to the friends who surrounded her, in a manner which plainly informed them that *all was well*—then closing her eyes, quietly fell asleep, and entered into the joy of her Lord. It is perhaps not unworthy of notice, that she died on the anniversary morning of her wedding, having been married fourteen years.

On the Lord's-day after her interment, the Rev. Mr. Lowell, of Woodbridge, whose ministry she constantly attended, delivered a sermon upon the occasion, before a crowded auditory, from Prov. xxvii. 1. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Not a few of the congregation were sincere mourners upon the occasion, as well as her numerous relatives; many a sympathetic tear was shed; and almost every countenance bespoke some strong emotion of heart. Blessed be the God of all grace, that they sorrow not as others who have no hope; their faith realizes her possession of that fulness of joy which is at God's right hand, and of those pleasures which are for evermore. Reader, mayest thou die her death, and may thy latter end be like hers!

ON the 29th of March, died the Rev. Dr. John Gillies, one of the Ministers of Glasgow.

ON Thursday, the 14th of April, died the Rev. Joseph Swain, Minister of a flourishing Baptist Congregation at Walworth. He was cut off about the thirty-fifth year of his age, in the midst of great usefulness, and left behind him a wife and four small children. Few Ministers ever enjoyed more of the affections of their people, as was manifested by the abundant tears they shed at his funeral. His remains were interred on Friday the 22d, at Bunhill-fields. The pall was supported by the Rev. Mr. Button, Mr. Eyre, Mr Hutchins, Mr. Smith, Mr. Timothy Thomas, and Mr. Upton. Mr. Booth and Dr. Rippon preceded the corpse; the former delivered the Funeral Oration, and the latter preached on the following Sunday afternoon the Funeral Sermon

Sermon, at the Rev. Rowland Hill's Chapel. Mr. Upton likewise preached a funeral discourse in the evening, at White-Row Meeting, and so eager were the people to hear, that both places were crowded to an uncommon degree.

The procession consisted of eleven mourning coaches, seven hackney-coaches, and three gentlemen's carriages. It is supposed, that so great a number of Ministers and people of every denomination was never seen in that ground, at the burial of any Gospel Minister, since the interment of Mr. Hart. Though Mr. S. had been very much indisposed for about two months, he could not be dissuaded from venturing into the water (after Mr. Freeman, of Woolwich, had preached) at the baptism of seven or eight persons in his own meeting at Walworth. He soon after felt the violence of that disease which terminated in his much-lamented death.

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoirs of the Life, Studies, and Writings of the Right Rev. George Horne, D. D. late Bishop of Norwich; to which is added, his Lordship's own Collection of his Thoughts, on a Variety of great and interesting Subjects. By William Jones, M. A. F. R. S. *one of his Lordship's Chaplains.* London: Printed for G. G. and J. Robinson, Rivington, Cadell, and Davies. 418 *pages.* 8*vo.* 1795.

AN accurate investigation of the *secondary* causes, which produce all that striking inequality which appears in the minds of men, would form a subject no less curious than interesting. The inquiry, if faithfully prosecuted under the offered assistance of divine direction, would certainly be productive of the most beneficial consequences, and the result terminate in leading us from the works of nature into the works of grace. In writing memoirs of eminent persons, in whatever path of life distinguished, it would afford an unerring standard to ascertain their real character, and by tracing human merit up to its true source, the fulsome, and frequently ill-bestowed eulogy, would be spared, and all the praise referred to God to whom alone it is due. It would be seen, that it is he who accomplishes the sacred purposes of his will by the feeble instruments of his appointment, *which is wonderful in counsel, and excellent in working* *; and that the whole effects of improvement, in the various modifications of it on the human mind, are the result of his immediate agency: *All these worketh that one and the self-same spirit, dividing to every man severally as he will.*

We confess that sentiments of this kind have spontaneously arisen in our mind, from perusing the life of Dr. Horne. Such a character would, in our esteem, have formed an admirable subject in proof of the position we have advanced: And, according to what Mr. Jones hath observed in the prefatory epistle to those memoirs, we are very confident he will think as we do. "They who judge (says Mr. Jones) that Dr. Horne was a person whose life was not

* Isaiah, xxviii. 29.

productive

productive of *events*, considerable enough to furnish matter for a history, have taken but a very superficial view of human life, and do not rightly measure the importance of the different events which happen to different sorts of men. Dr. Horne, I must allow, was no circumnavigator: He sailed neither with Drake, Anson, nor Cooke, but he was a man whose mind surveyed the intellectual world, and brought home from thence many excellent observations for the benefit of his native country. He was no military commander; he took no cities; he conquered no countries; but he spent his life in subduing his passions, and in teaching us how to do the same. He fought no battles by land or sea, but he opposed the enemy of God and his truth, and obtained some victories which are worthy to be recorded. He was no prime minister to an earthly potentate, but he was a minister to the King of heaven and earth—an office at least as useful to mankind, and in the administration of which no minister to any earthly king ever exceeded him in zeal and fidelity. He made no splendid discoveries in natural history, but he did what was better; he applied universal nature to the improvement of the mind and the illustration of heavenly doctrines. "I call these *events* (says Mr. Jones) not such indeed as make a great noise, and yet signify but little, but such as are little celebrated, and yet are of great signification."

We have given this outline of the character of Dr. Horne in the author's own words, that our readers may be enabled to form an opinion for themselves of what they are to expect from the perusal of the history itself, formed by the hand of an affectionate friend upon this model. The general character of Dr. H. is drawn by Mr. Jones with a vivid pencil, and the portrait finished not without the warmest tints of colouring. We need not make a further selection than what we have already done in proof of it. That Dr. H. possessed a very capacious mind, and took in a large grasp of human knowledge, is well known. But could the Doctor speak for himself, he would rather join issue with an Apostle, and thankfully ascribe all to grace, than rob the Holy Ghost to adorn reason. We would not be supposed by any thing that is here advanced, as if we were desirous of detracting from the merits of Mr. Jones's volume, from the perusal of which we profess to have received very high pleasure, and for which we desire most cordially to thank him; but we must beg to correct those phrases in his preface in which he ascribes so much to his friend, without even noticing the source from whence he derived all his ability and power. It would have cast a beautiful lustre over the whole, if, while he imputes to him the meirt of *spending his life in subduing his passions, obtaining victories over the enemies of God and truth, which are worthy to be recorded, and acting as a minister to the king of heaven, in a manner never to have been exceeded*, he had led his readers to recognize the gracious hand, which guided the feeble instrument in such mighty labours, and shewn how divine strength was made perfect in human weakness. We presume Mr. Jones, by the omission, concluded,

that the point was too obvious to be mentioned. But we hope he will excuse our freedom in the correction. The bulk of our readers is not supposed to make up the chasms of an author, but to take things as they are, and to form conclusions as they strike; and it became our duty in the province assigned us, not to let a circumstance so truly important to escape observation.

Our limits will not suffer us to follow Mr. Jones over the whole of the very pleasing volume before us. Such a life as he hath given the world in Dr. Horne, deservedly merits the perusal of every one; and we venture to presage that whoever reads it, will close the book with a sentiment similar to his of old, who, though living a life of sin and vanity, wished *to die the death of the righteous, and that his last end might be like his.*

An humble Attempt to exhibit a Scriptural View of the Constitution, Order, Discipline, and Fellowship of the Gospel Church. By the Rev. Archibald Hall. *With a Portrait of the Author. 212 pages. Price 3s. Wove paper, 3s. 6d.* Chapman, 1795.

NOT only in external dispensations is the hand of divine Providence seen, but more eminently in the direction given to the minds of men, and in the objects of their pursuit. For some years past the science of civil government has engaged the attention of the great mass of mankind; and various plans have been suggested for meliorating the condition of the human race, and for diffusing knowledge, virtue, and happiness more extensively among the members of civil society. The final cause of this uncommon energy, future years will probably display. But while the citizens of the world have been thus employed, is it not surprising that Christians should have inquired so little concerning the government established by the Redeemer in his church, and the order he has fixed for promoting his own honour, and the good of his people? In this respect there is a very culpable negligence in hundreds of Christian societies; and it would be both for the honour and advancement of religion if the subject were more generally attended to. In former times there were violent disputes about church government: And the advocates for diocesan Episcopacy, Presbyterians, and Independents defended their different systems with the most ardent zeal, and attacked those who differed from them with all the bitterness of ecclesiastical malignity. These days of gall and wormwood are, we hope, for ever past. But is it not to be lamented that this intolerant zeal for a peculiar mode has given place to cold indifference about the order of God's house? We wish we could rouse them from their lethargic torpor, and prevail with them to consider a matter which is of importance to all the subjects of the Redeemer's kingdom, as both their rights and their duties are involved in it.

The work now before us is the fruit of great labour, and of considerable attention to the subject, and will afford much instruction

to

to a numerous class of readers; it may indeed be perused to edification by all. There are very many things here presented to view which concern all the disciples of Jesus, and which teach them how to demean themselves in their spiritual relations, as members of the church of the living God. As to the author's peculiar sentiments, he is a Presbyterian. By other denominations John Calvin is considered as its founder. But Mr. Hall, and thousands more who think with him, trace it up to the primitive days of the church, and find it in the writings of the Apostles of the Lamb, establishing itself by *divine right*. In all the late disputes, it is surprising that no notice has been taken of Calvin's ecclesiastical system, as it is certainly a model of the purest and most complete representative government originating in the people as sovereign, that the world has yet seen.

This ecclesiastical polity Mr. Hall will not give the credit of to Calvin: He asserts it to be the plan of divine wisdom, and to originate in the mind of Calvin's master, *Jesus Christ*, and to be designed for the regulation of his church in every age. He is a strenuous advocate for the divine appointment of ruling elders as distinct from pastors and deacons, and he says every thing in support of this hypothesis that can well be said. The congregational churches in New England might have been adduced by our author as confirming this part of his scheme, both by their principles and by their practice. He is confident too that he has found a Presbyterian synod in the meeting of the apostles, elders, and brethren at Jerusalem, to determine some matters submitted to their consideration by the church at Antioch. We admire the ingenuity employed on this part of the subject, and the wonderful plausibility given by Mr. Hall to his reasoning; at the same time we feel difficulties which are not resolved, but our narrow limits will not afford us room to state them. Allowing, however, Mr. Hall his own sentiments on these heads, we repeat, that there are many general truths in this treatise which will convey edification to all, and make them sensible that there are duties incumbent on them as members of the church of Christ, which they did not before perceive, or which they did mournfully neglect.

The author of this book was minister of the burgher congregation in London, and a very respectable and excellent man. The burghers and antiburghers are two bodies that have *seceded* (not dissented as many ignorantly speak) from the Kirk of Scotland. Their chief difference between themselves respects an oath required of burgesses in Scotch corporations. Each, it is said, consists of at least an hundred congregations, and they are increasing every day: for when ever a *Skip-Jack* parson is by means of patronage thrust into a parish contrary to the will of the congregation, the best of the people secede, build a new place of worship, and elect a minister of one of these denominations, or of the presbytery of relief, which forms another respectable and numerous body of Scotch seceders. It is but just praise to the burghers and antiburghers to say, that in all the Christian world there are not to be found more exemplary

men for piety, diligence, and zeal, than the ministers are; nor in any religious communities, a greater number of well-instructed, judicious, and eminent Christians than in their flocks. And what certainly merits the highest eulogium, there is not a minister in either denomination who does not preach the Gospel in its purity. Besides books on evangelical doctrine, which have appeared in abundance, some of them have applied their mind to study the nature and government of the Church of Christ. As a specimen, we beg leave to mention Graham, an antiburgher minister, on *Religious Establishments**, a very valuable book, not one-tenth part so much known as it deserves to be; and this treatise of our author which he modestly calls an *humble attempt*.

The Age of Unbelief; a Second Part to the Man of Sin. A Sermon, preached by the Rev. W. Jones, M. A. F. R. S. Rivington.

THIS discourse is founded on Luke, xviii. 8. "When the Son of man cometh, shall he find faith on the earth?" and is intended as a sequel to a former sermon on Luke, xii. 56. "How is it that ye do not discern this time?"

Although we do not perfectly unite with the author either in his political or religious creed, yet we think there are many passages in this discourse that deserve attention. We have selected the following:

"We are now to ask, what is the present state of faith in the Christian world? But for this inquiry we shall not be well prepared, unless we attend first to a plain distinction.—When we speak of *reason*, we mean the *wisdom of man*; but by the Gospel we mean the *word of faith*, or the *wisdom of God*. Between these two there is an essential difference; and the Scripture assures us in the plainest language, that, ever since the entrance of sin, there has been an opposition. The manner in which God has thought proper to save mankind, is not approved by the wisdom of man. It is so contrary to his thoughts, and so mortifying to his wishes, that the preaching of it being taken for foolishness, was seconded by miracles; and even these were often found insufficient to make men receive it. There are in the world two interests—the human interest and the divine interest; and they can no more prevail at once, than any two other parties in opposition. The one party rejoices to own, that man is wise *with* the word of God; the other boasts that man is wise *without* the word of God. Take *faith* and *reason* for the wisdom of God and the wisdom of man, and the opposition is undeniable: If that, then, be true, which a foolish man hath said, that the present age is the *age of reason*, then it must follow that it is not the *age of faith*, which is indeed what he means, and then our point is proved without farther trouble."

* Sold by Gray, Glass-house-street, Swallow-street, Piccadilly.

The

The author then proceeds to examine how far faith appears to decline among different sorts of persons. He first mentions the professed infidels of the day, of whom he judges, "there are ten for one, if the end of this century be compared with the beginning," and whose boldness has increased with their number. Men of the world are next mentioned, whose god is pleasure, and the present moment all. The decline of devotion, and the increase of amusements he justly considers as proofs of growing infidelity, and quotes, as a severe satire on the theatre, a stanza from Dr. Garth, intended by him to celebrate the decay of superstition.

> In the good age of ghostly ignorance,
> How did cathedrals rise, and zeal advance!
> But now that pious pageantry's no more,
> And stages thrive as churches did before*.

The author next adverts to "the way of preaching and handling the Scripture: There again we are much degenerated, and all upon the same principle, the decay of faith. *We preach Christ crucified*, said the Apostle: Too many of his successors, alas! might say, *We do not preach Christ crucified*, we have more of the orator and the philosopher than of the Apostle, and have improved the obsolete Christian homily into an essay upon virtue."

Mr. Jones proceeds to censure the "pretendedly *rational religion*" of our times. "When a man," says he, "values himself upon his knowledge, he grows proud, and then he becomes weak. The knowledge of nature is a noble science, and deservedly holds a distinguished rank in this kingdom. The contemplation of nature should bring us nearer to God who framed it; but it seldom does: Too often it has the contrary effect. And of the different classes of men who have done most mischief to religion, we shall find them chiefly among those who take the name of *philosophers*. They make discoveries on *matter*, till they see no such thing as *spirit*, and so fall into *materialism*."

The author concludes that, in proportion as the faith decays, the coming of Christ is drawing nearer; and after some very severe strictures on the French Revolution, he observes, that "The faith planted throughout the earth, will never be rooted out without a tremendous shock. When the Founder of our religion expired, the earth trembled, the sun was darkened, and all nations felt the stroke; and if his faith is to expire, the catastrophe will shake the world. How much the earth is moved at this time, we feel every day; how much more it may be before the end cometh, it is not for us to judge; but this we know, that all the commotions of the earth will terminate in the fulfilling of the promises of God, when we shall receive *a kingdom which cannot be moved*."

* It may, however, afford some consolation, that within the last fifty years, a great number of lesser places of worship have been erected, and not for the purposes of pomp and show, but for the proper uses of devotion.

The

The Millennium, or Latter-Day Glory; a Sermon. By William Moore, *Minister of Meeting-house-Yard, Red-cross-street.* 80 *pages. Price* 1*s.* Chapman, Mathews, Button, Priestley, Knott.

THIS is no common discourse. The subject itself, and the manner of treating it, deserve particular attention. It was preached and prepared for the press more than two years ago; but the publication was suspended for a reason assigned in the preface. At length, the author has been induced to release it from unmerited obscurity, and introduces it to the public with some additions occasioned by recent events.

The Millennium here contended for is "not a personal, but a spiritual reign of Christ upon earth, in which truth, righteousness, and peace shall prevail as effectually and extensively as ignorance, vice, and misery have hitherto done." This desirable event Mr. Moore infers from Numbers, xiv. 21. "As truly as I live, all the earth shall be filled with the glory of the Lord." After a long and not unsuitable exordium, he divides his text into three parts: First, he considers what may be understood by *the glory of the Lord*; Secondly, the extent of the promise, *all the earth shall be filled with* it; and thirdly, the certainty of its accomplishment; *as truly as I live*, &c. These heads are well discussed, and such a variety of useful matter is introduced, as will amply reward an attentive perusal. His elucidation of the glory of God, displayed in the person of Christ, and published to the nations of the earth, through the medium of the Gospel, is just and good. His description of Christianity, as a religion adapted for universal reception, is judicious, and highly pleasing; and we hope the period will soon arrive when its beauty will be seen, and its influence felt by all the inhabitants of the globe.

A Discourse on the Importance of right Sentiments in Religion, as to their Influence on the Moral Character of Mankind. By Benjamin Cracknell, A. M. 46 *pages. Price* 8*d.* Dilly, Chapman, London; Strickland, Wareham.

IN opposition to those advocates for revelation who maintain the innocence of mental error, Mr. Cracknell considers it to be fatal to the interest of morality, and eventually conducive to avowed Deism. He successfully encounters their pernicious tenet, clearly proving from analogy, reason, scripture, and fact itself, "that right sentiments in religion are requisite to promote holiness in life." His arguments are concise, but forcible; and his views in general well expressed. Having proved his point, he concludes with some judicious remarks, strongly recommending an application of the easy and infallible rule our Lord has given for distinguishing truth from error, "*By their fruits ye shall know them*;" and admonishing his hearers to let every religious principle be tried by its moral influence.

POETRY.

POETRY.

Duty of Ministers and Churches to seek the Spread of the Gospel through all the Tribes of Men:

A HYMN,

BY THE REV. MR. TOMS, OF HADLEIGH.

Isaiah, lxii. 6, 7.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: Ye that make mention of the LORD, *keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

HAS great Jehovah, Zion's King,
Set watchmen on her walls, to bring
Their pleas, and prayers, for her increase
In numbers, holiness, and peace?

Yes; he enjoins them all to cry
With fervour, and incessantly,
Till God shall rise, and make her shine
In righteousness with rays divine;

To spread the light, both wide and far,
Wherever human beings are,
Until the Gospel's glad'ning sound
Shall cheer, and bless the earth around;

Till all be drawn into the fold
Of Christ, great Shepherd, long foretold,
To whom all tribes should fly for rest,
And all, so doing, might be blest.

Hasten, good God, that heav'nly day!
Now let it come, without delay;
While Zion's watchmen join their voice,
Make them for answer'd pray'r rejoice!

Most graciously *now* send abroad,
Fill'd with the Spirit of the Lord,
Preachers of peace, good will to men,
Under Messiah's glorious reign!

May kings and people all submit,
And bow before IMMANUEL's feet;
Accept, in truth and love, his laws;
And in their lives adorn his cause!

Then spear, and sword, and axe, no more
Shall flood the fields with human gore;
But love to God, and love to man,
Prevail till Jesus comes again.

His faithful ones shall grow more meet
To join the ransom'd, near his seat;
All hallelujahs to proclaim,
Endless, to God and to the Lamb.

Hasten, good Lord, that heav'nly day!
Soon may it come, without delay!
Now Zion's watchmen join their voice,
For answer'd pray'r may they rejoice!

2 SAMUEL, XXIV. 16.

WHEN bath'd in blood, the flaming sword,
The mighty angel wav'd on high;
And desolations, from the Lord,
Approach'd the gates of Zion nigh;
The fatal cause the monarch knew too well,
And at th' avenger's feet he prostrate fell.

Aloud he cries, Thy vengeance stay;
And hear, O hear my mournful pray'r!
Me, me, the willing victim, slay,
But, ah! my helpless people spare!
Compassion heard—pronounc'd the gracious word—
"Draw back thine arm, and sheath the glitt'ring sword!"

Will God be mov'd for Zion's hill;
And their transgressions great pass by?
In wrath rememb'ring mercy still,
Can he reject the sinner's cry?
And shall not Britain's humble voice be heard,
And prove in mercy thou art to be fear'd!

Arrest the scourge of war! no more
Let o'er the deep the cannon roar!
Ambition, pride, and lawless sway,
The madness of the people, stay!
Thy people pray: Lord hear their suppliant voice!
Let mercy over judgment yet rejoice!

THE EPHEMERON *,

A MONITOR TO MANKIND.

WHAT is man, in all his glory,
All his boasted pow'r below?
Would'st thou trace the humbling story,
To the poor ephem'ron go.

* The ephemeron is a species of the water-fly, usually seen, about Midsummer, near the mouth of the river Maese, and other branches of the Rhine; its life, which is but of five or six hours' continuance, is spent in sporting upon the surface of the water.

View

View the feeble, flutt'ring creature,
Hasty sojourner, yet gay;
Emblem of thy mortal nature,
Dying reptile of a day.

Soon the infant's smiling morning,
Must to evening shades give way;
Made of dust, to dust returning,
Life is but a fleeting day.

Vain is youth, and beauty's power,
Vain the wisdom of the wise;
Death, at his appointed hour,
Hurls the dart—the creature dies.

What are honours? what are treasures?
Glitt'ring vanities at best:
Nor can all the worldling's pleasures,
Yield one hour of solid rest.

Helpless worm, the Lord invites thee
To take refuge in his breast:
From the danger that affrights thee,
Fly, and hush thy fears to rest.

Grant me, Lord, an ear to hear thee,
Give an heart renew'd by grace,
While this life endures, to fear thee,
And supremely seek thy face.

So, when call'd to yield my spirit,
Into thine all-gracious hand,
I shall endless life inherit,
In the blest Immanuel's land!

J. A. K.

A HYMN,

WRITTEN IN SICKNESS.

LET me but *love* thee, O my Lord!
I ask no greater bliss below;
To hear and *feel* thy heav'nly word,
And find my faith by hearing grow.

When pain and sickness cloud my mind,
And indispose my soul for pray'r;
My sinking faith on thee reclin'd,
Shall find its strength increased there.

Thou shalt revive my drooping heart,
Nor bid me bear the cross in vain;
Unlike the earthly parent's part,
Not for thy pleasure, but my gain *.

And tho' the present teems with woe,
An aching frame and absent God;
The fruits of righteousness shall grow,
And I shall bless thy chast'ning rod.

HARRIET CHRISTIANA.

* Heb. xii. 10.

THE SUFFERING SAVIOUR.

BEHOLD the man! thus Pilate spake,
Reluctant to comply;
But all in vain, the clam'rous Jews
Demand that Christ shall die.

Come then, my soul, behold the man!
The silent suff'rer see;
The pris'ner stands at Pilate's bar,
To give thee liberty.

Behold thy Saviour crown'd with thorns,
While cruel men deride;
Behold, they nail him to the tree,
And pierce his sacred side!

Amazing love! he bleeds, he dies,
My sins his murd'rers were;
These were the scourge, the thorns, the nails,
And these the pointed spear.

But Jesus dy'd that I might live,
Hence pleasing thoughts arise;
He rose a mansion to prepare,
For me beyond the skies!

And when I join th' enraptur'd throng,
I shall his beauties trace;
And sing the wonders of his love,
The riches of his grace!

ELIZA.

JOHN, xiv. 7.

IN the dear person of his Son,
Himself the Father shows;
And he who truly knows the one,
The other also knows.

In him, as in a glass, we see,
Unhurt and undismay'd,
The glories of the Deity,
Unitedly display'd.

With mingled beams, here truth and love,
Justice and goodness shine;
Angels and saints with joy behold
An object so divine.

Here would I fix my ravish'd eyes,
And never move them hence;
Compar'd with this, what trifling toys
Are the delights of sense.

B. B.



REV. SAMUEL PEARCE,

of Birmingham.

Published by T. Chapman, 49, Fleet Street. June, 1796.

THE

Evangelical Magazine,

FOR JUNE, 1796.

BIOGRAPHY.

LIFE of the Rev. WILLIAM CLARKE, late Pastor of the Particular Baptist Church at Exeter.

IN few instances, perhaps, has the truth of that well-known remark, "the memory of the just is blessed *," been more strikingly exemplified than in the Rev. William Nash Clarke, the subject of the present memoir. He was a native of London, born the 21st of April 1732, and the younger son of the worthy Mr. Abraham Clarke, who was originally in connexion with the Baptists of the General denomination; but, having changed his sentiments upon some points, united himself with the church then under the pastoral care of the excellent Mr. Samuel Wilson, in Goodman's-fields; and some time after was ordained pastor of the Baptist congregation at Blunham, in Bedfordshire. William, his amiable son, was impressed, in very early life, with a deep sense of the infinite importance of sacred things; and the writer of the present article remembers to have heard him relate, that, "if ever his understanding was divinely illuminated, and his heart savingly changed, the great work was effected when he was about ten years of age, and under the ministry of the celebrated Mr. Whitefield." At Kennington-common, at Charles's-square, Hoxton, and various other places, he statedly attended the labours of that holy man, and uniformly discovered great delight in perusing his Journals and other publications, and the most earnest solicitude for his success: And what was to him no small gratification, he was favoured with the opportunity of hearing the very last sermon he delivered in this country. Considering Mr. Whitefield the

* Prov. x. 7.

instrument, in the hand of God, of turning him from darkness unto light, and of begetting him in Christ Jesus through the Gospel, he ever after retained an affection for him, like that of a child for a parent; and always expressed a peculiar attachment to the ministers in Mr. Whitefield's connexion, which he invariably manifested by an attendance on their preaching as often as Providence gave him opportunity.

On making a public profession, he united himself to the Baptist church in Devonshire-square, London; but soon after removing to Little Wild-street, under the care of the venerable and excellent Dr. Joseph Stennett, his good natural abilities and sterling piety attracted the attention of the church, and by their unanimous consent and approbation he was called to the sacred work of the Christian ministry. His preparatory studies, for several years, were directed by the late learned Thomas Llewelyn, L. L. D. *, and for a short time by the late Dr. Samuel Stennett.

The church in Unicorn-yard, Tooley-street, Southwark, in 1761, being destitute of a pastor, by the resignation of the Rev. Josiah Thompson, of Clapham; and having been, for a considerable time, very acceptably supplied by Mr. Clarke, he received their invitation to labour more statedly among them, with a view to his taking the oversight of them in the Lord; and on October 14, 1762, he was ordained by prayer and imposition of hands. The late Dr. Stennett delivered the charge, from 2 Cor. iv. 1. "Therefore, seeing we have this ministry, as we have received mercy, we faint not;" the late Benjamin Wallin, A. M. preached to the people, from Phil. ii. 29. "Receive him therefore in the Lord with all gladness, and hold such in reputation;" Mr. Abraham Clarke, before-mentioned, and several other respectable ministers, assisting on the occasion. Such was the catholicism of this excellent man, that though the church was organized upon the plan of *strict* or *close* communion, and he himself differently-minded, yet was this no obstacle to his uniting with them as their brother and pastor in Christian fellowship; believing that good men, of every possible description, are all one in Christ Jesus, and hoping by this connexion to be the honoured instrument of advancing, in some small degree, the glory of our common Lord.

At this period the church was in very low and discouraging circumstances. But it was the pleasure of the great Master

* His colleagues, during the greatest part of this period, were the late Rev. James Newton, of the Pithay, Bristol; and the present Rev. Dr. Morgan Jones, of Hammersmith.

of

of assemblies so to succeed his well-meant endeavours, for the conversion of sinners, and the edification of his people, that additions were frequently made to their number, and great was his satisfaction at hearing one say, *I am the Lord's**, and seeing another *subscribe with his hand** to the God of Jacob. The church was soon in a thriving state, the number of hearers greatly increased, and he had the flattering prospect of comfort and usefulness. Few ministers and people, it may be, have been more happy in one another, than were Mr. Clarke and his congregation for the long series of twenty years; in which time he enjoyed the felicity of receiving into the communion of the church upwards of an hundred and twenty members. At length, however, his ministry not being accompanied with that success he so ardently desired, and with which heretofore it had been crowned, his heart was dispirited, and he began to form the resolution of resigning the pastoral office. In the month of March, 1785, the relation between Mr. Clarke and the church being formally dissolved, to the no small distress of the most serious among them, several destitute congregations, in different parts of the country, were favoured with his occasional labours. With one of these societies, which he served for a considerable time, it was supposed he would have spent the remainder of his days. But it was sufficiently apparent, after a very fair trial, that his general train of preaching was by no means adapted to their views. For, while they, on the one hand, were wishing that he should be for ever saying, *how far a person might proceed in a course of sin, and yet be a child of God;* he, on the contrary, was frequently representing, *the great lengths that a man might go in a profession of religion, and yet be an enemy to God, and a child of the devil.* It was by a happy, but unexpected providence, he was directed to preside over a church of a very different description, in the city of Exeter, among whom he laboured for five or six years, with general acceptance and considerable usefulness; and these were the people who were more particularly called to "sorrow most of all for the words that he had spoken, that they should see his face no more†."

Mr. Clarke was truly a man of uncommon worth. As a member of society his probity was unimpeachable; every *minutia* of his conduct demonstrated that he invariably preserved great sensibility of conscience. He well knew how

* Isa. xliv. 5. † Acts, xx. 38.

to

to be serious without assuming a stoical apathy, and cheerful without losing sight of a becoming dignity of character: And though to some, who were not in the habits of intimacy with him, he might perhaps seem not to be so communicative as might have been wished, yet among persons of similar talents and dispositions, he was certainly a most pleasant and agreeable companion. His prudence was singular; his disposition so peaceable, sweet, and pliant, that it was almost impossible for any one to know him, and not affectionately to love him. He was accessible by persons of every description: He would converse familiarly with the meanest; and whilst, without the least timidity, they could unbosom themselves to him, they never failed to find in him a faithful and sympathizing friend. As Providence had placed him in easy circumstances, so "he did good; he was rich in good works, ready to distribute, willing to communicate *." One remarkable trait in Mr. Clarke's character was his constant deep-rooted aversion to calumny and defamation. He was one of those happy few, who, consonant with the advice of the apostle, *spake evil of no man* †. If he could not open his lips to the *advantage* of certain individuals, he would be silent; often remarking that we ought to put the most favourable construction on the language and conduct of those around us, remembering that *we ourselves are also in the body* ‡. Never was there a man of a more forgiving disposition; he was not overcome of evil, but overcame evil with good ||. His deportment to all about him, of every class, was exceedingly engaging, and perfectly free from the least tincture of pride and affectation. It has been frequently said that nothing has so effectual a tendency to meliorate the temper, and give a polish to the manners, as vital religion; and Mr. Clarke was certainly a striking exemplification of this sentiment.

His acquisitions in the different walks of useful literature were very considerable. By far the largest portion of his time was employed in reading and study. For a long course of years he had habituated himself to very close thinking. He was particularly fond of metaphysicks, as indeed might be frequently discerned, by persons of understanding, in his public discourses. He was thoroughly taught in the art of reasoning, and knew where the turn of an argument lay; and was able to place the truth before the eyes of his hearers in a most clear and convincing light. His opinion upon some disputable points has been frequently requested at associati-

* 1 Tim. vi. 18. † Titus, iii. 2. ‡ Heb. xiii. 3. || Rom. xii. 20, 21.

ons

ons of ministers, and other public occasions, and great deference usually paid to his decisions. His merit in these and other respects procured for him, in 1769, the degree of *Master of Arts*, which was conferred by the College at Providence in Rhode Island.

Being considered, by competent judges, to be a proper person to preside over others, whose views were directed to the service of the sanctuary, several young persons were placed under his tuition *. In this department he exerted himself with considerable ability, wisdom, and diligence. The improvement of those committed to his care, in useful literature, particularly in those branches of it which, with the blessing of God, might render them acceptable and useful preachers, was his earnest wish; and we have the pleasure of saying, that his endeavours were crowned with no small success.

He was a sensible, solid, judicious, and useful preacher. As he was blessed with good natural abilities, with a clear and comprehensive view of the Gospel, so he possessed a warm and affectionate heart, and was certainly a man of a most excellent spirit. The grand object he ever kept in view, through the whole course of his ministry, was to disseminate the truth as it is in Jesus, without the varnish of art, or the pride of pedantry. No one could ever be less concerned to make his hearers proselytes to a party. He was of a truly Catholic temper, an enemy to bigotry and narrowness of soul, in every shape it might assume. To which we would beg leave to add, that perhaps few ministers have ever encouraged so much the hearts of their brethren as Mr. Clarke, by occasional attendance on their public services.

For a short time after he entered on public work, he judged it most eligible to assist himself in preaching by written notes. But becoming more vigorous and ardent in the great cause in which he was embarked, he soon threw aside his ma-

* The principal persons who studied under Mr. Clarke, are the Rev. James Brown, of Potter's-street, near Harlow, Essex; Mr. William Button, of London; Mr. Daniel Gillard, formerly of Folkstone, Kent, now of Hammersmith; Mr. George Hall, of Ipswich; Henry Coxe Mason, M. A. of Bermondsey, Southwark, who completed his education at Oxford; Mr. Leonard Ray, who afterwards removed to Aberdeen, since deceased; and Mr. John Sandys, late of Harlow. Of these seven gentlemen, Mess. Button, Hall, Ray, and Sandys, were called to the ministry by the church at Unicorn-yard, in the time Mr. Clarke was pastor; as likewise Mr. Peter Edwards, lately removed from a Baptist congregation at Portsmouth. Mr. Joseph Sprague and Mr. Samuel Rumson were sent into the sacred employ, under Mr. Clarke's direction, while he was minister at Exeter.

nacles; he asserted his freedom, and quickly made it evident how well qualified he was to amplify a subject with great accuracy and judgment without such artificial assistance.

Though in sentiment he was strictly Calvinistical, and frequently employed in elucidating the *doctrines* of the Bible, he did not fail to explain, illustrate, and enforce the great duties of *Christian morality*. He clearly perceived an inseparable and necessary connexion between privilege and practice. "Doctrines he preached practically, and duties evangelically." So far was he from conceiving that a discovery of the grace of the Gospel tended to encourage a licentious conduct, that he was constantly inculcating the favourite maxim of the apostle, "he who believeth in God must be careful to maintain good works, these things being good and profitable unto men *." Nor would we willingly forget, in this place, to mention, that in all his discourses there was no small proportion of solid Christian experience. None, who were accustomed to hear him, can for a moment doubt, that he had himself tasted, felt, and handled of the good word of life †, which he dispensed to others. He could say with the apostle, we question not, "that which I have seen and heard, declare I unto you ‡;" and the whole of his deportment, both in the world and in the church, most clearly evinced, that he was practically influenced by those important doctrines and duties which, with so much fervour of affection, he urged upon others. He was, indeed, a "living epistle of Jesus Christ, known and read of all men ||."—"His life was a life of unaffected humility, warm benevolence, sincere friendship, and genuine devotion; a life, which it is not easy truly to describe, nor faithfully to imitate §."

Though Mr. Clarke was possessed, as we have had occasion to remark, of a considerable share of erudition, he was by no means lavish of it in his public ministrations. Nothing of the pride of words, of pomp, and glitter, could be discerned in his sermons. They were level to the plainest understanding. So remote was he from pedantry, or from affecting to be thought a man of parts and learning, that, with the most rigid truth, it may be asserted, that he was *cloathed with humility* ¶, and always entertained a much more flattering opinion of the abilities of others, than of his own. Repeatedly has he been solicited to make a present to the world of several discourses; so prevalent, however, were his diffidence

* Tit. iii. 8. † 1 John, i. 1. ‡ 1 John, i. 3. || 2 Cor. iii. 2, 3.
§ Poems by Theodosia, vol. iii. p. 9. ¶ 1 Pet. v. 5.

and

and modesty, that by no arguments, even of his most intimate friends, could he ever be prevailed on, except in a few instances *, to appear in print.

Rich and heavenly as was the treasure of which this excellent man was possessed, the vessel in which it was deposited was but an *earthen* vessel †. A disorder of the epileptic kind was interwoven with his constitution; to which was added, in the latter part of his life, that most excrutiating complaint, *the stone;* to which many close students, in a greater or less degree, have been subject. But, being happily possessed of a more than ordinary degree of Christian patience, and with considerable firmness and strength of mind, whatever it was the will of God to inflict, he bore with astonishing serenity and fortitude, calmness and gentleness of spirit, and holy acquiescence in his sovereign will.

At the distance of about six months previous to his last affliction, he was seized with a violent pain of such a nature as to incapacitate him to put his foot to the ground. After this attack, by using, as has been conjectured, too low a regimen, he never regained his former health. On the sabbath-day, the 19th of July, he fell suddenly into such a kind of fainting fit, as induced a fear, from all around him, that he could never recover. After some time, however, he revived a little, and his friends began to entertain a hope that it was the will of Providence he should not only survive, but resume his former station of active usefulness. But the great sovereign Disposer of all events, in his unsearchable wisdom, had otherwise determined: For, alas! before many hours had elapsed, their expectations were all blighted by very alarming symptoms. The following Tuesday, being visited by an amiable Christian brother, he was told that the church was about to assemble, on his account, for the exercise of prayer. On receiving this information, he requested that the church might be acquainted, that his views were directed to the heavenly state; that he was contemplating that

* A Funeral Oration, delivered at the Interment of the Rev. Mr. Samuel Burford, formerly of Goodman's-fields; An Introductory Service at the Ordination of the Rev. Mr. Booth; A Sermon, preached to the Church at the Maze-pond, Southwark, upon their Declaration of having chosen the Rev. James Dore for their Pastor; and, An Address to the Church in Broad-mead, Bristol, on the Settlement of the Rev. Dr. Ryland, are all his publications that have come within the compass of our knowledge: And, as he penned what he wrote in short-hand characters, which it may be difficult, if not impossible, to decypher, we despair almost of being ever favoured with any of his writings in a posthumous way.

† 2 Cor. iv. 7.

state as a holy one, and that it afforded him much pleasure to think on the employments as perfectly holy; on the company as all holy, and the enjoyments as all holy; that there would be nothing to disturb the long and lasting repose of the inhabitants; "and above all," with a delightful energy he subjoined, "I shall see my Jesus face to face!" Through the whole of that night, though his pain was very great, during the hours in which he was awake, he was favoured with a most calm and serene frame of spirit; and frequently, in what he spoke, alluded to the paraphrase of Dr. Watts on the 146th Psalm:

"I'll praise him while he lends me breath,
And when my voice is lost in death,
Praise shall employ my nobler pow'rs;
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures."

On the last line he laid a particular emphasis. He repeated also, with a kind of solemn rapture, a well-known stanza in the hymns of the same excellent writer:

Well, we shall quickly pass the night,
To the fair coasts of perfect light;
Then shall our joyful senses rove,
O'er the dear object of our love *."

To a valuable young minister, who went to see him on Wednesday, he said, "I know not what the Lord is about to do, but he will do all things well." After a few minutes, with much seriousness and affection, he took him by the hand, and said, "My dear brother, I now see and feel the importance of those things that I have so much insisted on in my preaching, respecting the nature of true religion, and which has occasioned me some enemies. I hope the Lord will bless you, and help you to go forward in your work, as you have begun. But, be sure, you must meet with enemies; for, as there are so many refuges of lies, in which multitudes put their confidence, when you insist on the nature of genuine religion, they will be offended. Numbers wish to be made happy *by* God, but the truly religious wish to be made happy *in* God."

Through the remaining part of the week it was his privilege to enjoy many and great consolations from the divine Spirit; nor did he fail to communicate, in a very friendly and Christian-like manner, the most suitable advice to every

* Hymn xvi. book 2. † Mr. Joseph Lee Sprague.

one

one who came to see him. On Saturday, he appeared to be in a waiting posture for the coming of him whom his soul loved. To a young man, one of the first-fruits of his ministry at Exeter, he said, "You are my joy, and I hope you will be the crown of my rejoicing. My joy has been increased by the uniform walk you have hitherto maintained. Expect temptations in your future warfare, but cleave to the Lord with purpose of heart." This was a truly melting season to all present, who could not refrain from mingling their tears in great abundance. At one time, to his friends, who were about to pray by him, he said, "Remember, I do not desire to live; it is better to be at home; yet I desire to acquiesce in the will of God."

On the Lord's day, the 26th of July, though in great pain, he possessed the same serene and tranquil frame of spirit: And on Monday he said to some around him, "It is almost over." Under the sensible apprehension that his dissolution was hastily approaching, he wished to be raised up on his knees in the bed to pray; but so extreme was his weakness, that he was obliged to recline on his elbow. He was earnest and excellent in his devout aspirations at the throne of grace. First, he calmly commended himself into the hands of the Lord Jesus; twice he prayed for the church, and twice for his much-beloved and deeply-afflicted Mrs. Clarke; then for the interest of the Redeemer at large, in which he was not unmindful of the Missionaries among the heathen; and, finally, closed with a most serious and solemn surrender of himself and his all again to God*. Tuesday following, he told a Christian friend, that he was exceedingly happy in having the people of God with him; that he was not to change his company, but only his state; that he should still be with God's people, and they should be all perfect. In the course of the night, at the intervals between his slumbers, he was perfectly composed, and frequently expressed himself in this language: "Come, come, come, Lord Jesus!" A dear friend replied, "He is just come;" to which he answered, "Yes!" Several times he repeated different parts of the 567th Hymn of Dr. Rippon's Selection: *Guide me, O thou great Jehovah, &c.* His speech, on Wednesday morning, began to fail him; and in the after-part of the day, calling Mrs. Clarke to his bed-side, he said, "My dear, kiss me." When she had kissed him, and other friends present had done the same, in a most solemn manner he said, "God bless you all; farewel!" After this, however, about two hours be-

* We are not quite certain, whether the prayer above-mentioned is inserted exactly in its proper place.

fore

fore his departure, he listened, apparently with much pleasure, to several portions of Scripture, which were quoted by a friend, descriptive of the heavenly state. Among others, this passage more especially, "they shall see his face, and his name shall be in their foreheads *," seemed to engage his attention; and upon which he observed, "a distinguishing mark, and an unspeakable pleasure." The same friend, fearing it was painful for him to speak, repeated a verse from the Hymns of Dr. Doddridge, requesting him, if he felt himself happy, to give them the signal by holding up his hand; and when the beautiful, consolatory lines were mentioned---

"I'll speak the honours of thy name,
With my last lab'ring breath;
Then, speechless, clasp thee in mine arms,
The antidote of death †;"

he instantly held up both his hands, and clasped them togegether, with a degree of earnestness beyond what, it was supposed, his strength would have permitted. A short time after, discovering some tokens of distress, he was asked, "Is all well?" He replied, "All is well;" and uttered no more, but "Come, come, Lord!" and about nine o'clock in the evening, the 29th of July, *his Master came, and called for him* ‡; when this good and faithful servant gently fell asleep in Jesus, in the sixty-fourth year of his age; and instantly received the plaudit of him, whom with so much fidelity and diligence he had served: "Well done, good and faithful servant, enter thou into the joy of thy Lord ||. Blessed is that servant whom his Lord, when he cometh, shall find so doing §."

In the evening of the following Lord's day, his remains were carried from his house in the Friars, and deposited (in the presence of a vast concourse of spectators, of all denominations, who respected and loved him) in the Baptist burying-ground in Parish-street, Exon. The Rev. Mr. Giles, a minister of the Independent persuasion, lately come to that city, very obligingly performed the funeral service; and the following sabbath, August 9th, the Rev. Dr. Ryland, of Bristol, at the particular request of Mr. Clarke, delivered a discourse, suited to the mournful occasion, to a very crowded, attentive, and much-affected audience, from Heb. xii. 23. "Ye are come---to the spirits of just men made perfect."

* Rev. xxii. 4. † Hymn 335, p. 291. ‡ John, xi. 28.
|| Mat. xxv. 23. § Mat. xxiv. 46.

DEATH,

DEATH, A DEPARTURE.

WERE we left to the mere light of nature, we might wonder what could be the dreadful cause of mortality; but revelation shines upon the human mind, and assures us that this malignant evil is the certain consequence of sin. Death was the divine threatening in case of disobedience, and the awful effect of its commission. By one man sin entered into the world, and death by sin. Since that period it has prevailed in every age of the world, and will continue to do so to the end. Infants, young men, and fathers are subject to this painful stroke. O the dreadful evil of sin! It has slain its thousands. This monster stalks abroad, and with merciless hands seizes men of all ranks, conditions, and circumstances. May it be our concern to obtain forgiveness through the blood of the Lamb, that death may change its formidable appearance, and accost us as a welcome messenger!

Among the many ideas by which the dissolution of nature is made known to us, is that of a departure; which is an expression very commonly introduced upon this subject. "I know that my departure is at hand." "I desire to depart, and be with Christ, which is far better." Simeon, the aged servant of God, with his Saviour in his arms, and his soul in prospect of glory, uses the same language, "Now, Lord, lettest thou thy servant depart in peace."

The two constituent parts of men are body and soul; one of which is of the earth, earthy, but the other is of heaven. These two are united together in a manner altogether incomprehensible to the wisest philosopher. They are mutually happy in their connexion, which is the most close and desirable; and one is subservient to the good of the other. They are always in unison. The soul indeed, the superior part, has the guidance and direction, being intelligent and capable, and the animal part obeys. But however lovely and useful they are to each other in their lives, in their deaths they must be parted. "The body returns to the dust, and the spirit to God, who gave it. The silver cord is loosed; the golden bowl is broken; the pitcher is broken at the fountain; and the wheel at the cistern. Nature struggles long under a heavy load of toil and affliction; but, being entirely worn out, at last she yields with much reluctance. The strings which twine about the heart begin to break; dissolution ensues, and the soul wings her trackless way to milder climes. However painful this separation may be at the present, the certainty of

of a reunion never more to be dissolved, when both the parts shall be completely refined, is a most blessed consideration.

By death we are called to leave the world, our connexions, employments, habitations, and every thing with which we have been conversant during our stay in the present life. This is not our rest, and therefore we must leave it. He who gives us our being, allows us to exist in the present state only for a season. Man has no lease of his time; and must quit his possessions, however desirable, at the pleasure of his Lord. See him at the head of a family, a loving husband, an indulgent parent, and a kind master; but God having sent his messenger to call him away, these relative bonds are all broken. His wife, the desire of his eyes, and the partner of his joy, is left a widow. He who was her better half is now fled. An incurable breach is made in the feelings of her heart. Having lost the guide of her youth, and the support of her age, she sits pensive and solitary, and refuses to be comforted. The children cry, "My father, my father;" and fond expectation looks for the paternal smile and the language of love: But, alas! there is no hearing nor any reply; the senses of the father are shut up, and the children turn away with inexpressible sorrow. The habitation, distinguished by his name, and enlivened by his presence, now changes its owner; because its former tenant is gone to a city which hath foundations---a house not made with hands, eternal in the heavens. Those doors which readily turned on their hinges for ingress to their late lord and master, now give him no more admission. He leaves his habitation for the last time with the gloomy pomp of a winding sheet, a coffin, and mourning survivors.

The merchantman, through the long course of many revolving years, attends regularly, and with great punctuality, at the exchange. The expectation of gain spurs his motion. Busy cares affect the mind. Views of activity in every man's countenance, the conversation of friendship, and the promotion of trade elude his time. Thus the year rolls round. Age gradually advances. A disorder comes which carries him off, and he leaves the receipt of custom. His friends inquire after him, saying, "Where is he?" but he is gone. A son of Æsculapius rises up to fame. He administers health by prescription; and causes his patient to drink the restoring draught. His physical knowledge is the subject of conversation, and by his assistance the sick and the feeble hope to escape from the grave. Vain helper! while thy medicines operate

operate upon others, thy own strength becomes weak, thy constitution is enfeebled, and thy countenance gathers paleness. The physician then, as well as others, gives over the practice of his art, and departs to a world where the inhabitants shall no more say, I am sick. But, O my soul, deplore the departure of a master in Israel. Weep over the graves of those within the sphere of thy knowledge; and forget not bitterly to lament the death of a *Romaine*, and a *Stennett*. Pay thy tribute of respect to departed worth, and humbly learn to follow them who, through faith and patience, inherit the promises. The man of God enters on his ministerial labours. This blessed work he follows from rising morn till shades of dewy eve. The solitude of the night gives him a respite. His study, the place of close meditation and earnest prayer, is now forsaken. His library, that source of intelligence and spiritual information, contains its treasures unexplored. The sacred desk, where lately shone the good sense of a good man, the seat of manly reason and true eloquence, the vehicle of the wisdom of the ancients, and the dress of the moderns, is left to mourn; because it is finally deserted by the evangelical inhabitant, who lately filled it with so much honour. Help, Lord, for the godly man ceases.

The word, *depart*, applied to death, seems, according to some, to be an idea taken from a vessel at a foreign port. Having accomplished the end of her voyage, and taken in all her lading, she weighs anchor, and leaves these distant climes, in hopes soon to arrive at her native shores. See her sails expanded, the winds favourable, and the sea placid. Under the protection of a strong convoy, she ploughs the fluid element, and speeds her course to the desired haven. Immortal spirit! full of faith and of the Holy Ghost, possessed of a plenitude of divine love, and an increase of every Christian virtue; what hast thou to do any more in these regions? The end of thy creation is answered. Heaven is thy native place, thy portion, thy felicity, and thy final home. Death has loosed thee, as from a prison. Thou hast embarked for Immanuel's land. Happy soul! thou hast weathered the storm, thou hast braved the seas, and art safely arrived in thine own country. We, thy late companions in tribulation, are speeding our way with eager desire, on the wings of time, and hope ere long to be happy with thee to all eternity.

How awful is the death of a sinner! Receiving the sovereign order to leave his terrestrial abode, his heart

sickens with grief, and his countenance gathers paleness. How many are his fears, and what arts he uses to prolong his stay! The dreadful hour arrives. He must go. All his possessions, pleasures, and enjoyments, crowd in upon his mind. He is driven away. Inauspicious morning! The heavens gather blackness. Tempests arise. Sickness prevails. The feelings of the mind, like the movements of the vessel, sometimes rise up to the heavens, but more commonly sink down to hell. Shipwreck is unavoidable. Every method is used for safety, but, alas! it is too late. No regard was paid to this departure while on shore. Every thing necessary was then despised. Now the trial comes. The winds blow. The sea roars. The heart of the sinner fails for fear. He sinks, like a stone in the mighty waters, and is seen no more!

EUMENES.

ON ENTHUSIASM.

[In Answer to the following QUERY.]

What do those mean by enthusiasm, who believe that there is a divine influence on the minds of good men, in regeneration and sanctification; and a Satanic influence on the minds of wicked men, &c.?

IN answer to the above query, let it be observed, that the word, *enthusiasm*, like some others, is used both in a good and bad sense. Some persons misapply it, through ignorance; others do it with design. There are not a few who substitute it in place of solid argument, and seem to think it sufficiently forcible to overthrow any system of religion which they do not approve. They fancy they have answered every thing urged in support of any Gospel-truth, by saying, *it is all enthusiasm.* Others, it is suspected, use it artfully, and with a bad design. Not to mention names and parties, are there not some ministers who seem to envy the popularity and success of others? and when told that certain places of worship are extended, and that such a minister is greatly followed, they immediately exclaim, "Ah, it is all *enthusiasm!* He is an ignorant, warm *visionary*, and the people who run after him are wild *enthusiasts!*" But why do these cool-headed and rational gentlemen, as they affect to be thought, reprobate that so much in one description of men, which they so highly applaud in another? Have not the lofty strains of Pindar, the soaring imagination of Homer,

Homer, the disinterested zeal, the astonishing sublimity, and irresistible energy of Demosthenes, been admired and extolled, in every age, by men of letters and taste? What was there in the subjects on which they wrote or sung to engage their attention, engross their thoughts, and fire their passions, that will bear the most distant comparison with the doctrines of divine revelation, the objects exhibited in the Gospel, the transporting prospects of future glory, and the ravishing foretastes of eternal happiness, with which the servants of God are sometimes favoured? Did the sage wisdom, the military prowess, the dangers encountered, and love displayed for a friend, relation, or country, by a heathen, ravish his biographer, whether poet or historian, and throw him into an ecstasy? And is there nothing in the infinite wisdom, the uncontrolable power, the disinterested love, and the astonishing compassion of the Son of God, manifested toward the children of men, in his incarnation, obedience, sufferings, and death, that is calculated to arrest the attention, employ the thoughts, and engross the affections of ministers of the Gospel, and genuine lovers of Jesus Christ? He who is ignorant enough to think so, or daring enough to say so, must be a total stranger to these matters. Those gentlemen, it should seem, who are such enemies to zeal and animation in religion, appear to think, that these are incompatible with knowledge and learning; and that he who discovers a considerable degree of either, in the discharge of his ministerial duties, must be an *ignoramus*.

If this be admitted, it may easily be proved, that the angels and seraphim are the most ignorant beings in the universe; for it is certain they are the warmest in the praise of Jehovah. I should, moreover, be glad to know, what more wisdom, or excellence, there can be in a sentence, uttered in a languid manner and low tone, than when it is expressed with a degree of animation, and a proper elevation of the voice. To what purpose is it for such ministers to complain, that their hearers forsake them, while the only remedy they apply to prevent it, is sitting up a hue and cry, *methodism! enthusiasm?* If they wish to stop the progress of what they account a growing and alarming evil, I will put them in possession of a secret which will do it effectually. Many who make the complaint, are men of knowledge, learning and grace. Let them lay aside the practice of reading their discourses---be less afraid of their lungs---address the consciences of their audience, as well as their understandings; and, by the blessing of God upon their labours, it is to be

hoped, they will soon have their places of worship decently filled, at least they ought to try the remedy proposed.

But what is this said terrific thing called *enthusiasm?* In its best acceptation it signifies a divine afflatus, or inspiration; in its worst, and most common sense, it means a religion which has no foundation in revelation, reason, or experience, and which proceeds merely from a sanguine constitution, an uninformed judgment, and a heated imagination. An enthusiast is one who thinks he is moved or inspired by God himself, and delivers the reveries of his distempered brain as infallible truths, or revelations from above; or who pretends to an acquaintance with the arcana of heaven, and to a converse with God, in a way which neither the Scriptures of truth, nor the experience of the best men warrant. Such a person is an enthusiast in the proper sense of the word. That there is such a thing as enthusiasm, and that there are enthusiasts, every one, acquainted with real religion, and the various denominations of its professors, will readily admit. But though this be acceded to, are we, like some, to infer, that there is no real religion in the world, and that every person who lays claim to it is an enthusiast? This would be just as fair and as sound reasoning, as to infer, that because there are many deranged persons in Bedlam, and similar places in town and country, therefore all the inhabitants of England are lunatics. When the doctrine of divine influence, as real and necessary to change the depraved dispositions of the heart, to sanctify and comfort the soul, is insisted on, many cry out, *enthusiasm!* When the reason of this conduct is required, they reply, that they have no idea nor experience of any such thing; and seem to think that this answer is sufficient to confute what you assert. Strange reasoning indeed! If this be not *petitio principii*, I know not what is. Be it so, that they have no knowledge nor experience of such influence, does that prove that there is no such thing? No verily. Are there not ten thousand things in the natural and moral world, with which they have not the smallest acquaintance? Is their ignorance of those things a proof of their non-existence? I think not. Beside, do they not indirectly assume infallibility, and make their understanding and experience the standard of truth? Is not the plain meaning of such language---"*We* are the men; and wisdom shall die with *us!* Whatever *we* do not understand, do not experience, in matters of religion, has no foundation---is delusion---is enthusiasm; and he is either an impostor or enthusiast who pretends to them?" Hence it comes to pass, that those who manifest

a zeal

a zeal for the spread of the Gospel, the revival of pure and undefiled religion, and are animated in the discharge of its duties, are branded with the opprobrious name of *enthusiasts*, and their zeal and fervour are considered by such gentlemen as downright *enthusiasm*. Those, therefore, who deny the doctrine of divine influence, and the communication of it, in the way that Christians are warranted to ask and expect it, ought to prove one or all of the following things: Either that there is no such thing; that it is not necessary in religion; that men cannot be the recipients of it; or that God cannot, or will not, grant it. Whoever duly considers the difficulty, not to say the impossibility, of proving any of these, will, it is supposed, have wisdom enough to decline the arduous task.

With respect to those who believe the doctrine of the necessity of divine influence, but are, nevertheless, for ever calumniating persons of other denominations with the character of enthusiasts; I confess I am not qualified to define what they mean by *enthusiasm*, but am afraid they use it to keep themselves in countenance, to justify their own torpid frame and languid manner, and to hinder their people from frequenting places of worship where there is a lively and animated ministry.

Lest any should suspect that the writer of this article is of opinion that the excellency of preaching consists in vociferation, and that no man is animated but he who is noisy, he wishes it to be understood, that he entertains no such idea; he means only to say, that there should be a connexion between the means and the end, and that it has been found that the labours of affectionate and zealous ministers have been attended with the most visible success.

NOSPMIS.

ON THE PUBLIC WORSHIP OF GOD.

A CONGREGATION of pious Christians, worshipping the great Parent of nature, "*in spirit and in truth*," is perhaps the most lively emblem of heaven which this world can produce; for it is the chief delight, it is the highest honour of *thrones, dominions, principalities and powers*, and of the *spirits of just men made perfect*---those pure and happy inhabitants of the celestial regions, to surround the throne of God, and of the Lamb, and with one voice they cry, HALLELUJAH! SALVATION, AND GLORY, AND HONOUR, AND POWER UNTO THE LORD OUR GOD! Hence we may reasonably conclude, that

that it is the honour and happiness of man, on this side heaven, to *worship the Lord in the beauty of holiness.* But it must be confessed, by every friend to religion, that this sublime part of devotion is most shamefully neglected by multitudes, and most irreverently performed by thousands who make a point of attending the public worship of God. Feeling my mind frequently impressed with this painful consideration, I have been induced to offer a few reflections on this subject, relying with a cheerful confidence on the sacred energy of the Holy Spirit of God, to impress them on the hearts of others. Permit me, then, to observe, that *the public worship of God is a duty highly rational in itself.* It is a duty commanded by the Lord God; and every command of God is founded on the principles of wisdom, justice, and goodness. A moment's reflection will confirm this remark. Pause a little, and survey the stupendous works everywhere around us; then ask, "Whose hands formed them? who stretched abroad this surprising arch? who kindled yonder burning world? who set the mighty wheels of the universe in motion, and regulates their infinitely intricate revolutions? who scooped out the vast caverns of the mighty ocean? who built this curious machine, the human body? who breathed into it the breath of life, and guides the vital fluid through all its complicated and invisible channels?" Methinks I need say no more. Every heart must be convinced, that to worship, to reverence, and love this infinite Majesty, must be highly reasonable. Is it reasonable that a poor *pensioner* should feel *gratitude?* is it reasonable that a man, rescued from the devouring waves, should be disposed to bless the hand that had delivered him? is it reasonable that a *criminal,* who has received a *pardon,* should feel the warmest emotions of gratitude thrill through every vein? then it is highly reasonable that every creature should worship God.

It is also a duty highly pleasing to God. This is the natural result of the former; for God, being infinitely wise and just, all his commandments must be agreeable to these attributes, and consequently the obedience of the creature must be agreeable to him. *The Lord taketh pleasure in them that fear him.* On this account we so frequently read that the Lord displayed his glory to the congregation of Israel: The Lord descended in a cloud and filled the tabernacle and the temple. And in the New Testament, JESUS met his disciples, when assembled for the purposes of religious worship, and said, *Peace be unto you!* and that kind promise, which he left for the encouragement of future ages, proves that worship is

pleasing

pleasing to him: *Wherever two or three are met together in my name, there am I.*

It is a duty highly beneficial in its effects. In keeping thy commandments there is a great reward. Every duty is its *own* reward. The path of duty is not only the path of safety, but the path of happiness. Disobedience invariably produces pain of mind. These observations will hold equally true, when applied to the solemn acts of worship. For instance: *The worship of God has a tendency to impress the mind with a reverence for the majesty of heaven and earth.* When we enter the sanctuary, we hear the awful characters of God; and this produces an effect similar to that felt by the Israelites when the Lord descended on mount Sinai: "The Lord is in his holy temple, let all the earth keep silence before him."

It places a guard on all the passions. A consciousness of the presence of God fixes a solemnity on the mind. The patriarch trembled under those impressions, when he said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven!."

It imparts a divine light to the understanding. A most essential part of divine worship consists in serious reflection, and devout contemplation. When thus engaged, we behold more distinctly the nature, the attributes, and the proceedings of God in the works of providence and grace. We are then led to view *sin* in its proper light, as odious to God, and injurious to ourselves; then, also, we behold ourselves as guilty and helpless creatures; and then we see Jesus shining in all his divine and lovely characters.

These views tend to impart a cheerful submission to the will. David was greatly puzzled, and deeply distressed, with a view of the *prosperity of the wicked*, and the *sufferings of the righteous:* "I was envious at the foolish, when I saw the prosperity of the wicked: Verily, I have cleansed my heart in vain, and washed my hands in innocency: When I thought to know this, it was too painful for me; until I went into the sanctuary, then understood I their end." So it has often been with the afflicted Christian. The sanctuary has unravelled many a dark providence, relieved many a distressed soul, yielded many a precious promise, and wiped away many a tear.

Divine worship gives a holy fervour to the affections. A coal from off the altar above is sometimes brought down, and the reciprocal fire of love is enkindled on the altar of the heart. The *Spirit*, at times, descends, and lifts our dull souls above all the transitory joys of earth; and the worshipper

shipper feels his *strength renewed*, so that he can *mount up with wings as an eagle, can run without weariness, and walk without fainting*. Thus an holy intercourse is opened between God and the soul, by which the worshipper is filled with a sublime pleasure: He feels something that is akin to the worship and enjoyment of heaven; he enters the suburbs of the celestial city, and catches a glance of the glories hereafter to be revealed. Thus it appears that the worship of God is highly reasonable in itself; it is pleasing to God, and beneficial in its effects.

But it highly becomes us to reflect on the *manner* in which the worship of God should be conducted. We are commanded to *worship the Lord in the beauty of holiness*. This expression is sometimes used to denote the *sanctuary*: Thus it is rendered in the margin of our Bibles, *worship the Lord in the glorious sanctuary*. And if this be the meaning, then it intimates,

That divine worship should be observed, not in secret only, but in public. The Lord God formed man of a social habit; and therefore it is highly reasonable and useful that his *religion should be social also*. *I was glad* (said David) *when they said, unto me, come, let us go up unto the house of the Lord*. This reproves those who neglect the *public* worship of God, influenced by this idea, that they can serve God acceptably in *private*. Such should recollect the promise of our Lord. *Wherever two or three are met together*, &c. Also, *If any two of you agree touching any thing that ye ask, it shall be given*. And Paul exhorts us, saying, *Forsake not the assembling yourselves together, as the manner of some is*. Besides, be it remembered that the worship of heaven is of a *social* nature, and performed *publicly*: "And the four and twenty elders, and the four living creatures fell down, and worshipped God that sat on the throne, saying, Amen, hallelujah. And a voice came out of the throne saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah; for the Lord God omnipotent reigneth."

Divine worship should be conducted *with all possible reverence*. Holiness becomes all creatures, especially when approaching their God in the solemn acts of devotion. Cherubim and seraphim cover their faces and their feet before the Majesty of heaven, and cry, *Holy, holy, holy Lord God Almighty!* If any are disposed to trifle in the sanctuary, let them recollect that they are in the presence, and immediately under

der the eye of omniscient purity. The name of every church is JEHOVAH-SHAMMAH, THE LORD IS THERE! Be it remembered also that ANGELS witness our devotions; and yet how frequently do we behold one here and another there *sleeping* in the presence of the King of kings, who would blush at being found asleep in the presence of an earthly monarch! A *sleeping worshipper* of the living God is an insult on the dread Jehovah, and a sight, perhaps, never beheld in a Pagan temple!

The greatest sincerity should also accompany our devotion. *The Lord searcheth the heart.* But, alas! what multitudes *come before the Lord as his people, and hear his word,* whose hearts are, *like the fool's eye, wandering to the ends of the earth!* The sacrifices, the devotion of such are an abomination to the LORD. Real religion is a thing of the heart; it consists not in names and forms. The command is, *Thou shalt love the Lord thy God with all thy heart, with all thy soul,* &c.

The strictest purity should pervade our worship. Holiness is the *beauty of the Lord;* it is the brightest ornament of *all* the attributes of God; it is the property essential to them all. Holiness is also the beauty of *every Christian,* because it is the image of God. Sin is a deformity. It must be the highest attainment of the soul to be like God: This is the centre which the heaven-born soul labours to gain; for the more we resemble God, the nearer we are to him, the more exalted, and the more refined must be our enjoyment. Holiness is the *beauty of all our religious exercises.* Therefore, before we enter the sanctuary of God, it becomes us to spend some time in *private,* in serious examination, and devout meditation. We should labour to compose our minds to the greatest reverence, to divest ourselves of every worldly care, remembering that we are to meet the LORD in his sanctuary. When our minds are thus prepared by the sacred influence of the eternal Spirit, we may lawfully expect to behold the *King in his beauty,* and experience a charming emblem of heaven; this is glory in the bud, it is the dawning of endless day on the soul.

"My willing ſoul wou'd ſtay
In ſuch a frame as this,
And ſit and ſing herſelf away
To everlaſting bliſs."

HORATIO.

LETTER FROM NEW YORK.

DEAR SISTER,

NEVER was I more anxious to write to you than at the present time, as, without doubt, you have heard of the dreadful affliction wherewith our city has been visited, and which may have caused some uneasiness in your mind respecting us; the thoughts of which would have caused me to have wrote long before this, had I not wished to see the removal of the visitation from our heads first, which through mercy is accomplished; thanks be to God! The stroke has been severe, and its effects dreadful *. Never did I behold a scene at once so awful and so alarming. Death seemed to be let loose upon us with his quiver full of arrows, which he hurled around him with all the vengeance of a foe; although, blessed be God! his career was confined chiefly to one quarter of the city, which lies upon the East river and its vicinity. In those parts he made dreadful havoc. The Almighty spoke the word, and mortals fell before him; he gave the commission, and the raging pestilence appeared amongst us with all its dreadful terrors. Numbers of our fellow-citizens fell daily; and, shocking to behold, our streets might literally be said to be crowded with the bodies of the dead. I say *crowded*, for frequently two, three, four, and five were piled one upon another in a cart †, to be taken to the place of

* I am not certain which way the disorder came into the city, but there is reason to believe that it was brought by a ship from the West Indies. (It was called the yellow fever, the same as was at Philadelphia in the year 1793). The health-officer, who went on board her, caught the infection there, and came home and died in a few days: And several, who belonged to another ship, who went on board her, before she reached New-York, caught it and died. This was in the latter end of July, and the fever from that time began to spread from one to another throughout the month of August. But September was the most fatal month, though it continued with great fury the first half of October, and did not cease until the middle of November.

† Owing to the nature of the disorder, the usual manner of carrying the corpse to the grave, which is for all ranks of people upon men's shoulders, both on account of the danger which might arise therefrom, and the quickness of dispatch. Indeed, it would have been found impracticable to have provided a sufficient number of men for the purpose. Coffins were generally ordered as soon as the patient was given up by the physician, or else bought where numbers were kept ready made. I knew an instance of a coffin made for a man who was given over by his physician, but who recovered; and another person, with whom I was well acquainted, was buried in the same coffin. It was the constant practice to bury the dead immediately after their decease, to prevent, as much as possible, the infection spreading; as it was supposed to be more fatal from the dead than the living.

interment;

Interment; and a number of carts were employed in the same service, going constantly, day and night, backwards and forwards, from the habitations of the deceased to the burial-grounds. I have not been able, as yet, to obtain an accurate account of the number which have fallen; but, as near as I am able to estimate, I suppose it is not fewer than fifteen hundred. Many, very many, of our valuable friends and acquaintance have fallen victims to the irresistible fury of death; among whom I might enumerate Mr. D------, his partner in business, and their clerk, all in one house: A young man of the name of B------, who came to America with Mr. D------; he attended Mr. A------'s meeting when in London: A man, his wife, and son, who came in the same ship with us, and two more in his house, and a great many besides, with whom I was particularly acquainted, whose names it is unnecessary to mention. Many whole families were swept off the stage of time in the course of a few days after the first in the family was seized. Some were lingering several days with the disorder; others were seized one day, and the next laid in the silent grave. I have heard of several who were in perfect health, visiting their friends, or about their business one day, and the next cold and lifeless. Many expired, who, in all probability, would have been alive at the present moment, had they been properly attended. One doctor told me, that out of thirty of his patients, seven, he had reason to believe, died for want of proper attendance: But the disorder being epidemical, and at the same time so very fatal, a nurse could hardly be obtained at any price whatever; and, except one friend had affection and fortitude sufficient to induce him to look after another, the consequence was dreadful to many. An hospital was established at a considerable distance from the city, to which many were taken, and every attention possible was paid them; and a spot of ground was purchased by the city, not far from the hospital, and appropriated to the purpose of a burial-ground, in which many were interred, both from the city and hospital. It was called *Potter's-field;* and the appellation was just, for it was literally a place to bury strangers in, as a great number of emigrants were there interred. To the honour of America, many very considerable sums of money were collected in different parts, and sent to New-York, for the assistance of the destressed of every description, which was faithfully distributed by a committee chosen for the purpose; and no one, who chose to apply for relief, needed to be distressed.

The whole of the particulars attending this awful scene not being as yet published, I cannot give you an accurate account of the whole, only so far as it has fallen under my immediate notice; and God grant that I may never see the like again! "The mourners went about the streets" in vast numbers, trade was at a stand, and thousands of poor citizens left the city; in consequence of which numbers of houses and shops were shut up, especially in and near that part of the city where the disorder raged most violently; several of the streets thereabout were almost entirely emptied either by death or flight.

But now, though disagreeable to relate, I am under the necessity of informing you of that which is still nearer to ourselves. Would to God it was not so! But, dear sister, it was God that did it, and it is our place to be submissive. Remember, God, the judge of heaven and earth, will do right. It is He that giveth, and it is he that taketh away. It is owing to his tender mercy that I am alive and in good health, and your sister and children also, and not bereaved of a husband and a father; in which, no doubt, you will rejoice, and with us say, Thanks be to our God for his distinguishing mercy! But, unwilling as my pen is, it must perform the disagreeable task to inform you, that our brother Joseph sleepeth---he is no more with us in the flesh---the place which once knew him, now knows him no more! His remains lie deposited by the side of Mr. D------, and many others of our friends, in the Baptist burying-ground in New-York *. He was seized with the fatal disorder on Friday evening, the 11th of September, and grew worse and worse until Sunday evening the 20th, when, about five o'clock, he drew his last breath in the presence of Mr. T----- and me. I called in the most skilful physician in the city to his assistance, and attended him the whole of the time myself, both night and day, although at the hazard of my own life, with no other assistance than a lady who lived in the same house, who had a young woman under her care in the same situation as our brother Joseph, but who recovered. You may depend upon it that he had every thing which was necessary procured, and every assistance that I could give him, or obtain. But, alas! his expiring moment was come, and all help proved ineffectual.

* The diforder proved particularly fatal to Europeans, efpecially men; but there were very few women died, in proportion to the number of men; and the French, being mostly from the Weft Indies, univerfally efcaped. I do not know an inftance of a French man, or woman, dying, or even having the diforder, although there are fuch vaft numbers in the place.

And

And now what shall we say, or what shall we do? Shall we weep and fret against the providence of God? God forbid! Rather let us follow the example of the prophet David, who, although he wept for his son while in a state of affliction, yet, upon hearing of his death, was nobly resigned, and comforted himself in knowing that he could not bring back the child, but that he must go to him. We must all follow, and how soon God only knows. It is vain and childish to pine at what we know must take place; and, if we exercise our thought aright, what we are hourly looking for. "Dust we are, and unto dust we must return. It is appointed unto men once to die, and after death the judgment;" we must all appear before the bar of God; and blessed, thrice blessed are those, who can stand there with confidence of the approbation of his Judge! Such will be the situation of some at that day. "But who are they, and from whence come they? These are they who come out of great tribulation, having washed their robes, and made them white in the blood of the Lamb." Christ died that such should live. It is true, we may soon be all seized by the cold hand of death, and moulder in the silent grave. But hail the joyful news, "I am the resurrection and the life," saith the faithful and true, even Jesus; for "as by man came death, by man came also the resurrection from the dead!" It is by man's first disobedience, and the fruit of the forbidden tree, "whose mortal taste brought death into the world, and all our woe." But sing, heavenly muse! sing of man's disobedience, as it paved the way for the display of that wonderful loving-kindness of our God through a Redeemer! It adds new notes to the heavenly anthems! In addition to the goodness, faithfulness, holiness, and justice which the angelic choir ascribe to the Almighty God of heaven, the saints join in singing salvation through redeeming blood. If you and I believe in and love the Lord Jesus Christ while on earth, we shall be of that happy number in heaven! Blessed be God! the confidence which he implanted in my breast, in his overruling providence, and trust in his promises, dispelled the anxiety which might have arisen in my mind respecting my own safety amidst the danger to which I was exposed while attending my brother, and visiting many others. I was convinced that every pulse, which the Almighty has placed to my number, would beat before I should be called thence. And if the day of my departure should be at a greater distance, death could have no power over me. Those lives, which God thinks proper to prolong, will be preserved, although the pestilence should walk at noon-day, or the terror

by

by night. And, upon the other hand, I was fully confident that if it should please God to call me to himself, that he would take care of my dear wife and children amidst all the surrounding difficulties of life. God therefore enabled me to say, with the good old patriarch Job, "All the days of my appointed time will I wait until my change come." Thanks be to God for his unspeakable gift! I must now come to a conclusion, my dear sister; I hope you will not give way to sorrow on account of the loss which you and we have met with, but bear it with Christian fortitude. Our loss is equal to yours on that account, and perhaps more afflicting, being upon the spot with him. But I hope that our loss will be his gain. He was just beginning business for himself, and consequently just entering upon trouble; but it pleased the Lord to remove him, leaving us this important admonition, "Be ye also ready."

New-York, Dec. 1, 1795.

ANECDOTES.

Singular Conversion of the Widow's profligate Son.

A MINISTER of Lady H.'s happening to be some time since at Edinburgh, was accosted very civilly by a young man in the streets, with an apology for the liberty he was taking. "I think, Sir," said he, "I have heard you at Spa-Fields Chapel."---"You probably might, Sir; for I have sometimes ministered there."---"Do you remember," said he, "a note put up from an afflicted widow, begging the prayers of the congregation for the conversion of an ungodly son?"---"I do very well remember such a circumstance." "Sir," said he "I am the very person; and, wonderful to tell, the prayer was effectual."---"I was going on a frolic with some other abandoned young men one Sunday through the Spa-Fields, and, passing by the Chapel, I was struck with its appearance, and hearing it was a Methodist Chapel, we agreed to mingle with the crowd, and stop for a few minutes to laugh and mock at the preacher and people. We were but just entered the Chapel, when you, Sir, read the note, requesting the prayers of the congregation for an afflicted widow's profligate son. I heard it with a sensation I cannot express. I was struck to the heart; and though I had no idea that I was the very individual meant, I felt the bitterness expressed of a widow's heart who had a child as wicked as I knew myself to be.

My

My mind was instantly solemnized. I could not laugh; my attention was riveted on the preacher. I heard his prayer and sermon with an impression very different from what had carried me into the Chapel. From that moment the Gospel truths penetrated my heart; I joined the congregation; cried to God in Christ for mercy, and found peace in believing; became my mother's comfort, as I had long been her heavy cross, and, through grace, have ever since continued in the good ways of the Lord. An opening having lately been made for an advantageous settlement in my own country, I came hither with my excellent mother, and, for some time past, have endeavoured to dry up the widow's tears, which I had so often caused to flow, and to be the comfort and support of her age, as I had been the torment and affliction of her former days. We live together in the enjoyment of every mercy, happy and thankful; and every day I acknowledge the kind hand of my Lord that ever led me to the Spa-Fields Chapel.

Prayer affecting and prevailing.

J. W. a gracious artizan, was employed in a large manufacture, the foreman of which took every opportunity to make him the butt of ridicule to his companions for his religion, and because he refused to join in their drinking parties, and Sunday frolics. As they lived in the same house, the foreman one day heard him at prayer, and resolved to listen; when, to his great surprise, he found himself the subject of the young man's supplication, who was spreading his case of infidelity and hardness of heart before God, and supplicating earnestly for him, that God would give him repentance unto salvation, and create in him a new heart, and put a right spirit within him. The foreman was deeply penetrated with what he heard: He had never entertained an idea of the power or nature of true prayer; he wondered at the eloquence and fervour with which his own unhappy case had been pleaded before God. I never, said he to himself, thus prayed to God for myself. The impression dwelt upon his mind. The next day he took John aside: "I wish," said he, "John, you would preach to me a little." John, who only thought his grave face was meant to turn the subject into ridicule, said, "Mr. M., you know I am no preacher; I don't pretend to it." "Nay," said Mr. M., "I don't know how you can preach to-day; but I heard you yesterday make such a description of my state, as convinces me you can do it very well; and I shall be much obliged to you to

to repeat." "Ah," says John, "'tis true I was at prayer and did, indeed, Mr. M., heartily pray for you." "Very well," said the foreman, "pray say it over again; for I never heard any thing in my life which so deeply affected me." Our gracious friend did not wait for much intreaty: They kneeled down together, and cried to the God of all grace, and found acceptance. From that day they were bosom friends; went to the same place of worship, and frequently bowed their knees together with praise and thanksgivings. Their conversation adorned their profession; and the mocker became a confessor of the grace which he had so often abused and turned into ridicule.

Extracts from Letters of Samuel Holden, Esq. to Dr. Benjamin Colman, of Boston, New England.

1718.

"WE ought certainly, with the greatest thankfulness, to enjoy the blessings which a bountiful God bestows, and contentedly wait our dismission. But still earth is not heaven, but a kind of banishment from our Father's house. How can we believe and love, and not long to possess and enjoy? He lives long who lives well. Usefulness, and not hours, should measure our duration."

1719.

"It has long since been my settled opinion, that the most exalted state in this life, without respect to eternity, is not worth a thought or wish. We have desires of good greater than all worldly things can satisfy, and capacities for good greater than they can fill: So that we are still destitute and craving how large soever our portion be, and how free soever our indulgence is to sensitive enjoyments. This conviction we have from within ourselves, that we are made for something more excellent; a truth as certain as that wisdom and goodness had any thing to do in our composition.

1730.

"God make me useful in life, till he is pleased to remove me hence! I think no circumstances in life here can make it a tolerable state of being, save as we are, and act, under the prospect of a perfect one to come on shortly."

"Without God all things are emptiness and vexation, and it must be so, till we come to have an uninterrupted employment

ment of all our faculties upon Him, in perpetual imitations of Him, and an exact resemblance of Him in his moral perfections. Under the views of this, I think death a great privilege, not a punishment. Spirit, no more than matter, can be at rest till in its centre."

"Pray for me, that as long as God sees fit to continue me here, I may be a faithful and happy servant, and at last give up my account with joy."

"Life is now drawing to a close, and I think it a great mercy, since our days are evil, they are so few: That we are not longer kept in this low state of being, where our knowledge of God is so imperfect, our capacities for Him so narrow and limited, our acquaintance with Him so broken and interrupted, and our indisposition to it so great, although He is the original of our being, and the Author of our happiness. Shall *animal* nature thirst after suitable refreshment? and shall not *rational* nature pant after its spiritual perfection? All I have to desire in life (unworthy of any thing at all) is to fill up the remainder in thankfulness to God, usefulness to man, and a growing meetness for the heavenly world."

LUDOVICUS.

RELIGIOUS INTELLIGENCE.

Missionary Society.

AS so many thousands of God's people feel themselves deeply interested in the prosperity of the Missionary Society, we esteem it our duty to communicate to our readers a circumstantial account of the public services, and other proceedings of that body, at their FIRST ANNUAL MEETING, which was held at London, on Wednesday, Thursday, and Friday, the 11th, 12th, and 13th of last month.

We recollect, with satisfaction and thankfulness, the general pleasure which was diffused throughout the kingdom, by the large account we presented of the meetings held in September last, when the foundation of this noble work was laid; and we trust that our readers will derive no less delight from the following particulars respecting the rising edifice, which becomes, every day, an object of increasing magnitude and attention.

TABERNACLE.

THE first public devotional service was held at the Tabernacle, on Wednesday morning, and commenced by singing the 24th hymn of the Missionary Collection, which was read by the Rev. Mr. Mark, of Weathersfield, in Essex. Solemn prayers, imploring the Lord's presence and direction, was then offered up by the Rev. Mr. Barker, of Deptford; who also read the 49th chapter of Isaiah. This was followed by the 14th Hymn, which was given out by the Rev. Mr. Gilbert, of Heathfield, Sussex. The Rev. Mr. Boden,

of Hanley, offered up the general prayer. The 8th Hymn was read by the Rev. Mr. Buck, of Sheerneſs; which was ſucceeded by the Sermon, preached by the Rev. Mr. Lambert of Hull, in Yorkſhire, from Iſaiah xix. 23, 24, and 25 verſes. "In that day ſhall there be a highway out of Egypt to Aſſyria; and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptian ſhall ſerve with the Aſſyrians.....In that day ſhall Iſrael be the third with Egypt and with Aſſyria, even a bleſſing in the midſt of the land: Whom the Lord of hoſts ſhall bleſs, ſaying, Bleſſed be Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance." After Sermon, the 5th Hymn was given out by the Rev. Mr. Cottam, of Briſtol Hot-wells; and the Rev. Mr. Gardner, of Cambridge, concluded the ſervice with prayer.

SPA FIELDS CHAPEL.

THE general meeting of the ſubſcribers and friends to this Inſtitution, was held in this commodious and elegant place of worſhip, at 4 o'clock in the afternoon*. The buſineſs was preceded by a Hymn to the Holy Spirit, taken from the Rev. Mr. Whitefield's collection. The Rev. Mr. Bogue, of Goſport, was voted into the chair, who prayed for the Lord's gracious preſence. The original PLAN of the Society was read by Mr. Shrubſole, one of the Secretaries; and a large REPORT of the proceedings of the Directors, from the commencement of the Society to that day, was read by the Rev. Mr. Love, the other Secretary: this Report obtained the univerſal approbation of the company, and a vote of thanks was paſſed to the Directors for their zeal and aſſiduity in forwarding the important buſineſs of the Society.

From the Report, juſt mentioned, it plainly appeared to the Members preſent, that the Miſſionaries, intended to be ſent to *Otaheite*, and other Iſlands of the South Seas, cannot be conveyed, with any propriety (if at all) except in a veſſel belonging to the Society: The following important reſolution, which had been previouſly and maturely conſidered by the Directors, was paſſed with perfect unanimity—

"That a Miſſion be undertaken to Otaheite, the friendly Iſlands, the Marqueſes, and the Peſew Iſlands, in a ſhip belonging to the Society, to be commanded by Captain Wilſon, as far as may be practicable and expedient."

The idea of the great expence attending the purchaſe and employment of a ſhip ſolely for the conveyance of Miſſionaries, had, previous to the general meeting, occaſioned an heſitation in the minds of ſome valuable friends. But the Directors having ſtated the great difficulties of every other mode of conveyance, the proſpect of being able to viſit not Otaheite only, but ſeveral other Iſlands with the invaluable bleſſing of the Goſpel, in one voyage; it is with pleaſure we reflect, that the above reſolution was unanimouſly adopted as a meaſure highly expedient, and beſt calculated to promote the great objects of the miſſion.

The powers of the Directors, choſen in September laſt, having, according to the plan, now ceaſed, the Society proceeded to a new election; when all the old Directors, except thoſe who declined, were re-choſen; each name being ſeparately propoſed, and ſeveral additions made to the former liſt. Among the latter were *Captain Wilſon*, (the gentleman who ſo nobly offered to command the veſſel, and whoſe preſence on this occaſion afforded ſingular pleaſure to the company) together with ſeveral other Gentlemen and Miniſters in various parts of England, Scotland, and Ireland, whoſe local ſituation, as well as abilities, may render eſſential ſervices to the Society.

Several other regulations and reſolutions were made, which we ſuppoſe will

* About eighty miniſters beſides laymen, who probably could have enjoyed no other opportunity of friendly intercourſe, had dined together at the Caſtle and Falcon.

be

be detailed in the account intended to accompany the publication of the Sermons.

SURRY CHAPEL.

ON Thurſday morning, at half paſt ten, a very numerous congregation aſſembled at this place. The prayers of the Eſtabliſhed Church were read by the Rev. Mr. Hill. The Rev. Mr. Atkinſon, of Ipſwich, gave out the 12th Hymn; after which the Rev. Mr. Kingſbury, of Southampton, prayed. The Rev. Mr. Douglas, of Chelmsford, read the 23d Hymn. The Rev. Mr. Pentycroſs, of Wallingford, in Berkſhire, preached on a text happily appropriate to the firſt grand object in view—Iſaiah xliii. 6. "I will ſay—to the SOUTH, Keep not back." After ſermon, the 9th Hymn was given out by the Rev. Mr. Bowden, of Tooting; and the ſervice was concluded by the Rev. Thomas Gardner, whoſe prayer, on this ſolemn occaſion, was rendered peculiarly affecting to the whole congregation, from the conſideration of his being one of the Miſſionaries, a circumſtance that had been previouſly intimated by Mr. Hill. It might be plainly perceived how much the ſpirit of prayer was drawn forth in behalf of theſe devoted ſervants of Chriſt: and encourages us to hope that the Church of God will not fail to hold up their hands by inceſſant prayer.

TOTTENHAM COURT CHAPEL.

IN the evening ſervice of this day, prayers were read by the Rev. Mr. Edwards, curate of the chapel. The Rev. Mr. Bond, of Oulton of Norfold, gave out the 14th Hymn. The Rev. Dr. Hunter, of London, prayed. The Rev. Mr. Clark, of Trowbridge, read the 3d Hymn; after which the Rev. Mr. Jay, of Bath, preached on the 72d Pſalm, 19th, and 20th verſes, "And bleſſed be his glorious name forever: and let the whole earth be filled with his glory; amen and amen. The prayers of David the ſon of Jeſſe are ended." After Sermon the Rev. Mr. Joſs, of London, gave out the 5th Hymn, and the Rev. Mr. Hey, of Briſtol, concluded the whole with prayer.

ZION CHAPEL.

ON Friday morning, a very large congregation being aſſembled at this ſpacious place, the prayers of the church were read by the Rev. Dr. Haweis. The Rev. Mr. Yockney, of Staines, gave out the 1ſt Hymn. The Rev. Mr. Poore, of Chicheſter, prayed. The Rev. Dr. Duncan, of Winbourne, Dorſet, read the 8th Hymn: the Sermon was delivered by the Rev. Mr. Jones, of Langan, in Wales, from Judges, chap. vii. verſe 2. "And the Lord ſaid unto Gideon, The people that are with thee, are too many for me to deliver the Midianites into their hands." The Hymn after Sermon, (the 2nd in the collection) was given out by the Rev. Mr. Miller, of High Wycombe; and the Rev. Mr. Ray, of Sudbury, concluded the ſervice by prayer.

All theſe public ſervices were attended by very numerous congregations; which cannot, *now*, be attributed to the power of novelty, but to the magnitude of the object in view—an object certainly of the laſt importance; and which, unlike moſt others, becomes more intereſting and more deſirable, by repeated and long continued attention. It is but juſtice to the preachers, to ſay, that their texts were happily choſen, and their diſcourſes well adapted to forward this good work; they were maſterly, ingenious, and impreſſive: but we forbear to commend; the public will ſoon have an opportunity of judging for themſelves. The number of Miniſters of various denominations was, we think, conſiderably greater than laſt year. The front ſeats of the galleries, in the largeſt places, were inſufficient for their accommodation; many of them had come from great diſtances, a ſecond time, on this important errand; and

from their unabated zeal in this glorious cauſe, we truſt, through their inſtrumentality and extenſive influence, the ſpirit of miſſionary zeal will pervade every Britiſh Church, and every Chriſtian boſom; will extend itſelf to the Dutch, German, American, and all other Proteſtant churches; till the whole profeſſing world, burning with fervent love, ſhall, with unremitting aſſiduity, labour to ſpread abroad, in every heathen land, the ſweet ſavour of the Redeemer's name; till all the promiſes, on which he has cauſed us to hope, ſhall be accompliſhed, and his ſaving knowledge cover the whole inhabited globe.

On Friday evening at 6 o'clock, the laſt general meeting of the Society was held in the large room of the Caſtle and Falcon, when the Rev. Mr. Ray, of Sudbury, having been voted in the chair, commenced the buſineſs of the evening by prayer. Our limits will not admit of a full detail of the tranſactions of this meeting; but we mention with pleaſure ſeveral *memoirs* written by various gentlemen, propoſing miſſions to Surat, Madagaſcar, the Weſt Indies, and the northern ſhore of the Caſpian ſea.

Many thanks are due to theſe gentlemen, and particularly to one of the Directors, for his geographical communications, eſpecially for a very large chart of the whole Pacific Ocean. What an extenſive field was, this evening, opened to the view of the Society! How did every heart bound with joy, in the hope and proſpect of being inſtrumental in conveying our glorious Goſpel to benighted millions of periſhing men. We are ſorry we cannot preſent our readers with theſe valuable papers. Sure we are, that the ſcenes, now opening all around us, are ſo pleaſing and animating, that they cannot but ſecure the continuance of that liberality, which has already ſwelled the funds of the Society to more than *ten thouſand pounds*. But what is that ſum, when it is conſidered how much work lies before the Society? We deſpair not. The ſilver and the gold are the Lord's. He who *permits* the worſt of men to laviſh millions on unworthy objects, has already given a bleſſed ſpecimen of his gracious power in opening the hearts and hands of his own people; and we are confident that this great work, however widely extended, will never fail for lack of pecuniary aid.

Various letters were read from Scotland, where Societies, having the ſame object in view, intend to act either ſeparately as Miſſionary Societies there, or jointly with that in London. One of them propoſes to ſend Miſſionaries of their own to the *Pelew Iſlands*, in the ſhip intended for Otaheite and other ſouthern Iſles. Theſe letters afforded a high degree of ſatisfaction to the company, as appeared by the following reſolution, which was paſſed with perfect unanimity and loud applauſe:

Reſolved, "That this Society receives, with great ſatisfaction, the letters which have now been read from their Chriſtian Brethren in Scotland, and appoint their Secretary, Mr. Love, to ſignify their cordial aſſent to the propoſals they have made of correſpondence, union, and co-operation."

The gentleman, who ſeconded the motion for this reſolution, obſerved, that it was near ninety years ago ſince the legiſlature of this country paſſed the act of union, whereby both kingdoms became one, in a *political* and commercial ſenſe; but, ſaid he, "It was not till this night, and by this reſolution, that the union was perfected; the union is now complete; a *ſpiritual* union has taken place, far more important and glorious than the former." Burſts of applauſe indicated the pleaſing power of brotherly love, and how juſtly it was ſaid on a former occaſion, that we attended the funeral of bigotry*.

Thus concluded the firſt annual meeting of the Society. A meeting of

* The Rev. Rowland Hill, at one of the meetings, produced a few lines, which he called *The Epitaph of Bigotry*, and which our readers will find in the poetical department.

the

the ſame kind is intended to be held on the ſecond Wedneſday in May of each ſucceeding year: and may every ſuch anniverſary be as reſpectably attended, as happily conducted, and as peaceably concluded! May future years produce the bleſſed news of great ſucceſs, and new ſchemes and plans of more extenſive uſefulneſs! *Glory be to God in the higheſt!*

LIST OF DIRECTORS.

Thoſe whoſe names are diſtinguiſhed with an aſteriſk, are added to the former direction.

Mr. John Alday, *Carliſle Street, Soho.*
* Rev. R. Alliot, *Nottingham.*
John Audley, Eſq. *Cambridge.*
* Rev. —— Barrett, *Kidderminſter.*
* Rev. George Bell, *Woollar.*
* Rev. —— Bicknell, *Welford.*
Rev. James Boden, *Hanley-Green, Staffordſhire.*
Rev. David Bogue, A. M. *Goſport.*
Rev. Joſeph Brookſbank, *Newington-Green.*
Rev. George Burder, *Coventry.*
* Rev. John Campbell, *Kipping.*
Mr. Robert Campbell, *Marybone Street.*
* Rev. John Cook, *Maidenhead.*
Robert Cowie, Eſq. *Iſlington.*
* Mr. Henry Cox, *Great Preſcott Street.*
* Rev. William Davidſon, *Newcaſtle.*
* Rev. —— Duncawſon, *Airdry.*
Rev. John Eyre, A. M. *Hackney.*
* Mr. John Fenn, *Cornhill.*
Samuel Foyſter, Eſq. *Tottenham Street.*
Rev. Samuel Greatheed, *Newport-Pugnell.*
* Rev. Robert Haldane, *Airthrey.*
* Rev. Robert Hall, *Kelſo.*
Joſeph Hardcaſtle, Eſq. *Duck's Foot Lane, Treaſurer.*
Rev. Thomas Haweis, L. L. B. and M. D. *Aldwinkle.*
* Mr. Thomas Hawkes, *Piccadilly.*
Rev. John Hey, *Briſtol.*
Rev. Rowland Hill, A. M. *Surry Chapel.*
* Rev. George Jerment, *London.*
Rev. George Lambert, *Hull.*
Sir Egerton Leigh, *Warwickſhire.*
* Rev. Dr. M'Dowall, *Dublin.*
* Mr. James Mackenzie, *Glaſgow.*
Rev. Herbert Mends, *Plymouth.*
James Neal, Eſq. *St. Paul's Church Yard.*
* Samuel Parker, Jun. Eſq. *Fleet Street.*
Rev. Edward Parſons, *Leeds.*
Rev. W. F. Platt, *Holywell Mount.*
Rev. John Mead Ray, *Sudbury.*
* ———— Reyner, Eſq. *Shacklewell.*
Rev. John Reynolds, *Hoxton Square.*
* Rev. William Roby, *Manchester.*
* Rev. —— Roſs, *Aberdeen.*
Rev. John Saltren, *Bridport.*
* Mr. William Skinner, *Briſtol.*
* Rev. Dr. Snodgraſs, *Paiſley.*
* Rev. James Somerville, *Stirling.*
Rev. James Steven, *Thornbaugh Street.*
Walter Taylor, Eſq. *Southampton.*
* Rev. George Townſhend, *Ramſgate.*
* Rev. John Townſhend, *London.*
* Rev. J. Walker, A. M. *Dublin.*
Rev. Alexander Waugh, A. M. *Aſſop's Buildings.*
Daniel Weſt, Eſq. *Southampton Row.*
* Rev. John Whittridge, *Oſtweſtry.*
Rev. Matthew Wilks, *Old Street Road.*
Rev. Edward Williams, D. D. *Rotherham.*
Thomas Wilſon, Eſq. *Wood Street.*
Joſeph Wilſon, Eſq. *Milk Street.*
* Captain Wilſon, *Horndean.*

After the above liſt was compleated, it was reſolved, that, in future, one fourth ſhould annually go out of the direction, and be ſucceeded by gentlemen who have not been in it the preceding year.

Here a debate took place, whether thoſe who have attended leaſt at the meetings of the reſpective committees ſhould retire, or whether they ſhould retire in alphabetical order. But ſeveral weighty objections lying againſt both theſe propoſitions, the further conſideration of the ſubject was adjourned to the next general meeting.

To the Friends of the Miſſionary Society.

The proſperity which has attended our miſſionary efforts having greatly enlarged the magnitude of the ſcale in which we now have determined to proceed, and thirty miſſionaries, or more, beſides wives and children, being voted to make more ſettlements than one on different ſpots of the South Sea, we are now very actively engaged in furniſhing them with neceſſaries for their voyage and

and future abode. Some of our friends have already come forward with their offerings for this temple of our God; and that others may have an opportunity of following their good example, we ſubjoin the following liſt of articles, which are much wanted, either for the uſe of the Miſſionaries themſelves, or to procure the neceſſaries of life, and the favour of the inhabitants in the South Sea Iſlands.

Teleſcopes, quadrants, and every ſort of philoſophical inſtruments. Spacious tents, Staffordſhire ware, tin ware, garden ſeeds, linnen and woollen cloths and cottons of all kind, haberdaſhery of all kind, hardware and cutlery ware, of all kinds; iron tools, axes, adzes, hammers, chiſſels, files, vices, anvils, ſmith's bellows, iron hoops, &c. ſpades, hoes, pick-axes, nails of all ſorts, planes, mattraſſes, coverlids, pillows, camp-ſtools, ditto tables, leather, jack-and-kitchen; medicines of all ſorts, copper and iron veſſels of various ſorts, pots pans, &c. Glaſs ware, ſpectacles, beads of various colours, combs, hand-mill, grinding-ſtones. Printing-preſs, types, ink, &c. copper plate-preſs, and botanic paper; hot preſs for extracting oils; lamps, paper of all ſorts, pencils of all kinds, quills, retorts, glaſs tubes, ſurgeon's inſtruments, Books in Theology, Hiſtory, Geography, Botany, Chymiſtry, the Materia Medica, Maps and Charts of the South Sea, and its Iſlands, &c. Fiſhing hooks of every ſize, and fiſhing tackle.

Theſe, or any of them, will be thankfully accepted; and the ſeveral articles, with the donor's name, may be ſent to Mr. Hardcaſtle's, Duck's Foot Lane, the Society's Treaſurer, to Mr. William Shrubſole, the Secretary, Old Street Road, or to any of the Directors, who will convey them to the Committee of equipment, and they will be acknowledged in a printed liſt, unleſs otherwiſe deſired.

The donation of Five Pounds, for the uſe of the Miſſionary Society, from the County of Fife, has been received.

Ordination of the Rev. Isaac Taylor.

APRIL 21, 1796, the Rev. Iſaac Taylor having been choſen to the paſtoral office over a church aſſembling in Bucklerſbury-lane, Colcheſter, Eſſex, was ſolemnly and publicly devoted to the ſervice of God in the following manner: The Rev. Mr. Stevens, of Colcheſter, opened the buſineſs by prayer, and reading the 12th chapter to the Hebrews. The Rev. Mr. Ray, of Sudbury, in a brief ſketch, deſcribed the nature of a Goſpel church, and the Scriptural grounds of our cuſtomary mode of proceeding on theſe occaſions. Having called on the church to expreſs their choice, and on Mr. Taylor to repeat his having accepted their call, he received from Mr. Taylor his declaration of thoſe ſentiments which he eſteemed the grand truths of the Goſpel, and which he intended to make the foundation of his inſtructions to the people.

The Rev. Mr. Hobbs, of Colcheſter, according to Scriptural example, committed the parties and their new connexion by prayer to the bleſſing of Him who is head over all things to his church. The Rev. W. Hickman, of Wattisfield, Suffolk, gave the charge to the Miniſter from the character of Barnabas, Acts, xi. 24. "He was a good man, and full of the Holy Ghoſt, and of faith; and much people was added unto the Lord." The Rev. Mr. Crathern, of Dedham, ſpoke to the people from 1 Theſ. iii. 8. "For now we live, if ye ſtand faſt in the Lord. The Rev. Mr. Baſs, of Halſted, concluded with a general prayer; and the Rev. Mr. Kemp, aſſiſtant to Mr. Hobbs, of Colcheſter, read the hymns.

There was a ſervice in the evening, wherein the Rev. Mr. Crathern prayed, and the Rev. Mr. Lowell, of Woodbridge, preached a ſermon from Pſalm lxxii. 8. "He ſhall have dominion from ſea to ſea, and from the river to the ends of the earth."

OBITUARY.

OBITUARY.

Comfortable Departure of Mrs. Medland, who died January 2, 1796.

MRS. MEDLAND was the daughter of the late Rev. Herbert Jenkins, of Maidſtone in Kent, a miniſter who was well known, and greatly reſpected. When ſhe was only about ſix years old, ſhe began to feel the importance of religion; nor were the impreſſions, made upon her mind at that early period, ever effaced. As ſhe grew up, ſhe became experimentally acquainted with the peace and comfort which, as ſhe learnt from the Scriptures, were the privilege of God's people. Her conduct was a ſubſtantial proof that the prevailing deſires of her heart were ſerious and heavenly. Her attendance upon the means of grace was conſtant. Church-meetings, prayer-meetings, and meetings for mutual exhortation, ſhe frequented, as well as thoſe of a more public nature. Aware of the influence of company, ſhe not only avoided that of the careleſs and worldly, but, ſo far as it was in her power, that of profeſſors who were indifferent and formal.

Though ſhe carefully avoided the appearance of oſtentation, ſhe was not aſhamed of being known to retire for the purpoſe of ſeeking God. Though for the ſpace of twenty years and upwards ſhe [illegible] comfortable intimation of the Lord's favour, yet did not [illegible] to "follow hard after God!" During this long ſeaſon of [illegible] certainty, ſhe did not neglect to lay open the ſtate of her [illegible] her paſtor. But vain is the help of man, "unleſs the Lord work with him as the God of all comfort." Seldom was her caſe loſt ſight of in the pulpit; and ſome diſcourſes were prepared expreſsly in reference to it, beſides what was attempted for her comfort in converſation; but ſhe ſtill retained the objections which ſhe had ſo long been accuſtomed to make againſt herſelf and her ſtate.

While ſuch was the melancholy condition of her ſoul, it pleaſed the Lord (whoſe ways are not like ours) to lay his afflicting hand upon her body. She was in agonies of pain, and her ſituation became very perilous; and (it ſhall not be concealed) ſhe did ſpeak unadviſedly with her lips. But it is equally true that ſhe did retract her impatient expreſſions, and chide herſelf for them. Do the ignorant, the ſelf-confident, and cenſorious open their mouths on hearing Mrs. M. was impatient? let them read the book of Job: There is an anſwer, if the ſequel of this account ſhould not ſatisfy them; yea, let them ſeek an intereſt in his interceſſion, who prayed for Simon that his faith might not fail.

The firſt time I had an opportunity of viſiting her after ſhe was ſeized, ſhe told me that her ſoul was in great darkneſs. The Lord knows what were the feelings of her Chriſtian friends, and what petitions he received from them on her behalf while it continued to be thus with her.

A day or two after I found her no leſs afflicted in body, but in a happier ſtate of mind, which to me was matter of equal joy and wonder. I had been uſed to hear her ſpeak the language of *deſire*, but now ſhe expreſſed ſome *hope* toward God: She no longer refuſed to be comforted; my work now, "as the helper of her joy," was become eaſy and delightful.

The next time I ſaw her, and indeed ever after, I found her in the exerciſe of a "good hope through grace," and of ſubmiſſion to the will of God in an extraordinary degree.

The

The reader may collect ſomething of Mrs. M.'s frame of mind from a few of her expreſſions; and if he conſider them as proceeding from the mouth of one who was experiencing the moſt acute bodily pain, who had a near proſpect of death, and who had for ſuch a length of time been accuſtomed to write bitter things againſt herſelf, he will then perhaps be able to form ſome idea of the exceeding greatneſs of that Power which wrought in her; and feel himſelf diſpoſed to admire the faithfulneſs of God to them that ſeek him, though for a long time he may ſeem to neglect them, and the wiſdom of God in bringing out that great goodneſs which he lays up for his people at a moment when they moſt need it.

"I do not murmur—I would not live a week, nor a day, nor an hour, but to glorify God—I ſhall not have one pain more than he pleaſes; only weight and meaſure—Though he ſlay me, yet will I truſt in him." At one time ſhe broke out thus, "Dreadful, dreadful, dreadful for them that have no hope, or no God:" I could not be certain which, for her voice failed her.

She repeated ſeveral lines out of different hymns——

"What have I done for him that dy'd
To ſave my wretched ſoul;" and

"Jeſus my all to heaven is gone
He whom I fix my hopes upon;" and

"Is not thy mercy large and free?
May not a ſinner truſt in thee?" and

"Thou art our mighty All, and we
Give our whole ſelves, O Lord! to thee."

On the day of her departure (which was Saturday, Jan. 2, 1796) ſhe ſaid in the morning, "I ſhall never ſee the ſun riſe any more;" and in the afternoon, "Before 12 o'clock I ſhall be where ſinning and ſorrowing are no more."

About ten o'clock in the forenoon ſhe appeared to be in an ecſtacy for the ſpace of half an hour, continually repeating theſe words, "Bleſſing, and honour, and glory, and power to him that ſitteth upon the throne, and to the Lamb for ever, and ever, and ever, Amen!" with an emphaſis not to be deſcribed, till ſhe was quite exhauſted.

But it was not only in the exerciſes of her ſoul *towards God* that the power of divine grace was manifeſted in Mrs. Medland; *love to our neighbour* is one eſſential part of true religion, and truly that minute and affectionate attention which ſhe diſcovered to thoſe around her, when her ſufferings were extreme, was nothing leſs than a demonſtration that *this law* of love was written upon her heart by the finger of the living God.

After all her pains, contrary to the expectations of her friends, it pleaſed him, who has the keys of death and the unſeen world, to grant her an *eaſy* diſmiſſion from the body about five o'clock in the afternoon. The laſt time ſhe ſpake, it was to thank the writer of this account for praying with her; after which, though ſhe ſeemed to continue in the body for an hour, ſhe was not obſerved to ſtruggle, nor ſcarcely to groan or ſigh any more.

What encouragement is ſuch an inſtance as this for thoſe who, turning their back upon the world, are ſeeking the Lord with their whole heart! "Then ſhall we know, if we follow on to know the Lord, that his going forth is prepared as the morning." Hoſea, vi. 3.

J. K.

Death

Death of the Rev. George Campbell.

DIED, on the 6th of April 1796, at the age of ſeventy-ſeven years, the Rev. George Campbell, D. D. F. R. S. E. Principal of Mariſchal College and Univerſity, Profeſſor of Divinity, and one of the Miniſters of Aberdeen.

His ſucceſſor, Dr. Brown, thus writes to his correſpondent concerning him:

"This place, the church, and mankind in general, have ſuſtained a very heavy loſs in the death of our moſt excellent friend Dr. Campbell. To me, in particular, his loſs has been very ſevere. I took great delight in his company, and had many opportunities of knowing his worth.

"His laſt illneſs, a paralytic ſtroke, was not of long duration; and even, at laſt, ſeemed to take ſuch a favourable turn, that we had very good hopes of his recovery. The laſt time I converſed with him, he had returned to his ſtudy; but on that very night he was much worſe, and entirely loſt the uſe of his ſpeech. In this way he continued, with intervals of ſlumber, till the moment of his diſſolution, which was eaſy and free from pain. In my laſt converſation with him, I could not but admire the clearneſs of his judgment, and his luminous views of religion. He thought himſelf dying from the beginning, and was perfectly reſigned, and willing to leave this terreſtrial ſtate. He is univerſally and juſtly deplored. In him Scotland has loſt one of her brighteſt ornaments, and the church one of her greateſt luminaries. I preached his funeral ſermon to a moſt crowded audience, when the judges on the circuit were alſo preſent. My colleagues in the Univerſity, and ſeveral other of my moſt reſpectable hearers have requeſted me to publiſh my diſcourſe, which is now in the preſs."

Dr. Brown adds, "I lately publiſhed my laſt Faſt-Sermon, *on the Influence of Religion on National Proſperity*: I believe the bookſeller here has ſent up a number of copies to Meſſrs. Robinſons, London.

Dr. Campbell was an uſeful, learned, and reſpectable author. He publiſhed a maſterly Eſſay on Miracles, in anſwer to David Hume; the Philoſophy of Rhetoric, in 2 vols.; a new Tranſlation of the four Goſpels, 4to. to which are prefixed ſeveral learned preliminary Diſſertations; alſo ſeveral Sermons preached on public occaſions before Synods, the Society for propagating Chriſtian knowledge, &c.

REVIEW OF RELIGIOUS PUBLICATIONS.

Letters from a Father to his Son, a Student in Divinity. 12mo. 107 *pages.* Ogle, Edinburgh; Brash and Reid, Glaſgow; Knight, Aberdeen; Morriſon and Son, Perth; Chapman, &c. London.

THE qualifications and character of candidates for the holy miniſtry are intimately connected with the credit of religion and the ſucceſs of the Goſpel. While the return of Gothic darkneſs, confuſion, and every evil work, are to be apprehended from an ignorant, ſelf-created, and vain prieſthood, little better is to be expected from learned but uſeleſs orthodoxy. The culture of the underſtanding in the knowledge of the unſearchable riches of Chriſt,

and the culture of the heart in the love of God, in sympathy to the souls of men, and in fervent concern for their salvation, are the pastoral endowments which God hath joined together, but which it is the error of many to put asunder. The design of these letters is to recommend both. The writer puts down his thoughts under the form of instructions to his son, which relate to his understanding, his heart, and his public conduct. Under the first division of his thoughts, the father begins with recommending to him, while at the university, the perusal of the Greek and Roman classics, and assigns forcible reasons for the study of them. Then he proceeds to the grand object of his letters—the replenishing of his son's mind with the knowledge of the Holy Scriptures. Here he states the evidence of the truth of the Scriptures; the external evidences, from miracles performed, prophecies fulfilled, and the propagation of the Gospel, though opposed by the prejudices of the common people, the pride of philosophers, the selfishness of priests, and the power of heathen rulers: The internal evidences, from the harmony of the various parts of the Scripture, the suitableness of the Gospel-revelation to the present state of human nature, and the inward experience which real Christians have of the truth of God's word, by its transforming influence on their own minds. Before he proceeds to the second branch of his instructions, the writer employs two letters in warmly recommending to the young divine the study of the Holy Scriptures, and in marking the importance of being acquainted with them in the original languages.

The grand qualification of the student's *heart*, the writer justly represents to be the love of God. He contends for the necessity of this governing principle, by shewing, on the one hand, the pernicious effects which may be expected where it doth not exist, and the blessed consequences of its power and prevalence. The want of the love of God in the preacher's bosom will render unacceptable to God, and, in a great measure, unprofitable to men, all his services: It will also give scope to the operation of those foul passions by which the preacher's own mind will be reduced to the vilest slavery. On the other hand, if the love of God rule in his heart, the most happy effects on the minister's soul may be hoped for; thereby he will be drawn nearer to God, will be disposed to love fervently all who resemble him, will be transformed into his image, and will feel his private and public duty to be his pleasure and happiness.

Among the qualifications of his *external* conduct, the writer recommends temperance, truth, righteousness, humility, goodness, or charity, and, above all, piety, or devotion; the beauty and necessity of which he sets in a strong light. He then seriously warns him against the indulgence of an envious disposition, the practice of fawning on and flattering the great, against a satirical turn of mind, duplicity, and intemperate intermeddling in civil or ecclesiastical politics.

The

The student being supposed to be in some measure qualified for his work, the writer closes his plan by giving him some instructions relative to his conduct as the pastor of the Christian people. Here he draws for him an outline of evangelical preaching; presses on his mind the unwearied study of God's word; urges him to impartiality and faithfulness in the discharge of his office; suggests some useful hints on the manner of composing and delivering his sermons; and concludes his letters by setting before his hopes that animated promise, "they that be wise shall shine as the brightest of the firmament, and they that turn many to righteousness as the stars for ever and ever."

In the course of his letters, the writer mentions in the notes the various authors who have handled the subjects of which he respectively speaks, and which he recommends to his son's perusal.

On the whole, the letters contain much good sense, and breathe an affectionate concern for the faithful preaching of the Gospel, and the true honour of the Christian ministry.

Missionary Instructions, recommended to the serious Attention of all who are engaged in the great and important Work of promoting the Gospel of Christ among the Heathen; with an Appendix relative thereto, by the Rev. Mr. Latrobe. *By the Reverend* T. Haweis, L. L. B. *and* M. D. *Octavo. 44 pages. Price 6d.* Chapman.

THAT zealous and indefatigable friend of the Missionary Society, the Rev. Dr. Haweis, presents us this month with no less than three treatises on the subject of missions. Knowing the frequency and extent of his ministerial labours, the cares he must necessarily be subject to, by the large connection he directs, and the time devoted by him to the other services of the mission, we cannot but express our surprise how he finds leisure for works that indicate such extensive reading, deep thought, and luminous arrangement. His *Plea for Peace and Union*, and his *Word in Season*, we warmly recommended to the friends of the institution in a former number *, and we can promise them increasing pleasure, information, and improvement from this and the two subsequent pamphlets.

The *Missionary Instructions*, as the learned author more than once reminds us, contain only his own opinion; being issued from the press merely with a view to "engage others of his brethren to pay a like serious attention to the subject, and produce something more compleat for the instruction of the missionaries." But they are evidently the production of great wisdom and candour, and have a strong tendency to promote the grand object of the Society. They clearly discover a mind that hath deeply and seriously considered the subject in all its bearings, and are comprised under the following heads:

1. The regulation of the missionaries' own spirit and conduct.

* See the Magazine for March, page 127.

2. Their public ministrations, and mode of instructing the natives.

3. The proper employment, and distribution of their time, in works of labour and works of charity.

4. Their manner of life in society, in their own domestic œconomy, and traffic with the islanders.

5. Whether there should not be some solemn designation of the missionaries to the work before their departure, and what?

6. Miscellaneous observations and prudential precautions relative to their own safety and intercourse with the natives.

7. The probable facility of their settlement, either at Otaheite, or any other of the populous islands.

In a postscript Dr. Haweis acknowledges his obligations to that intelligent and respectable servant of God, the Rev. Mr. Latrobe, for his free and very judicious remarks upon his observations, which, together with some other important communications, are printed, by his permission, in the Appendix, and for which he will be thanked by every gracious person who esteems the results of wisdom and experience, sanctioned by the surest test, abundant success.

The *Instructions* and *Appendix* are both so full of matter, and so concisely handled, that they cannot be well abridged; and if they could, we ought not to rob our hearers of their full satisfaction by attempting it. They will read for themselves; and having so done, they will, no doubt, bless God for the maturity to which the plans of the Missionary Society are evidently advancing.

A Memoir respecting an African Mission; with the Observations of Governor Macaulay. By the Rev. T. Haweis, L. L. B. *and* M. D. *Octavo. 28 pages. Price 6d.* Chapman.

AS the immense field among the heathen offers more calls for missionaries than all the efforts of the religious world can probably supply for many years to come; it is very desirable to obtain clear views of the parts most accessible, the people most likely to receive the truth, the difficulties which present themselves, and the means by which they may be obviated.

To awaken such researches the hints contained in this *Memoir* were first suggested. It was read before the Directors of the Missionary Society soon after its first formation; and it has since received the singular advantages of Mr. Macaulay's communications, Governor of Sierra Leone, and from whom, it appears, still more precise and expanded views of the subject are expected. It is addressed to all Directors of Societies for sending the Gospel to the heathen; of which we understand several have recently been formed, and are still forming.

The author opens his Memoir with a brief description of Africa —Reasons from evident, sound, and philosophical principles, on the probable healthiness and populousness of the interior, to which he directs the attention of the societies—States the difficulties

ties and discouragements on the coasts to which we have hitherto had access—Suggests some very favourable circumstances from the Sierra Leone establishment, the Directors of which are so friendly to the Gospel—Mentions a considerable number of black professing Christians brought from Nova Scotia, and settled by the Sierra Leone Company, from whom some may be procured as missionary helpers—Informs us, that he has repeatedly conversed with some of these, and though he gives but an unfavourable account of their proficiency in knowledge, or depth of understanding, he gives a pleasing character of their heart.

An opportunity offering, after the Memoir was drawn up, of obtaining farther light on the subject from Governor Macaulay, it was eagerly embraced; and several questions, submitted to him, drew forth a reply of considerable length, which is here subjoined, and which cannot but afford much satisfaction and instruction to any of the societies that may think of pursuing this object. But the Missionary Society, perhaps, being deeply engaged in preparing this first great mission for its destination, may think it prudent to defer the consideration of an African mission, till the promised information from the Governor arrives, which probably will greatly influence their future deliberations. No man is more able to throw light on the subject than Mr. Macaulay, and no man more zealous for the cause of Christ and suffering humanity.

The Memoir closes with a postscript arising from the recent capture of the Cape, which opens a new door of hope in the southern promontory of Africa, the country of the Hottentots, and the populous regions of Caffraria, as well as the contiguous nations yet unknown.

Whilst Providence seems to be thus facilitating the entrance of Christian missionaries among the numerous and much-injured tribes of that spacious quarter of the globe, the friends of truth cannot but peruse with avidity whatever may tend to direct the efforts of the various societies to spots most favourable for the commencement of their operations. The work does great credit to the ingenious author. It discovers how much the mission lies on his heart, and how carefully and extensively he has carried his researches on the subject.

No. I. (Price One Penny) to be continued Weekly, and completed in 22 Numbers, of Discourses, designed as Hints for my Brethren's Use, who are going to preach the Gospel to the Heathen; but may be of equal Utility to the Poor and Ignorant of the Flock at Home. By the Rev. T. Haweis, L. L. B. *and* M. D. 12*mo.* 20 *pages.* Chapman.

THIS is the first of a series of discourses to be published weekly, at a price so low as to be attainable by the poorest person. The preface informs us, that the author speaks exactly in the same manner, and on the same subjects, as he should do, were he himself a missionary actually addressing the poor ignorant heathen; to come down to the measure of their capacity, and to meet, if possible, their ideas,

ideas, being his object. The discourse itself is adapted to conciliate and draw the attention of his supposed hearers, by representing the great love to their souls that inclined him and his brethren to visit them, and briefly alluding to the subjects of truth, and the numerous blessings they are come to introduce.

The subsequent sermons will certainly breathe as this does, the pure Gospel; and, if they correspond with this specimen, they will attract attention by their singularity of expression. How much use they may be of to the missionaries, in aiding them to instruct the heathen, experience alone can determine; but the learned author is certainly intitled to the warmest thanks of all good men, for exercising his talents with this laudable design. To those who are acquainted with Dr. Haweis's stile of writing, it must be evident that it requires no little effort to come down to the lowest step of simplicity, and speak to these children in understanding, in a manner child-*like*, without being child*ish*.

We have no doubt but these discourses will be of much advantage to the poor of the flock at home, by improving their minds in the knowledge of the great salvation. As they proceed, we may probably be induced to offer a friendly criticism to the respectable author.

The Mission, a Poem, By the Rev. Thomas Beck, *Author of the Passions taught by Truth. Octavo, 24 pages. Price 6d.* Chapman; *and the Author, Midway-Place, Deptford-Road.*

THE author furnishes the following abstract of the contents of this Poem: "Sketch of the Work of God in past Ages—Coming of the Messiah; his Work and Conquest—Sending the Disciples; their Labours and Success—Spread of Religion in England; its Effects—Errors of Popery—The Reformation—The Promises of Future Gospel Glory—The awakening of Zeal in our own Times—Providence rousing us to Repentance—An Argument thereto from abused Mercies—Abominations of the Slave Trade—The Mission begun, though not a national Act—Qualifications of a true Missionary—Difficulties and dangers of the Work—Errors of Paganism various, and hard to remove—A Persecutor converted—The Gospel opposed to all the Vices and Errors of Nature—Arguments to aid the Design—From past Encouragement, from our past Crimes and national Sins; from the Certainty of Success."

These are subjects which at all times merit general attention, and at present we trust they will meet with it. They are treated with the ingenuity which characterizes Mr. B.'s performances; but the work is disgraced by a number of errors, either of the pen or of the press, which ought by no means to have been exposed to public view. A volume of poems, which the Author proposes to publish by subscription, will appear, we hope, in a state more worthy the Author's genius.

POETRY.

POETRY.

THE MISSIONARY-SHIP.

[Though it has been already printed, few of our readers, perhaps, have seen it.]

GO destin'd vessel, heavenly-freighted, go,
For, lo! the Lord's ambassadors are there;
Faith sits at helm, and hope attends the prow,
While thousands swell the sails with balmy prayer.

Jesus, thy guardian, walks the briny wave,
Or on the whirlwind rides, or rules the storm;
His eye regards thee, vigilant to save,
Tho' danger varies its terrific form.

Black gath'ring tempests, aw'd by his command,
Murmurs, cease;
Their hideous form, in lowly murmurs, cease;
Whilst o'er the monstrous surge he waves his hand,
Or spreads the silky mantle of his peace.

The Lord of elements is Lord of men;
He stills the menace of the hostile mind;
His servants, soon as the glad port they gain,
Shall friendly welcome find.
In hearts prepar'd,

Lo! southern islanders incline the ear,
And pause, attentive to the sacred word;
Heralds of God, your embassy declare,
And win obedient nations to the Lord.

Proclaim the cross, the banner lifted high,
And bid a guilty world find refuge there;
So shall the praise of myriads rend the sky,
And heaven and earth the mighty blessings share.

Gleams the glad morn? Arise, O King of kings,
Assume, assert thine universal sway;
Till earth, subdu'd, its willing tribute brings,
And distant regions cheerfully obey.

Then, big with conquest, bring thy glories down,
Let those that love thy name thy praise declare;
Friends of the cross, they soon shall wear the crown,
In peaceful rest, and bliss for ever share.

EPITAPH ON BIGOTRY.

BY THE REV R. HILL.

HERE lies old Bigotry, abhor'd
By all that love our common Lord;
No more his influence shall prove
The torment of the sons of love.

We celebrate with holy mirth
This monster's death, of hellish birth;
Ne'er may his hateful influence rise
Again, to blast our sacred joys.

Glory to God, we now are one,
United to one Head alone;
With undivided hearts we praise
Our God for his uniting grace.

Let *names*, and *sects*, and *parties* fall,
Let Jesus Christ be all in all;
Thus, like thy saints above, shall we
Be one with each as one with Thee.

AN HYMN.

SHINE forth, thou uncreated Light,
And drive away my mental night;
Thou canst the thickest gloom dispel,
And dissipate the mists of hell.

Thou art all light, all darkness I,
My life, I must without thee die;
Both light and life thy beams convey,
And guide to everlasting day.

Teach me to walk before thy face,
Daily enlighten'd by thy grace;
Thy wisdom shall my course direct,
Thy pow'r uphold me and protect.

Long had I wander'd from thy path,
And trod the road which leads to death:
To me the path of truth display,
And keep me in the narrow way.

Now wou'd I daily walk with God,
Mark every step which Jesus trod;
My ransom, and my Saviour, he,
Must also my example be.

Holding with him communion sweet,
I dauntless all afflictions meet;
I can surmount them in his strength,
And shall his kingdom reach at length.

There

There shall I dwell in perfect light,
Nor ever dread returning night;
Sorrow and sin shall flee away,
And joy shall crown the endless day.

R.

EZEKIEL, xxxvi. 26.

THIS blessing, Lord, to me impart,
The true renewal of the heart;
My heart of stone I now deplore,
And would an heart of flesh implore.

Long have I disregarded thee,
Thine excellence now may I see;
Charm'd with thy glory, Lord, I wou'd
Pursue thee as my highest good.

Tho' once thy greatness did not awe,
Now may I love thy holy law;
Submissive bow before thy throne,
And thus thy just dominion own.

May I no more thy wrath defy,
Nor dare the thunders of the sky;
But for my God's dishonour grieve,
Tho' I his pard'ning love receive.

I to thy word wou'd credit give,
And on thy gracious promise live;
An evil heart of unbelief
Shall be henceforth my greatest grief.

Grant me to feel the Saviour's love,
And its constraining influence prove;
That I may love for love repay,
And give myself to him away.

O! make this stony heart relent,
And help me daily to repent;
Grieving that I have ever been
The wretched slave of tyrant sin.

Give me to feel a lowly mind,
To thine unerring will resign'd;
But help me after thee to pant,
Thyself the only all I want.

A contrite, soft, obedient heart,
Is what I pray thee to impart:
Grant a *right* spirit, Lord, to me,
That I may wholly live to thee.

R.

A BIRTH-DAY THOUGHT,

Occasioned by visiting the Place of Nativity, after an Absence of forty Years.

"REMEMBER the way I have led *
Thy steps through this valley of tears,
The goodness with which I have fed
And kept thee these forty past years;
Look up to the rock whence thou't hewn †,
To the hole of the pit cast thine eye,
Give praise for the mercies I've shewn,
And know that to thee I'm still nigh."

My heart would obey thy command,
Blessed Lord, and review all thy ways,
Would adore all the works of thine hand,
And sing of the triumphs of grace.
Ah! touch my cold lips, with a coal
From the altar enflam'd by thy love;
And tune ev'ry grace in my soul,
To join with the concert above.

From the hour when I drew my first breath,
To the present, thine arm was my stay;
Surrounded with dangers and death,
Yet upheld by thy power each day.
When lost in my sins I was laid,
As an outcast, and driv'n from thy face,
My Saviour past by me, and said,
"Live, sinner, and taste of my grace!"

For favours so boundless and free,
My soul, what return hast thou made?
To him, who hath so loved thee,
What tribute of gratitude paid?
O'erwhelm'd with confusion and shame,
At thy footstool, dear Lord, I would fall;
And, through thine all-prevalent name,
Implore full forgiveness for all.

Blest Spirit, my comforter be;
O! soften my heart by thy word;
Make my body a temple for thee,
And rule o'er my breast as its Lord!
Endear the Redeemer still more
To my soul, by thy blessings each day,
Till I land on that heav'nly shore,
Whence sorrows and sins flee away.

J. A. K.

* Deut. viii. 2. † Isa. li. 1.



REV. ANTHONY CROLE,

Pinner's-hall.

LONDON.

Published by T. Chapman, 151, Fleet Street, July 1, 1796.

THE

Evangelical Magazine,

FOR JULY, 1796.

BIOGRAPHY.

MEMOIR of the late Mrs. TOZER.

MRS. TOZER, late of Bristol, was the daughter of the late Rev. John Edmonds, of Sherford, Devon, and mother of the Rev. Isaac Tozer, of Taunton. She was blessed with a religious education, and her mind was seriously impressed, at the early age of thirteen, by some particular family trials, from which time, she said, she never sought happiness from the world. She was a dutiful child, an affectionate spouse, and exemplary Christian; ever paying a conscientious regard to the souls of her children, and very assiduous in studying the things which make for peace, which she frequently inculcated on their tender minds. She bore, with more than common resignation, those bereaving providences with which she was particularly exercised, during the last five years of her life, being called to bury her husband, and three sons who were married.

On Thursday, March 27, 1794, in the 75th year of her age, after only seven days' illness, she terminated a conversation, very much devoted to the service of her divine Master. Having been pious and peaceable in her life, she was calm and happy in her death. Though her natural temper was remarkably timid, and she would sometimes say, when in health, that though she was at seasons afraid to die, yet she hoped she was not afraid of the consequences of death. Notwithstanding her sufferings were extreme, for want of breath, her disorder being a pleurisy, yet the three last days and nights of her life were chiefly spent in prayer and praise. She desired her children not to pray for her life, but that she might have faith and patience to submit to the whole will of God, and not to think that he dealt hardly with her. On the Monday

night, while those who were present supposed her to be dying, she repeated the following lines---

"Cold death my heart invades, and I must die,
O Christ! my everlasting life, draw nigh;
He triumph'd over Satan, sin, and death,
Therefore, with joy, will I resign my breath.

She then suddenly exclaimed, "O death! where is thy sting? O grave! where is thy victory?" While her daughters, who were seldom absent, were listening, with great attention to catch the words which she could scarcely articulate, she proceeded,

"See the kind angels at the gate,
Inviting me to come;
There Jesus, my forerunner waits
To welcome travellers home."

She then called her servant, and said, "Be sure you do not go to live where you cannot hear the Gospel---regeneration is an entire change of heart." She then prayed affectionately for her, as she did several times afterwards.

Tuesday morning she repeated many passages of Scripture, but as no one then thought of writing the present account, they were mostly forgotten. She had been sweetly impressed with good Mr. Berridge's farewel sermon, and after repeating the text, would say, "Pour out your hearts at *all* times, pour out your hearts; God is a refuge for us. Fear not, I am with thee, be not dismayed, I am your God; I will help thee, &c. I am going to Jesus; I shall see him as he is. O that one so vile, so ungrateful, should have this grace given! O the heights! the depths! But I must say no more"---being overpowered with her own ideas. She was often praying to be transformed into the blessed image of Jesus, and in this comfortable frame she continued all the day.

On Wednesday morning she said, she thought she could not continue long, and gave intimation that her departure would be rather sudden. When the physician came, and found that the medicines had not the desired effect, he gave her to understand that nothing more could be done. She thanked him for his kind attention, and said, "I will only now take a little nourishment to sustain my fainting nature." She seemed anxious for nothing, but to spend her few remaining moments to the glory of God.

A friend desiring to see her, she said, "Now is the time to speak for God," and addressed herself in a very pertinent manner

manner to her friend, and to God for her friend, in which she continued near a quarter of an hour, most suitably adapting her expressions to the astonishment of all who were present. Some time after she said, "I do long to be absent from the body, and to be present with the Lord---built on Christ, the rock of ages, who shed his blood on the accursed tree, to bring sinners to God; poor, vile sinners. O may my ingratitude be forgiven! O may I be washed in his precious atoning blood, and be made complete in him---have a transforming faith, influencing to every thing that is praise-worthy! It is a transforming faith only that is a right faith; may we all be transformed into the blessed image of God's dear Son, washed in his blood daily and hourly, and join the blessed assembly that are rejoicing before him! I long to be gone. Thou, O God! knowest that I am vile and sinful, but thou hast given me a blessed morning." To her daughters she said, "Christ is meetening us daily for that blessed world where sin and sorrow can never enter." She desired they would give her kind love to a religious relation at a distance, and tell her, that as God had enlarged her ability for usefulness, she hoped that she would seek to promote the kingdom of her dear Redeemer more and more; that she hoped her graces and her comforts would greatly increase. She added, "I can never do enough for my dear Lord to advance his kingdom; may I speak for him now at the last! I have not stood forth, as I ought to have done, for my dear Redeemer. May my dear children strive to advance thy kingdom more than I have done! May what has been lacking in *me* be abundantly made up in *them*." Addressing herself to those about her, she then said, "It is but a short time that we have this trust of our Redeemer committed to us, and we have this encouragement, our fidelity shall be abundantly compensated." She then prayed that the souls of her dear children might be drawn up nearer to God, and more drawn from the world, and added, "May I be enabled to give up my soul into the hands of my God and Saviour, whom I have loved and trusted so long, and to praise the Holy Spirit for so great a work!" Then addressing herself to her daughters, and a dear friend who was with her, she said, "O may we have a spirit of true repentance and humility!---the spirit of the Gospel is meekness. O may we cultivate meekness and true holiness!---hate sin in all its forms!"

In the afternoon she said, "I now wish to have done with mortality; may I have nothing more to do with time and sense, but be daily and hourly transformed into the image of Christ! O! what can I say? What can I do more for his glory?"

glory?" Her eldest son coming to see her, he said, "You seem, mother, to be pretty comfortable in your mind." She replied, "O yes; I have a true, a sure, a well-grounded hope of a blessed immortality. I trust I am going safe to my heavenly kingdom, to enjoy an eternal rest." She then took him by the hand, expressed her great affection for him and his family, and prayed most tenderly for him. She then lay for some time in a doze, during which her eldest daughter had come into the room; when she awoke, she addressed herself to her with much affection, and prayed for *her* also. A person present asked her, if she was called by grace when she was young? She replied, "When very young; and the Lord went on doing great things for me---*great things!* Wait on the Lord, be of good courage, and he shall strengthen thy heart." After a time, she exclaimed, in a kind of transport, "let me spring forward with joy into thy arms!---a worthless worm whom thou hast chosen from everlasting---a covenant firm, which thou hast given to all thy faithful followers---to him that overcometh---he that endureth to the end shall be saved---faithful is he who hath promised---I shall now be for ever delivered from the wiles and stratagems of my grand enemy!" About nine or ten o'clock the same evening a dear Christian friend coming to bid her farewel, he said, "We shall soon meet again." She replied, "O, very soon!---glory, honour, and immortality!" We could understand no more. Her eldest grandson entering the room with an anodyne draught, which she desired to take, she took him by the hand, and prayed sweetly for him; but being much exhausted, and in extreme pain in her side and bowels, which had scarcely any intermission for the last four days, she took the draught, and lay composed till between one and two in the morning, when she sweetly slept in Jesus.

AN EARNEST PERSUASIVE

TO THE DUTY OF SPIRITUAL-MINDEDNESS.

A VERY considerable part of the power of religion has always been understood to reside in the affections. Such is the constitution of our nature, that we must act from motives within ourselves. If the feelings of the mind are carnal, so is the whole pursuit in life. Out of the heart are the various issues sent forth into action. To give the mind a bent for God, and to spiritualize its various powers, is the work of efficacious grace. Natural men savour not the things of heaven

heaven. How often the genuine sentiments of the heaven-born souls are expressed in their tendency towards God. "Whom have I in heaven but thee? and there is none upon earth I desire besides thee. Lord, lift up upon me the light of thy countenance." The strongest affections among men cannot be more fervently expressed, nor more powerfully felt, than these desires of the mind, in a regenerate soul, are to God. "My soul followeth hard after thee. I long for God, even the living God, when, when shall I come before him."

To set our affections on things above is the command of God. He is jealous of any rivalship here. He demands our hearts, and he will accept of nothing less. When one of the kings of England ordered that his subjects should attend Protestant places of worship, the Catholics sent to Rome, to know the pleasure of the Pope. His Holiness sent for answer, "Let the people of England give me their hearts, and the King may take all the rest." This is the reason why idolatry is so strictly forbidden; because whatever gains an undue place in the mind, diverts the soul from God. To have the mind in a suitable frame towards religion, is a very hard thing indeed. We have still within us a carnal part, ever active in drawing us back. The things with which we are daily conversant are worldly, and have a very powerful tendency to divert our minds. If, therefore, we would maintain that warmth of affection which belongs to the Christian character, and renders the duties of it pleasing to God, and profitable to ourselves---that warmth which good men have formerly had, and which we ourselves have experienced; we must be much in duty with God, and very careful over ourselves. The means of grace, meditation, and prayer, enkindle this flame in the soul. "While I was musing, the fire kindled." "Did not our hearts burn within us while he opened to us the Scriptures." To set the affections on things above requires us to recal them frequently from things below. In the very same breath the Apostle adds a negative idea to the positive. As the world in its riches, honours, or pleasures, gains the ascendancy, the things of God lose ground in the mind. We cannot serve two masters whose interests are directly opposite. "If ye seek me," says Christ, "let these go their way." Do we not find it necessary to exert ourselves in this duty repeatedly? The Christian man in the morning endeavours to begin with God: Then he directs his prayer to him, and looks up. In the exercise his heart is enlarged, and he

resolves to keep the holy fire burning all the day. Yet, alas! in the evening, he has to bewail the encroachments made by the world, and the declension of his spiritual vigour. But though he is hindered in his aims, and sadly interrupted in his feelings, he still pursues the same course. He knows there is nothing done without labour, and therefore he doubles his diligence. In every duty he makes an offer of his best feelings to God, and earnestly prays for help to raise his soul above. To set our affections on things above is to be a continued act. When we set out in the divine life at first, we had perhaps much feeling, and but little judgment; our hearts were enlarged, and our cups ready to run over. The joy of the Lord was our strength. Then we spent our days in singleness of heart and devotion. This was the kindness of our youth, and the love of our espousals, when Israel was holiness to the Lord. But where is the blessedness you once spake of? Have not "restless sin, and raging hell, struck many of our comforts dead?" The love of many, alas! is grown cold. We now contend for orthodoxy and preference in modes of worship, and lose much of our ancient simplicity and fervency of spirit. Christian, beware of spiritual decays. If the vigour of thy soul is exhausted, thy formal services will be of little avail. Thou mayest have a name to live, and yet be dead. A gift of prayer will not prevail without the spirit. God abhors the sacrifice where the heart is not engaged. It is not enough that thy affections were lively formerly; what are they now? It is he who continues to the end that shall be saved. Does God now find thy works perfect; or, as the word might be rendered, full? Are they full of spirit, of energy, and the fear of God? Is the breath of heaven breathed into them? Are thy last works more and better than thy first? As thou comest nearer to heaven, dost thou imbibe more of the spirit of it? Dost thou breathe the air of it, and anticipate its joys here upon earth? Why have we heavenly ordinances and oracles? Why have we a description of it? and why are some of its rarities exposed to our view? Is it not that our minds may be more occupied in the contemplation of it, and that we may have more desires for its full possession? If thou art a Christian man, it is not long before thou shalt be in heaven. Thy heart, thy treasure, thy hopes, and wishes, are there already. Set thy affections, then, more fully upon it. Art thou not heaven-born? And didst thou ever know a man in a foreign country destitute of love to his native land? Thou art already risen with Christ, who now sitteth at the right hand of God. Canst thou then be content to live immured

immured in the world? Did he rise in thy name, and as thy representative? and canst thou prostitute thine affections to his rivals? By virtue of his grace thou art become dead to the world, to sin, and to the flesh; as therefore the love of a dead man perishes to things in which he was formerly engaged, and he has nothing more to do with them; and as his feelings are placed upon new objects in another sphere; so reckon thou thyself to be alive unto God only: And set thy affections on things above. If thine affections are not set upon divine things, thou wilt not be at much pains about them; but if they are loved supremely, they will be sought first, as Christ directs. It is the unhappiness of many to place their affections on persons and things unworthy of them, and from which they can have no suitable return. How often are our attachments to things in life the source of inexpressible calamities? But there is no danger here; heavenly things are worthy of your highest esteem. If any man love these, they shall comfort him in trouble, and enrich his soul. In these objects he shall suffer no disappointment while he lives, and after his death he shall fully possess to all eternity what he here so highly esteemed.

EUMENES.

OBSERVATIONS AND REFLECTIONS

ON THE CURE OF NAAMAN'S LEPROSY.

ALL the riches and honours of time, though coveted with impatience, and pursued with avidity, are embittered with anxiety, vexation, and sorrow. A Mordecai in the gate, a thorn in the flesh, some real, or imaginary evil, will constantly pursue the votaries of the world, either to cut off their hopes, or to blast their enjoyments. Naaman was a great and an honourable man, high in the favour of his prince, and, from the glory of his exploits, the admiration and praise of the people; but he was afflicted with a *fearful disease*---he was a leper, defiled, and loathsome in body, as he could be on this side the grave.

The affliction of this Syrian General, and the first circumstance of his cure, lead us to observe how often the merciful purposes of Providence are accomplished by the most improbable means, and what blessings the true seed of Israel are, wherever their lot is cast. By the instrumentality of a little captive maid the steps of Naaman are directed to the house of Elisha; he came in all the pomp of his exalted station, and waited at his door in the posture of a supplicant.

This was great condescension! But thus we have frequently seen men, who, in the vigour of health, and the heighth of happiness, despised or neglected the messengers of the Lord, forced to honour their superior wisdom in the day of distress.

The manner in which Elisha treated the application of Naaman shews, us that the public servants of heaven reflect a peculiar lustre on their character, not only when they possess themselves against the fear of persecution, but when they rise superior to the temptations of vanity. The great man at the door of the prophet creates no bustle in the house; his visit receives no attention but such as the immediate course of it requires; for it was not a visit of friendship, but of necessity; and as the man of God might have suffered in his office from the pride of the Syrian in time past, he acts according to his present humbling condition, and sends his alms by a servant: Not to gratify a wicked passion in himself, but to improve a favourable season of mortifying one in Naaman.

The way of deliverance pointed out in the divine writings for the afflicted is always plain, easy, and sure---*Go, wash in Jordan, and thou shalt be clean.* But the simplicity of the prescription excites the rage of the patient, and makes him demand, in scornful exultation, an acknowledgment of the preeminent excellence of Abana and Pharpar, rivers of Damascus. Nevertheless in Jordan was the discriminating glory of the Lord; twice the waters thereof were miraculously divided, once under Joshua, and once under Elijah; and from these waters the salvation of Naaman must flow exclusively, after all his haughtiness and rage. The means which God hath appointed, his blessing will render efficacious; and we shall one day be convinced that there is no virtue in any other which we have preferred, and of which we have presumptuously boasted.

Such is the depravity of our nature, so infatuated are we by *the things which are seen*, and so enslaved by our passions, that those truths which are of the first consequence to our happiness, are generally the last objects of our attention; and even *then* we are forced to submission by the extreme necessity to which we are reduced. When, like the woman with the bloody issue, by long continued applications to physicians of no value, we have added *poverty* to disease, and are driven by our folly to a hapless distance from the attainment of our desires, then we look to him whose patience we abused, whose compassion we had forfeited; and find him as willing as he is able to *make us whole*. From this happy period, we

are declared to be the epistle of Christ, in which men may read this essential doctrine, That before they can derive any advantage from the provision of eternal love, they must renounce their *own ways*, and resign themselves to the will of the Saviour without *one* reserve.

How deplorable is the condition of that man, who, like Naaman, is chastized with the rod of God's anger, and yet remains unhumbled before his throne! And of what consequence is our deliverance from pain and sorrow, compared with the sanctification of them in preparing us for those mansions, the inhabitants of which never say, *We are sick!* May our inordinate anxiety for the happiness which is bounded by time be overcome by holy solicitude for growing conformity to the image of God, and a triumphant entrance into his kingdom! The supreme Arbiter of human affairs often brings his servants down to the gates of death with the gracious design of shewing them the vanity of the world, the folly and guilt of its pursuits, and the infinite value of evangelical religion. Millions of souls owe their existence in heaven, *instrumentally*, to the tribulations of earth, particularly the disorders and sufferings of the body.

What a treasure are affectionate and faithful servants, under the prevalence of domestic affliction! To such servants Naaman was considerably indebted for the cure of his leprosy, and for his salvation from the idolatry of Syria, to the knowledge, worship, and enjoyment of the God of Israel. This providence was as singular in itself as in the means employed for its accomplishment; for it is the *only* miraculous cure of the leprosy recorded in the Scriptures till the coming of the Lord Jesus. How important were the consequences of this dispensation! He first earnestly prays for the pardon of past transgressions---*The Lord pardon thy servant, that I have bowed myself in the house of Rimmon, for my worshipping in the house of Rimmon; the Lord pardon thy servant for this thing**; then to evidence his gratitude to the chief instrument of the mercy bestowed upon him, he presses him to take a blessing from him. But says the prophet, "I will take nothing. *It is not by might nor by power, but by the Spirit of the Lord* you are what you are; go in peace, and devote the remnant of your days to his glory, remembering that the best proofs of your sincerity are the humility, zeal, and holiness of your future life." From this period we hear no more of Naaman. Probably,

* Dr. Lightfoot, vol. i. p. 86.

soon

soon after his return he was *dismissed* from court, as a dissenter from the established idolatry of his country, or that he voluntarily *retired*, choosing rather to suffer affliction in Israel, than enjoy the pleasures of sin in Syria, or that this great work of God was the prelude of his dissolution. Whether living or dying, we are taught by his history, that the blessings of Jehovah's fulness are suited to every exigence; that they are seasonably communicated, and freely received; always unmerited, often unsolicited; and that they are possessed in gratitude, improved for his praise, and terminate in the perfect vision of his glory.

P.

AN ARGUMENT

IN DEFENCE OF SPIRITUAL OPERATIONS ON MEN'S HEARTS.

IT is commonly objected against truly religious persons, by such as are destitute of the power of godliness, "That all their pretensions to the supports and consolations of the Holy Spirit of God, are merely fanatical and delusive." One reason urged to enforce this objection is drawn from the Christian's being unable to give a rational account, as they call it, of the Spirit's operations on his mind and conscience. The good man affirms, that he feels the Holy Spirit's influence within him, and enjoys great happiness by the word of God being applied to his soul, although he is not able to define in what manner the divine agent raises his inward powers above their common abilities. This inability affords matter of triumph to his enemy, and furnishes him with the means of making him appear ridiculous to others. But why should the experienced Christian be put on such a task? The question should be, whether the operations and consolations pleaded for, are founded on the Scriptures, and confirmed by the feelings of good men in the present and past ages? or, whether what the good man pretends unto, has a tendency to make him a worse or better member of society? If the word of God, and the examples of great and good men therein related, countenance his experience, if his conduct be manifestly changed for the better, and if he is conscious of enjoying far more happiness in life than he enjoyed before he was acquainted with these influences, to what purpose is a plain and unlearned man called on, to make observations, and form distinctions about what passes within him, which can be of no use, and are never required of any persons in the common concerns of life?

If

If a distempered person removes for his health into another air, and by these means finds himself better in health and spirits, would it not be unreasonable to question that man's understanding and happiness, because he can give no rational account in what manner the foreign air operated on his body, to produce the delightful change which he is conscious of? May not the person contemptuously smile at the captious sneering opponent, and reply, "By what means it was that the air produced this effect, I cannot say; but this I am assured of, that though of late I was languishing even to death, by removing into this salutary air, I now feel myself well and happy." Just so the religionist may despise all the vain objections of formal and pharisaic pride, by setting his own happy feelings against all their vain jangling.

The members of the Establishment are taught this doctrine of experimental religion in their catechism; in which, when it is asked, "what are the benefits the communicants at the Lord's supper receive, from partaking of the body and blood of Christ?" the catechist is made to answer thus: "The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." This is a strong testimony in favour of all those feelings and comforts that good men expect and enjoy in that holy ordinance. They do not know the process the bread and wine pass through, before they feel the virtue of them in their bodies; nor do they know how their faith, by the operation of the Spirit of God, procures that strengthening and refreshing to their souls, by the body and blood of Christ, affirmed in the catechism. But they do feel and enjoy such things, and bless God for this and every other institution, by the use of which they are enabled to go on their religious way rejoicing, without regarding what ignorant and merely formal professors object against them.

PROBUS.

MINISTERIAL INDISCRETION,

ACKNOWLEDGED AND CORRECTED.

[*A letter from a Minister in America to a Minister in England.*]

BELIEVE me, my greatly valued friend, there is nothing belonging to the character of a minister of Jesus Christ more essentially necessary than *patience*; whether we contemplate the happiness of the minister or the people. God's children, not in F——— only, but in every place, are froward

froward children; and, if the minister should happen to be froward also, dreadful must be the consequence. I am *naturally* froward, peevish, and fretful; this has been to me a source of much vexation.

It is very natural for children to tell *tales* of each other; God's children frequently do so. I remember, in a congregation where I once laboured, one of my hearers told me a story of another, but begged I would say nothing about it. This, by the way, is a *vile* way: I gave full credit to the report; this, by the way, was wrong. I felt very much hurt on the occasion, and expressed myself with some degree of *asperity*. This was soon carried to the offender, and lost nothing of the *asperity* in its passage. Reports which tend to mischief are like snow-balls, the further they roll the more they gather. The offender was, in his turn, offended; he spake *also* with *asperity*; said, "he would not be so treated, he would be no man's slave, he was not accountable to any man, he would go no more to the meeting, &c. &c." Soon, very soon, was all he said communicated to me. *I* was *assuredly* right, and would let *him* see *I* would not be *his slave*; nay, I would not be *his servant*; I would call no man master on earth; *I* had but one master. This gentleman was one of the first characters in the meeting; he was not at meeting the next Sunday; I was not sorry; I secretly hoped he never would be there again. The storm began to thicken, the parties began to form; some affirmed *he* was very censurable, others thought *I* was as much so: I should have gone to him, in the first instance, and talked *to* him, not *of* him. I soon found I was wrong, but the difficulty was how to get right. *Observe*, not to *know* what was right, but to bring myself to *do* what was. You must know, when I first set out on my present mode of life, my gracious Master provided me a tutor who was to accompany me as a *mentor*. I could not *see* him, but I could very sensibly *feel* his reproofs, and *understand* his admonitions. He advised me to retire with him awhile; I felt my face glow at the motion, I knew what it was for; I dreaded the severe account I was going to be brought to, but there was no avoiding it; with trembling dread I retired. "Come," said my mentor, "sit down." I began; *he* certainly was wrong---"stop," said my mentor, "it is *you* I have *now* to deal with; *you* have done wrong; *you*, who by precept and *example*, ought to lead in the way of peace." But *I* ought to exhort, and reprove, and rebuke. "Stop, Sir," said my mentor, "and call to mind that the snuffers on the

altar

altar should be *pure gold.* Reproofs and rebukes come with a very ill grace from an offender." An offender! "Yes, an offender, and of the worst cast; an offence in *you,* and of *this nature,* is peculiarly offensive.

"Suppose any of your hearers in like circumstances, what advice would you give them? Suppose them offended by a brother, you would advise them to be calm, to suspend their judgment, to seek an opportunity *alone* with the supposed offender, address him in the language of love, of charity, hope it was not so bad as was expected; at least, you would hope the *intention* was not bad, &c. &c. Thus you would have advised your hearer, thus *you* have not done; you have by your conduct, in this instance, injured your cause---injured your Master's cause, and, perhaps, made wounds that may never be healed. You know not, at this moment, what this once kind friend is suffering; what his dear wife, his venerable parent, each of whom having a regard for both, can say nothing, but must suffer in silence. O! you, have done very wrong." The tears gushed in my eyes, I thought of praying. "No," said my mentor, "not yet; you should first *do* right. Go, and acknowledge your fault." "I cannot." "You must, indeed you must." "But, he will treat *me roughly.*" "You deserve it, you must bear it; you will at least have the pleasure of knowing you did all you could, in your present circumstances, to repair the wrong you have done. When thus you have done, should you not meet forgiveness and reconciliation from him, you may apply to your offended Master; and, peradventure, you may find forgiveness and reconciliation from him." I went out with an aching heart, experiencing the full force of that truth as I went along---"The way of the transgressor is hard." I arrived at his dwelling; I entered his doors; but O! with what different sensations, when unconscious of offence! O! how painful is a guilty conscience! I found him reading; he did not lift up his head, he did not speak: I *could* not. His dear companion blushed, she trembled, she spoke. However, he read on. I attempted once and again to bring out what my mentor charged me to do---I failed. At length, for I must come to it, I said, with a faultering voice, you are justified, Sir, in your conduct on this occasion; I deserve it all; and all this, yea more, I can bear, with much more ease than I can the reproaches of my own heart. I am come to give this troubled heart some ease, Sir, by acknowledging my error; I have done wrong, Sir, in taking up a report of you, or saying any thing about you

to any but yourself; I beseech you forgive me---and was going to add; but he got up, his countenance suffused with tears, and would have spoke, but could not; he gave me his hand, however, and it was filled with as warm an heart as ever beat in a friend's bosom; it has never cooled since, though this was many years ago. On my return I was congratulated by my kind mentor, and then poured out my soul to my heavenly Father, whose consoling language was, neither do *I* condemn thee; go, and sin no more."

It is an old saying, "a burned child dreads the fire." I have ever since been very cautious how I again pierce myself through with many sorrows. But much poor ministers have to bear, and much indeed they ought to bear with froward children, and know nothing among them but Christ and him crucified. Be as little acquainted with differences as possible, but at all events never become a party in their disputes; it is indeed beneath the character of a parent thus to act. Blessed are the peace-makers; and preachers of peace should be *makers* of peace amongst the people they preach to, as much as possible; but all our Saviour's sent-servants may, with much truth, say, "Without thee we can do nothing."

Boston, October, 1795.

A REMARKABLE DREAM.

[*Related to the Rev. Samuel Pierce, of Birmingham, by the Rev. Mr. Lloyd himself.*]

JAMES DAVIS, the natural son of an ideot, was employed from a child in the capacity of a shepherd. The family in which he lived never frequented any place of public worship, and were remarkable for their profanity; nor doth he remember ever to have heard a word spoken about religion by them, or any other person, till his *fifteenth* year.

The profane language of these people, however, gave him some idea of a *malicious being* called *the devil*; but of a superior existence he never conceived, except occasionally his imagination pourtrayed an huge being in the form of a man, who, he supposed, had dominion over the firmament and sea.

But, about his fifteenth year, he dreamed that, being in a large field, he found himself surrounded by the whole bulk of mankind, when he was terrified by the appearance of a black cloud, from whence a stone of immense dimensions was projected.

The

The stone he thought was called *the law*, and, as it was larger than the whole earth, threatened the assembled world with ruin, and produced general consternation and dismay.

Its descent was gradual; but it had nearly reached the earth, and in the moment they expected to be crushed by its fall, a person from among the clouds, of eminent stature, and a most glorious appearance, stepped forward, who received the falling stone on his shoulders, and taking it away without any foreign aid, delivered them all from their distressing apprehensions; upon which J. D. awoke.

On this farm, two members of Mr. Stephen Lloyd's church were employed, named Thomas David and Thomas Matthias. To these persons he goes, and the following conversation ensued:

James. "Thomas, is there any such a thing as *the law*?"

Thomas. "Yes."

James. "What is it?"

Thomas. "The rule of conduct God hath given to man."

James. "*God!* who is he?"

Thomas. "The great Being who created all things."

James. "Is there any thing *terrible* in the law?"

Thomas. "Yes; for as many as are under the law are under a curse."

James. "But is it possible to be delivered from its curse?"

Thomas. "Yes, Jesus Christ, the son of God, was made of a woman, made under the law, to redeem us from the curse of it."

James. "Is Jesus Christ a glorious person?"

Thomas. "Yes, he is the chiefest of ten thousand, altogether lovely, the brightness of the Father's glory, and express image of his person."

After this conversation, James left the men, without acquainting them with his dream, or the reasons of his making those inquiries.

A night or two after he dreamed again, that being in the same field, he was surrounded by legions of devils in the form of mastiffs; they approached nearer and nearer, till, in the moment he expected to be devoured, the same glorious person he had seen before appeared, at the sight of whom the hellish legion fled, and he awoke.

But the following night he dreamed a third time, that he was in the same field; he now thought himself surrounded by the same infernal crew, who seemed much more eager to devour him than before; when, on a sudden, he beheld hands clasped together, placed just before him, as though some one

behind was embracing him. In these hands he discovered holes of an inch square, pierced through and through; he turns to see who placed them there, and beholds the same glorious personage to whom he was indebted for former deliverances; he is greatly encouraged; reposes his whole weight on them; finds great support, and final deliverance from his diabolic foes; and awakes at pleasure.

Soon after this, at a funeral, he hears the first Gospel sermon he ever heard. His surprize, as it may be easily supposed, was great, whilst the crucified Saviour was exhibited as the only deliverer from the powers of darkness, triumphing over them by his cross. From that time he became a constant hearer of the Gospel, gave satisfactory proof of his real conversion to God, and for 20 years past has been an holy and honourable member of a Christian church in Pembrokeshire.

REFLECTIONS.

1. How do those dreams confirm the testimony of Elihu, Job xxxiii. 15, 16. Surely no child of God can suppose it probable, that events so strikingly representative of the truths of the Gospel, the experience of the Christian, and the promises of both Testaments, should arise from the "multitude of business," or any cause less than divine instruction?

2. How diligent should all Christians be in acquainting themselves with the plan of salvation, the principles of godliness, the contents of their Bibles, that they may be always ready to "speak a word in season to those that are weary," and "to give an answer of the hope that is in them with meekness and fear!"

3. How *effectual* are the purposes of God! No station, however obscure; no disadvantages, however great; no ignorance, however gross, shall prevent the ingathering of God's elect; "the redeemed of the Lord *shall* come, and his people *shall* be willing in the day of his power:" He who designs the end, can in all cases "devise a way, that his banished ones be not expelled from him."

AN anonymous letter having been sent to one of the Editors of the Evangelical Magazine, in which the writer confesses, that in perusing pages 191, 192, he discovered a striking likeness of himself, begs advice, and requests an answer to the following queries:

1. "What is a person to do who sees 191, 192, exactly descriptive of his case, and yet under the influence of his enslavements---

slavements---the deceiving and indurating power of sin; feels no concern, though conscious?

2. "Is there any precedent, in Scripture, of such an hypocrite being converted---especially after many years having acted, with all possible success, the part of a saint, yet sunk in the unseen excesses of the sinner?

3. What can a man do, who has long had a habit of praying and sinning in heart, at the same time, to get a seared conscience softened?"

As there would be no end of queries and answers to them, were they suffered to be inserted, the author of this is of opinion, that a private interview would answer a much better purpose. If this be agreeable to the person, he has only to appoint the place and time, and neither his name, place of abode, line of business, &c. shall be asked. In the letter was enclosed a guinea, with an order to apply it unto any religious purpose, which has accordingly been done.

ON THE ANECDOTE OF MR. ROMAINE,

PUBLISHED IN MARCH.

THE anecdote of Mr. Romaine, which appeared in our Magazine on the first of March, was highly approved by many, who considered it as an honourable proof of fidelity in an aged servant of Christ, whose integrity they had long admired. Others, who have an equal respect for his memory, thought that the rebuke was administered with too much severity, and the publication of it imprudent; since, in whatever light it exhibits the venerable dead, it strongly reflects on living characters.

This part of the objection we acknowledge to be just: For though, in our opinion, the fact itself does honour to Mr. Romaine, the publication of it we cannot vindicate, being a deviation from our own principle, never to suffer any thing personal to appear in our work.

But knowing the inviolable attachment of T. H. to truth, we were not a little surprised when we received a letter from the Rev. Mr. Goode, in which he affirms, that the statement of our correspondent was "altogether erroneous," desiring us to admit another which he had "received from unquestionable authority;" and assuring us that Mr. Romaine's answer to Mr. J. "implied no reflection," and that he was "inclined to think he meant it as a compliment."

As our correspondent was then in the country, the answer was delayed till he returned to town, that we might have an opportunity

opportunity of inquiring upon what authority the anecdote itself was founded. He informed us, that the truth of his statement was not to be doubted, being derived immediately from one of the parties, by a person whose testimony was absolutely "unquestionable."

In the mean time he favoured us with a second letter, dated the 10th of May, asking whether the former had been received, and whether it was intended to be inserted; and intimating that he had a particular reason for wishing an immediate answer. To this we replied, that the delay was not occasioned for want of respect or attention, but for the reason we have assigned; nor could his statement be admitted in contradiction to one so well established.

Perceiving our determination not to publish the letter, on the 14th he apprized us, that he had therefore agreed to a request, that it should appear in the memoir then publishing by Mr. Cadogan; and that he thought proper to give us that information, that he might appear most open upon the business. In this letter he mentions, for the first time, that he had received the statement he sent us from one of the parties soon after the circumstance took place. In answer to this we again replied, That we were still satisfied with our own account; which, besides the veracity of its author, carried on the face of it evident marks of authenticity---that it was perfectly consistent with the well-known character of Mr. Romaine, in support of which many similar instances might be adduced, if necessary---that the parties themselves understood it as a *rebuke*, and not as a *compliment*; and that one of them had complained to a clergyman of Mr. Goode's acquaintance (to whom we desired him to refer), of what *he* termed Mr. Romaine's rudeness and incivility; putting the question, at the same time, Whether he thought that was Christianity? But we assured Mr. Goode, that as our Magazine was ever intended to be a vehicle of truth, if he would send to the parties a copy of his letter, and they would say, that they understood Mr. Romaine's answer as a compliment, and not a reflection, we would gladly insert it. This proposal Mr. Goode declined, acknowledging that Dr. G. expressed to him a complaint of rudeness and incivility; but that the question between us was, *What* Mr. Romaine *said?* and not, Whether Mr. J. or Dr. G. understood it as a compliment or a rebuke?

In the pamphlet just published by Mr. Cadogan (and in which our anecdote and Mr. Goode's letter are introduced), a third statement is given, which in one point very materially differs from both; accompanied by a few reflections on the

the Evangelical Magazine, which might as well have been spared; especially that which insinuates that no acknowledgment had ever been made of Mr. Goode's letter.

We are sorry that any difference of opinion should subsist between us and men whom we so highly esteem. Nothing can be more unpleasant to us than controversy, especially with such distinguished servants of our *common* Lord. But were we to take no notice of the open attack they have made on the veracity of our correspondent, our silence might be imputed to a consciousness of wilful misrepresentation, or at least of unintentional error, which neither he nor we had candour enough to acknowledge. Nor could we, in future, expect that any writer of good abilities would continue his assistance in supporting a publication that had no concern for the reputation of its friends. Desirous, therefore, of doing justice to ourselves and the parties concerned, we shall place their several relations before our readers, who will probably think as we do, that, though they all profess to derive their information from the same authority, the statement of our correspondent is intitled to the greatest degree of credit.

STATEMENT OF T. H.

About three weeks before the last illness of that venerable patriarch, Mr. Romaine, he was walking in the city, and followed close by Dr. G., of Islington, and Mr. J., of Pluckley, who had been formerly his intimate acquaintance, and, like many other old Hutchinsonian friends, had long forsaken and shunned him. His friendship, they knew, was not the road to Canterbury.

Niger est, hunc tu Romane caveto.

Dr. G. said, "There goes Mr. Romaine just before us. Mr. J. replied, "He is an old acquaintance of mine;" and, in his facetious manner, whipped by Mr. Romaine, and, turning round, stopped him full; just then Dr. G. was at his elbow. Mr. Romaine looked at him---"Don't you know me, Mr. R.?" said he. "No;" said the venerable saint, "nor my Master neither;" and, turning round on his heel, crossed the way, with contempt and indignation, leaving them confounded at this unexpected reception.

MR. GOODE'S STATEMENT.

The Rev. Dr. G. and the Rev. Mr. J. were walking together in Cheapside, when the sight of Mr. Romaine at a distance gave rise to the following conversation:

Mr.

Mr. J. There is Mr. Romaine---Do you know him?

Dr. G. No; I have no personal acquaintance with him.

Mr. J. Does he know you personally?

Dr. G. I am not sure that he does; have you any knowledge of him?

Mr. J. Yes; some years ago we were very intimate, and he has been at my house some days together; I will speak to him.

As Mr. Romaine came near, he was addressed by Mr. J. in this manner: "How do you do, Mr. Romaine? I do not know whether you forget one William J. I do not forget you." To which Mr. Romaine replied, "No; nor my Master neither, I hope." Without waiting for a reply, he crossed the street, and passed on. In whatever way Mr. Romaine's answer be understood, it implies no such reflection on Mr. J. as is so strongly marked in the statement you have given. *I am rather inclined to think he meant it as a compliment,* as I have heard him express himself in terms of great respect as to the person he then spoke to.

No idea of disrespect need be attached to his immediately passing from them, for it was what Mr. Romaine would frequently do to his most intimate friends, as he had almost as great an aversion to stop talking in the street as in the church, in the latter of which he was so remarkable, and worthy of imitation. I conceive, Sir, it is a justice due to all parties to insert this, *for the authenticity of which I am responsible.*

MR. CADOGAN'S STATEMENT.

The truth, as I have it under the hand of one present at the interview, was simply this: A little while before the death of Mr. Romaine, Mr. J. and Dr. G. overtook him in Cheapside, and Mr. J. very good-naturedly proposed speaking to his old acquaintance; and on getting up to him, he said with a cheerful countenance, "Mr. Romaine, I do not know whether you recollect one William J. but I do know that I do not forget you." To which Mr. Romaine made a laconic reply, *which neither of the gentlemen distinctly heard,* but the words impressed upon them at the moment were, "No; nor my Master, I hope;" and, true it is, that Mr. Romaine, after having made this answer, turned upon his heel, and crossed the street, leaving them not a little astonished at this unexpected reception. It might be unexpected to them, but it was not an uncommon reception for Mr. Romaine to give in the street to his most intimate friends. He had a natural quickness, and sometimes roughness in his manner,

manner, which were often mistaken, when not meant for anger and rudeness. It is probable that he meant to cast no reflection upon his old friend, but to stir up his pure mind by way of remembrance, and to express a Christian hope, that as he had recognized the servant, he had not forgotten his Lord and Master.

OBSERVATIONS.

If *neither of the gentlemen heard Mr. Romaine distinctly*, as Mr. Cadogan asserts, how is it possible to support the truth of a conversation, for the exactness of which Mr. Goode has made himself *responsible?*

Can any one who reads their own statement imagine that Mr. Romaine's answer was *meant as a compliment?* Can a single instance be adduced of one gentleman complimenting another in like manner? Or, can they be better judges than the parties themselves? Did not one of them complain to Mr. Goode of what he termed rudeness and incivility? And is it possible to believe, that ever a compliment would be made a matter of complaint?

Does not the cautious manner in which Mr. Cadogan and Mr. Goode express themselves on this subject, seem to indicate, that whilst they endeavour to persuade others, their own minds are unconvinced. *It is probable,* says Mr. C. *that he meant to cast no reflection. I am rather inclined to think,* says Mr. G. *he meant it as a compliment.* Is this the language of full conviction? Why then should these gentlemen censure others for not believing, and circulating what they themselves seem so reluctant to credit?

The statement of our Correspondent is free from these embarrassments. It is consistent with itself, and consistent with the general tenor of Mr. Romaine's conduct. Whatever were the precise words of his answer, all agree that it was laconic, and that he immediately turned on his heel, and crossed the street. This is natural, and consistent, if reproof was meant; but rude, ill-mannerly, and, in the highest degree, inconsistent, if approbation or compliment were intended.

To account for this, Mr. Cadogan says, "*that it was not uncommon for Mr. Romaine to give the same reception in the street to his most intimate friends.*" But this, instead of obviating the difficulty, casts such a reflection on his character, as we are firmly persuaded he never deserved. Few men had more or better friends than he enjoyed. But had he, or any man else, bred in a civilized country, been capable of

such disrespectful conduct towards them, we may venture to affirm he would not have had, at the age of four score, a single friend or intimate upon earth.

Nor is Mr. Goode's endeavour to account for it more satisfactory. Admit that Mr. Romaine "*had almost as great an aversion to stop talking in the street as the church;*" and suppose his aversion to the latter, "for which he was so worthy of imitation," was sometimes actually expressed, as mentioned, by Mr. Cadogan, page 68, "by knocking the heads of people together whom he found conversing in the church or church-yard, as soon as service was over;" that would be no proof that the reception he gave to Mr. J. and Dr. G. was meant as a compliment; unless to compliment and to express disapprobation be synonymous.

N. B. *Before this paper went to the press, we called at Mr. Goode's, with a design to shew it to him, and were sorry to learn that he was gone into the country, and would not return for five weeks.*

A SHORT ACCOUNT OF THE GENERAL ELECTION.

I AM a native of the Isle of Man, and as we have had strange doings among us on account of the general election, I have thought it might be of some use to others, to give a short history of our contest, as an example of the violence of party spirit, and as an instance of the various means by which people are influenced to make an improper choice, and indeed to vote against their true interest, and often against their own consciences. You must know then, that all our troubles and disputes originated with the treachery and defection of our old *representative*, whose name was Adam. He was convicted of treason, and brought a great deal of mischief upon all the inhabitants; insomuch that we lost our *charter* and all our *privileges*. His life was spared, but he was degraded and spoiled of all his honours; but, what is very surprising, though we all feel the effects of his crime, there is a strange kind of attachment to his memory amongst us, and in truth we have all become tainted with the spirit of *rebellion* ever since. Now, there are three different candidates who have divided our *suffrages*, and formed the three great parties of our town: The first and most respectable of whom is Immanuel; his friends are all *chosen ones*, for he will only represent persons of peculiar dispositions and conduct; hence his followers, although at present the fewest, and frequently

quently some of the poorest, yet they are always the *excellent of the earth*, and are by far the best.

The next is Moses; he is in the main a good sort of a person, but rather severe in his manners, and somewhat odly-tempered. He is not an opposer of Immanuel, but is in his interest, and sends all his friends to advise with him, instructing them, that he must stand or fall with him. Indeed, though he has been a long time in a public capacity in a foreign country, called Judea, yet the old gentleman speaks modern languages so imperfectly that nobody can understand him, but by Immanuel's interpretation. His votaries are mostly of that class of people that are looked up to as the wisest and richest in our town; but the misfortune of it is, that those people do not understand any thing he says in its true sense: And although much pains hath been taken to set them to rights, yet they will persist in setting him up as a distinct *representative*, unconnected with Immanuel, and often in direct opposition to him. The third is named Belzebub; he claims an high descent, and calls himself a prince. He puts on a variety of appearances, and generally travels with vast pomp, and a great train of attendants; he is altogether a foreigner, and was never naturalized; yet, by divers false pretences and forged titles, he has prevailed upon many to consider him as a native. His adherents are the most numerous, and contain some persons of all classes, but consist chiefly of such as are extremely ignorant and stupid, together with some that are rich and mighty and noble. He stops at nothing to make a proselyte, will sometimes even seem to act in concert with Moses, nay, put on a robe of light, and pretend to be mighty fond of some part of Immanuel's conduct and friends; but, in reality, takes every method to divide them, and especially to persuade the people to set up Moses as opposed to Immanuel. You shall be informed of the proceedings at our Town Hall on the day of election. Immanuel came forwards, and thus addressed the citizens, with great dignity, yet without ostentation, and with great condescension and kindness, yet without one word of flattery.

"Citizens, I am come from far to do you service, and have suffered much for your sakes, and having resided long among you, am now qualified to remedy your *abuses*, and promote your *interest*. I mean to restore your forfeited *privileges*, and *incorporate* you anew under a more extensive and confirmed charter. I have paid the price of your ransom, and have engaged myself as a surety for your welfare: But let no man deceive himself; you must acknowledge your

offences against the higher power; you must be sensible of your past error, and ask forgiveness with submission; and you have full liberty to use my name, and plead my engagements for you. In this way I come to deliver you from slavery and condemnation. But let no man use his liberty for an occasion to the flesh, but in love serve one another, and depend upon my serving you all. Whoso is weary and heavy laden, let him come to me, and I will give him rest; put your confidence in me, and I will never leave you, nor forsake you. I will be the advocate of the oppressed, and the physician of the sick; I will give bread to the poor, and cloaths to the naked; and send none but the rich empty away. I will promote your commerce with a far country, and make you citizens of the new Jerusalem. I will use my interest at Court for the happiness of you all, and prepare mansions for each in my Father's kingdom. I have opened some houses for your refreshment by the way side; you are welcome to my table; eat, O friends, and drink abundantly, O beloved! believe my word, and you shall find me able to serve you to the uttermost." Upon which some plain honest people cried out, Long live Immanuel, and put the red cross in their hats, chusing him to represent them.

Then Moses began, and in a short speech that was interpreted to the people, thus addressed them: "Citizens, I have served you in a foreign land, and have had frequent reason to complain of you as a stiff-necked and rebellious people. I am now grown old, and my commission is at an end; but I rejoice to see my words fulfilled, that one like unto me, but superior, (as he is the Lord of the house in which I was but a servant,) should be raised up from amongst you. This is Immanuel, to whom I, and all my successors and coadjutors in office bear witness; to him I refer you to complete the work that I was raised up to begin among you, and to him I recommend you as the only person fit to receive your confidence; and thus I publicly lay my honours at his feet, and testify, that he alone has wisdom and benevolence to secure the prosperity of you and your children for ever." Then I saw a great number of his old followers range themselves on the side of Immanuel, and they cried out, "The middle wall of partition is broken down--- long live Immanuel!"

Now Belzebub stepped forward, and began a long and artful harangue, which was nearly as follows: "Gentlemen of the honourable Isle of Man, I advise you as your best friend, to pay no attention to the speeches you have heard; Immanuel only means to enslave you, and prevent your pur-

poses

poses; he is no friend to your riches nor your pleasures, your splendour nor your honours; he teaches the detested doctrine of equality, and says, all ye are brethren; nay, he respects those most who are poor in spirit, and exalts only such as abase themselves; he would soon level every fine-spirited gentleman among you to the tameness of a *lamb*, and the meanness of a *child*, and reduce you all to the condition of *beggars*. But I am a true friend to you, and will promote your interest in the world, without any scruples of a sneaking conscience. I have *naturally* the honour of representing you, and only now expect you to ratify my rights by your public choice. I will not tantalize your hope by talking of any distant good or advancement in an unseen country, but will furnish you with all sorts of amusements now, and in this land of your nativity. Do not terrify yourselves about the old story of the King's displeasure on account of your rebellion; tush, he seeth us not, he hath forsaken our land. Ezek. viii. 12. Do not plague yourselves about a reformation; things are very well as they are. I recommend you to enjoy life while it lasts; get all the money and all the honours you can, and freely gratify yourselves with every pleasure that presents itself. I have great friends at all the courts of the earth, and a vast majority are on my side in the city and country; I teach men an expeditious way of rising in office, and have taught many a monopolizer to acquire a great fortune in a short time, and am willing to give every one of you instructions how to speculate in the same successful manner. For your mirth, my friends, I have opened all the alehouses in town, and have engaged all the places of amusement in my interest; you have nothing to do but to eat, drink, and be merry, and leave all the rest to my management." Then the music struck up, and a great number of drunken and tattered rabble tossed up their hats, and cried, "No Immanuel! Belzebub for ever!" While these things were going on at the hustings, Belzebub's committee were very active; they called at every house, and canvassed for him, and it must be owned, that what with flattery, feasting, bribery, and corruption, they frequently succeeded. Some were won by a golden wedge that split all differences, and some by a Babylonian garment that covered all deformity. Some sold their country for a bottle of wine, and some bartered their liberty for a pot of porter. On the other hand, Immanuel's friends were not idle; they made many public speeches in the market-places, but always acted faithfully to the people, telling them what sacrifices they must make, and what struggles they must endure

endure to secure their liberty; exhorting them to count the costs, but to stand fast in that liberty wherewith Immanuel would set them free: But they offered no bribes to any one, and always spake of corruption with the utmost abhorrence. Alas! many jeered and ill treated them for their pains, and often the town would be in an uproar of quarrelling and opposition. It is grievous to think on the many reproaches and scandals that were raised to hurt the cause of Immanuel, and what a number of traducing hand-bills were dispersed to abuse them. Sometimes they were called fools and madmen, and then artful and designing hypocrites; sometimes they were laughed at as impoverishing themselves, and then they were said to grow rich by picking people's pockets; and many times much blood was spilt in the furious contest. Nay, there were some pretenders to Immanuel's friendship who did a great deal of mischief by their ignorance, wickedness, and cruelty; and, notwithstanding all that was said to the contrary, a great many seemingly grave and good sort of folks would not give up Moses, but be plaguing him to represent them, and would go and poll for Moses and Immanuel; while, on the other hand, many of the looser sort would persist in voting for Belzebub and Immanuel, or Belzebub and Moses, insisting upon it that they were all good friends together: All which mistakes the agents of Belzebub were careful to promote. Thus our town became divided into three parties, who although often mingling and frequently to be found in one family, yet in time they have given rise to three distinct cities on our island. The first is called Hephzibah, Isa. lxii. 4. and there the most amiable and respectable citizens are to be found, who live together as brethren in love and peace; Immanuel is their representative, and he is as good as his word in promoting the happiness of every inhabitant. Nor has all the malice of their enemies been able to prevail against them; and I have the satisfaction to observe, that the citizens begin to increase, and that they talk of lengthening the cords, and strengthening the stakes of their tents, to make room for more comers. On the opposite side of the island is built a city, called New Babylon, by the adherents of Belzebub. Here dwell a people of bad morals and bad tempers; so much so, that all their amusements cannot make them happy, nor all their riches bring them contentment, nor any act of kindness make them friendly to the people of Hephzibah. Between these is situated the city of Legality, just at the bottom of a mountain called Sinai: Here reside the votaries of Moses,

a people

a people remarkable for their pride and conceit, and the wonderful boast they make of their law and constitution; but it often happens, that many a poor creature is drawn from each of these places by the oppression and misery, the terror and slavery they labour under, to take refuge in the city of Hephzibah, where they are sure to find welcome and rest. That others may be induced to follow their examples, is the sincere wish of their friend,

ALIQUIS.

BRIEF OUTLINES OF A DISCOURSE,

BY THE LATE REV. MR. BERRIDGE.

"Ye are our Epistles."

THIS was the language of the great Apostle Paul (who, in his own eyes, was less than the least of all saints) in an address to the Corinthian church, the members of which had been some of the most abandoned characters; and to whatever place the Apostle went, where letters of commendation were required of the visiting ministers, he pointed to those conspicuous converts who were living epistles, and so eminent as to be known and read of all men. The change in them was so great, as to render it evident to every one: The drunkards were become sober; the dishonest, just; the miser, liberal; the prodigal, frugal; the libertine, chaste; and the proud, humble. To these the Apostle appealed, for himself and fellow-labourers, as letters of commendation, who were living epistles at Corinth, and as lights in the world.

In an epistle there must be *paper*, or *parchment*, a *pen*, *ink*, a *writer*, and *somewhat written*.

1st. The paper, or parchment, we may consider, in these divine epistles, as the *human heart*; which, some people say, is as clean as a white sheet of paper; but if it be so on one side, it is as black as sin can make it on the other. It may appear clean like a whited sepulchre *without*, but it is full of all uncleanness and defilement *within*.

2d. The *pen* may be well compared to the *ministers* of the Gospel, who are used in those living epistles as such, and many of them are willing to acknowledge themselves very *bad* pens, scarcely fit to write with, or any way to be employed in so great a work.

It seems they have been trying for many years to make good pens at the universities; but after all the ingenuity and pains

pains taken, the pens which are made there *are good for nothing till God has nibbed them.* When they are made, it is well known the best of pens want *mending.* I find that the poor old one that has been in use now for a long while, and is yet employed in scribbling, needs to be mended two or three times in a sermon.

3d. The *ink* used in these divine epistles I compare to the influences of divine grace on the heart; and this flows freely from the pen when it has a good supply from the fountain-head, which we constantly stand in need of; but sometimes you perceive the pen is exhausted, and almost dry. Whenever any of you find it so, either at *Tabernacle, St. Ann's,* or Tottenham-court Chapel, and are ready to say, "O what a poor creature this is, I could preach as well myself;" that may be true; but instead of these sad complaints, lift up your hearts in prayer for the poor pen, and say, "*Lord, give him a little more ink.*"

But if a pen is made well, and quite fit for use, it cannot move of itself; there must be an agent to put it into motion, and,

4th. The *writer* of these glorious and living epistles is the Lord Jesus Christ. Some people talk about, and are very curious in fine writing; but there is something in the penmanship of these epistles, which exceeds all that was ever written in the world; for, as the Lord Jesus spake, so he writes, as never man ever spoke or wrote. One superior excellency in these epistles is, that they are all so plain and intelligible, as to be known and read of all men, and the strokes will never be obliterated.

As pens cannot move of themselves, so we profess, when we take on us this sacred character, to be moved thereunto by the Holy Spirit, nor can we move to any *good purpose* without his divine assistance.

Lastly. In all epistles there must be *somewhat written.* Many things might be said here, but I shall include the divine inscription of these epistles in *repentance, faith,* and *holiness.* Repentance is written with a *broad-nibbed pen,* in the *old black* letter of the *law,* at the foot of mount Sinai. Faith is written with a crow-quill pen, in fine and gentle strokes, at the foot of mount Calvary. Holiness is gradually and progressively written; and when *this* character is *completely* inscribed, the epistle is finished, and sent to glory.

TIMOTHEUS.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

Missionary Society.

THE Committee of Examination continue to receive applications from perſons who wiſh to go out as miſſionaries, ſeveral of whom have been approved. The Committee of Proviſion and Conveyance are active in their department, and ſay they want ſeveral ſerious ſailors in addition to thoſe who have already offered. The friends of the Society will do it a ſervice by inquiring after perſons of this deſcription, and by immediately informing one of the ſecretaries of their ſucceſs.

The treaſurer continues to receive freſh proofs of private and public liberality. Several perſons having read in our laſt number, page 253, the liſt of the Society's wants, have preſented ſome ſuitable articles for the uſe of the miſſionaries, in their intercourſe with the inhabitants of the South Seas. One of theſe preſents was accompanied with the following letter, which we give to our readers in the native dreſs of the writer, not doubting but it will ſenſibly impreſs them, and produce ſimilar inſtances of generoſity.

SIR,

I this morning being informed by reading the Magazine, that there was many things needful for the uſe of the beloved brethren going to the South Seas, with the beſt of tidings that ever reached our world. Glory be to God for ever, that *our ears* have heard the joyful ſound! I am a man of very low rank, looked upon as the very dregs of the earth, but, glory be to God! ſince I have felt the power of the Goſpel of the Son of God, I am very happy; and that often rejoicing, that the day is not far off, "when this corruption ſhall put on incorruption, and this mortal ſhall put on immortality, and I ſhall be ſwallowed up of life." What glad tidings for a ſelf-loſt ſinner to hear of ſuch a Saviour as Jeſus! and it is glad tidings for a loſt ſinner to hear of redemption by the blood of Jesus! O may theſe tidings be heard and heartily received at home and abroad! is the prayer of a traveller to Mount Sion above, who is daily ſupplied out of the fulneſs of Jeſus! He is my Lord, and my rock, and my ſtrength, my ſun, and my ſhield, my keeper, and my ſurety, my king and prieſt! Oh, that this my beloved and huſband would take to himſelf his great and glorious power, and reign from Eaſt to Weſt, from North to South! And, Oh that the bleſſed ſpirit of our God may, by his bleſſed influence, ſavingly made known to the hearts of men!

Sir, I told you before that I am a poor man, and I think it right to be juſt before I am generous. In looking over what I owe, and what I have, I find I have about 2l. 2s. or there about, more than clears me; and, as I have loved the cauſe from the beginning, with pleaſure I have laid out my money to the beſt advantage. I have ſent the goods for the uſe of the beloved brethren, now going to the South Seas. The goods is as follows:—Six ſpades, nine hammers, and 4,000 of nails, two of ſixpenny and two of tenpenny. And glad ſhall I be to hear of our Lord Jeſus Chriſt making uſe of the miniſters of God, to break the hearts of ſinners. May his Spirit water them, and nouriſh them up in the faith, is the prayer of a well-wiſher to Sion.

W. H. A PORTER.

ON Wedneſday, May 18, the chapel, lately erected in George-ſtreet, Hull, for the uſe of a congregation of Proteſtant Diſſenters of the Particular Baptiſt denomination, was opened.

The morning ſervice, which began at eleven o'clock, was introduced by a ſelect hymn ſuitable to the occaſion, when the Rev. Joſeph Kinghorn, of Norwich, offered up a prayer, and read a portion of the 4th chapter of the Evangeliſt John; the Rev. Thomas Langdon, of Leeds, preached from Pſalm xcvi. 9. "O worſhip the Lord in the beauty of holineſs." And the Rev. Robert Hall, of Cambridge, from Eph. ii. 20, 21. "And are built upon the foundation," &c.

In the ſeveral intervals of the ſervice ſuitable hymns were ſung; a numerous audience attended; and it is hoped, that an earneſt was afforded of that divine preſence, and bleſſing, without which, though the building ſhould ſtand for ages, its deſign immediately falls to the ground.

In the evening ſervice, which began at ſix o'clock, the Rev. Joſeph Kinghorn preached from 1 Cor. i. 18.

ON June 1ſt and 2nd there was an Aſſociation of Baptiſt miniſters and Churches at St. Alban's. This interview was pleaſant and profitable to many who attended it; and the intelligence from the reſpective congregations of an encouraging nature. It was particularly obſerved, that ſince miſſions amongſt the heathens had been ſet on foot, a ſpirit of activity for diſſeminating the Goſpel at home had increaſed, and brotherly love been promoted. The ſermon preached on the occaſion by the Rev. Mr. Fuller, of Kettering, on a deep and intimate acquaintance with divine truth, was ſo highly approved by the Aſſociation, that he was requeſted to print it; and we have reaſon to believe it will ſoon appear before the public.

ON the 9th of June the Independent miniſters, in the county of Kent, held their annual Aſſociation at Graveſend. On the evening preceding, Mr. Slatterie, of Chatham, preached on the ſanctification of the Lord's day, aſſigning as a reaſon for this ſubject, that many, he feared, in this town, kept no ſabbaths. The next morning, at ſeven o'clock, the miniſters met to tranſact the neceſſary buſineſs. Mr. Townſend and Mr. Ralph, who had been appointed delegates to the Miſſionary Society, reported, that the Society was happy in the ſupport of the Kentiſh Aſſociation, and hoped for the continuance of it.

It appeared that the ſum of 214l. 9s. 6d. had been raiſed by the miniſters and congregations, belonging to this Aſſociation the laſt year, to promote the objects of the Miſſionary Society.

Mr. Ralph, of Maidſtone, introduced the ſervice of the day by reading and prayer. Mr. Hopkins, of Tunbridge, preached from Rev. iii. 19. "Be zealous therefore." And Mr. Beauſoy, of Town-Sutton, concluded in prayer. In the evening, Mr. Townſend, of Ramſgate prayed. Mr. Muſton, of Aſton, in Berks, preached from John, xv. 17. and Mr. Buck, of Sheerneſs, concluded in prayer. After dinner, the following queſtion was diſcuſſed: "What is the object a Goſpel miniſter ought invariably to keep in view?" which gave occaſion for much edifying converſation the remainder of the afternoon; and appeared to animate the minds of all preſent, to exert themſelves to promote the propagation of the Goſpel in their reſpective ſituations—a practice worthy the attention of Aſſociations, whoſe object is the ſpread of truth and religion. Mr. Peneil, of Queenborough, gave much pleaſure in the relation of his life and experience, and the ſcene of uſefulneſs opened in the town of Queenborough.

The buſineſs of the day was conducted with order, unanimity, and action, and afforded freſh evidence of the utility of theſe annual county meetings.

ORDINATIONS.

ORDINATIONS.

Rev. Thomas Loader,

On the 16th of December 1795, was ordained at Fordingbridge, by the Rev. Dr. Duncan, of Winbourn; Mr. Adams, of Salisbury; Mr. Bogue, of Gosport; Mr. Sedcole, of Swannage; Mr. Merchant, of Shaftsbury; Mr. Kingsbury, of Southampton; and Mr. Steill, of Winchester. The charge was founded on Col. iv. 17. The sermon, Heb. x. 19—25. Mr. Jefferson preached in the evening from Isa. liii. 10.

Rev. Isaac Taylor, Independent,

April 21, 1796, at Colchester. The Rev. Mr. Stevens, of Colchester; Mr. Ray, of Sudbury; Mr. Hobbs, of Colchester; Mr. Hickman, of Wattesfield; Mr. Crathern, of Dedham; and Mr. Base, of Halstead, performed the various parts of the service. The texts on the occasion were Acts xi. 24. and 1 Thes. iii. 8. Mr. Lowell preached in the evening from Psa. lxxii. 8.

Rev. Mr. Pain,

May 10, at Chedworth, near North-Leach. Rev. Mr. Harris, of Stroud; Mr. Williams, of Fairford; Mr. Winter, of Painswick; Mr. Thomas, of Cam; Mr. Bishop, of Gloucester; Mr. Francis, of Forest-green; and Mr. Wilkins, of Bourton. The texts were 1 Pet. v. 2. Jer. iii. 15.

The rise of the cause of God at Chedworth, was from the occasional preaching of some of Mr. Whitefield's assistants, in the commencement of Methodism; but the ministry being discontinued, was a disadvantage to it. The few who embraced it were too slender in their circumstances to support the Gospel in the ordinary way. Nevertheless, the work of God has been kept alive by their regularly assembling together, observing exact order, and by their enriching their understanding by the use of some of the best authors of the last age.

In the year 1750 they built their meeting-house, and procured a sermon or Sabbath-day's supply as often as their finances would admit. In 1783 the associated ministers determined to make some effort in their favour, being pleased to find a people so orderly in their walk, under such disadvantageous circumstances. Several of the Baptist brethren concurred in the motion, and the Tuesday preceding the Whitsun-week has been annually observed as the day on which to associate by the two parties. With one heart and one soul they have met together annually on that day, have enjoyed a double lecture, and have contributed to the support of the ministry; by which means the Chedworth people have been supplied with a preacher once in the fortnight, and repeated efforts have been used to engage a minister in their service, but unsuccessfully, till it pleased God to engage Mr. Pain's attention to them. He has used some vigorous efforts to introduce the Gospel into North-Leach, but they have been opposed by one of the most serious persecutions to which the present day has been witness. Legal measures have been used to stop it, and have succeeded; so that we hope the day is not far distant, when Chedworth will have cause to rejoice in a sister church. Mr. Pain's services are very laborious; they are unattended with pecuniary advantages. His truly amia-

able character and zeal in the cauſe of his bleſſed Maſter intitles him to the warmeſt wiſhes and affectionate prayers of his brethren, who, acquainted with the providential ſteps by which he has been led into the miniſtry, and his capacity for the work, concur to glorify God in his behalf.

Rev. Mr. Dobson,

May 19, over the Independent church at Chiſſel. The Rev. Mr. Douglas; Mr. Rull, of Baſſingbourn; Mr. Smith, of Foulmere; Mr. Bryſon and Mr. Williams, of London; and Mr. Pyne, of Duxford; were the miniſters who engaged in the ſervice. The texts preached on were, 2 Tim. ii. 15. and Jer. iii. 14, 15.

Rev. Mr. Smith, late of Bedford,

On the 26th of May, over the Independent church at Foulmere. Mr. Douglas; Mr. Toller, of Kettering; Mr. Carver, of Melbourne, conducted the ſervice. Mr. Toller's text was taken from 1 Pet. i. 5—9.

Rev. J. Wilson, Baptist,

June 1, at Warwick. Rev. Mr. Green, of Middle-Cheney; Mr. Butterworth, of Coventry; Mr. Whitmore, of Hook-Norton; Mr. Butterworth, of Eversham; and Mr. Palmer, of Shrewſbury, officiated. Texts Rev. ii. 10. 1 Pet. iii. 8, 9.

We have lately received the account of ſo many ordinations, that it is impoſſible to inſert them at length. Beſides, our readers begin to complain that recitals ſo ſimilar, and ſo frequently recurring, become *tedious*. We ſhall, therefore, be obliged to our friends to give us, in future, only the names of the parties, in the order in which they engaged.

OBITUARY.

Death of Dr. Munn.

ON the 28th of March, 1796, died Dr. Munn, at Kingston, Jamaica, after a few days illneſs. Dr. Munn was educated at the College of the late Countess of Huntingdon, and after labouring ſeveral years in her connexion, brought himſelf into notice by his *political publications*. He was recommended to the Biſhop of London by a miniſter of the Eſtabliſhment, who had read and approved of his ſermons. His lordſhip received him with great kindneſs, and having re-ordained him, appointed him to a living in Jamaica. He ſailed by the earlieſt conveyance, but diſaſters commenced with his promotions: the fleet which he went out with was overtaken by the dreadful ſtorm that happened in November laſt. The veſſel in which he embarked ſhared a better fate than ſome of the fleet, but ſhe was ſo injured as to oblige the Captain to return and refit. On the tenth day after his arrival at Jamaica, and ſixth of his illneſs, he fell a ſacrifice to that malignant fever to which, within the laſt three years, many thouſand brave Engliſhmen have fallen a ſacrifice.

Although the hopes of his relations and friends are, by this unexpected event, diſappointed, yet there can be no doubt of their loſs being his eternal gain.

gain.—He has left a widow and two children, besides two children by a former marriage, who, we hope, will be provided for by his late patrons.

When the moral state of Jamaica is considered, his death must be a subject of particular regret to all good men. However, we trust his lordship will appoint a successor, whose character may stand as fair, and whose talents and labours may promise equal success to those of Dr. Munn.

From the following extract of a letter, announcing his death, the state of his mind, and the esteem in which he was held, during his short residence at Kingston, may be ascertained:

Kingston, Jamaica, April 16. 1796.

DEAR SIR,

THE purport of this is to request you will personally deliver the inclosed letter to Mrs. Munn; or if it should be too affecting for you, be pleased to see it delivered to her servant, as it contains the melancholy account of the loss of her dear and affectionate husband, who departed this life the 28th ult. The sixth day of his illness, his thread of life was cut by the malignant fever, which has raged here, amongst transient people, for near three years. Dr. Munn was one of the best and greatest men I ever knew; he did not die in *hopes* of his being accepted by the Father of Mercies; no; he had the full assurance of it. It is true, the enemy was suffered to assail him, but his confidence was so in him, "who is mighty to save," that he could gain no advantage over him; and such power was demonstrated in the frequent prayers we had by him that day, and so gracious were the answers given to them, that the enemy was entirely vanquished, and about half an hour before his soul took its flight, he cried out, "Joy! joy! joy!" After he had closed his own eyes, without a groan, or the least movement, his soul took its flight from the body, and entered into the joy of his Lord.

We loved him in the most affectionate and tender manner; he was so engaging, so good, so humble, and faithful to his great Master, that we invited him to stay with us; but we did not enjoy this pleasure above ten days. There was every reason to expect from what we saw of him, from the doctrine he preached, and the fruits of it, that he would, had he been spared through mercy, have done great good here, by enlightening our slaves, and reforming us. He preached the true Gospel, which, I am sorry to tell you, is not heard from our ministers. And happy am I in telling you, that the people here, wicked as we are, (in my opinion) would gladly receive it; and this I have informed the bishop of, and pointed out the good his lordship would do, if he would send out one or two more converted missionaries; for at present, sorry I am to say it, I do not believe we have one among us in the Established Church.

I am, Dear Sir,
Your affectionate friend,
STEPHEN COOKE.

To Mr. Samuel Yockney,
Bedford-street, Strand, London.

The happy Death of Sarah Mitchell.

SARAH Mitchell, the subject of this memoir, was born in the parish of Winborn Minster, Dorset, 1768. When she was about sixteen, she was afflicted in an uncommon manner with a dropsy in her breast, which threatened with death for a considerable time; but no serious impression, through that most painful disorder, was made upon her mind. In time, however a cure was effected; and, until about a year before her death, she enjoyed a tolerable degree of health. But, as the hand of God was not discovered in her affliction, so neither was it observed in the removal of it. A few years since, her mother being brought to the knowledge of the truth, has proved a worthy, steady Christian, and for a considerable time has been a respectable member of the Independent Church at Winborn. She no sooner saw the value of her own soul, and the sufficiency of Christ as a Saviour, than she felt a deep concern for the

the soul of her child also: she read to her, reasoned with her, prayed for her, and used every mean in her power to get her under the Gospel, but without effect. She was a good moral character, and possessed a clear understanding; and being acquainted with a religious family from her youth, her judgment was tolerably well informed in the method of salvation; and as she supposed it was sufficient to be acquainted with the letter of Scripture, she thought herself perfectly safe.

Having caught a cold, to which she paid little attention, it increased, and soon produced a deep consumption. Every means was used that could be devised to prevent its progress, but it baffled the power of medicine. She continued, however, a stranger to God, and entertained a hope that the disorder would not be fatal.

But meeting with considerable vexation from a connection, which she had imprudently formed, with a young person, she was led to reason, "If worldly pleasures and profits are incapable of alleviating the sorrows of the mind when overwhelmed with worldly cares and crosses, O how much less can they assist me in spiritual matters now, and still less at an hour of death! How vain then is it to spend that time upon them, or put that confidence in them which I have hitherto done! How often have I distracted my mind with these deceiving things, and what profit have I had in them! and if they deceive and fail me now, what must I do at death, for I have nothing else to depend upon at this moment?"

These reasonings appear to have been the effect of divine light in her understanding. From that time she was led to see the vanity of trusting in outward morality; and she now felt evils arising in her heart that she never knew nor felt before. The more this knowledge increased, the greater discoveries it made of the unsearchable wickedness and depravity of her nature, which contaminated every thing she did.

She now began to search the Bible, which convinced her, the more she was acquainted with it, that she was an unholy, helpless, ruined sinner. Her distress increased at every scriptural discovery she was favoured with, of her miserable state; she knew not what to do, where to go, nor what means to adopt. She called at a friend's house, and entered into spiritual conversation of her own accord, at which the family were much pleased, and not a little surprised, as she never used to have any thing to say on religious matters.

Being very much grieved at the want of any opportunity of conversing with her minister, who was providentially detained at a distance by indisposition, she thus reasoned: "I am disappointed in every thing that I set my mind upon; but God is at the bottom of it all." Immediately these passages of Scripture occurred with much force to her recollection—"Look unto ME, and be ye saved"—"He never said to the seed of Jacob, seek ye me in vain"—"I am not a God afar off, but near at hand"—"Cease from man"—"Surely the Lord is in this place, and I knew it not."—From that time she was taught to depend upon God alone, and to consider men as instruments only in his hand, to bring about his holy purposes. The first visit which I made to her, she was neither elated, nor dejected. She gave me the short history of her new life with the calmness and solidity of an aged Christian. I wondered much at her readiness in applying the word of God to her various cases; and still more, at her rich experience, and the judicious way in which she expressed herself.

She mentioned having been visited with keen and frequent convictions for some years past, which she had endeavoured to stifle, and in which she had been successful. Soon after this, Satan was permitted to exercise her with various and strong temptations, at which she was greatly dismayed. But as her disorder increased, and her body grew weaker, God in mercy removed these exercises, in which she saw much of his kindness and mercy, and praised him for it, saying, "He is faithful to his word, for as my day, so has he given me strength." She was favoured with many precious, suitable promises, and was enabled to rely on Christ for the fulfilment of them. She was frequently much impressed with a sense of the love of God, and often said, "O that I could love God more! O that I could love him with all my heart! O that all my

young

young friends did but know the sweet enjoyments that are to be experienced in communion with Jesus! O that I had known them sooner! but blessed be God for them now!"

Being very much distressed through the violence of the cough, "You see," said she, "I want to tell you how it is; but cannot."—At another time, being in the same condition, she could only say, "Blessed be God, that he did not leave the great work undone in my soul until now! O what should I have done! But he has done this amongst the all things well! O how good is God! He is faithful, merciful, full of love."

The morning that she died, being Sabbath-day, she said her body was nearly worn out; she never had such a night—but she expected it---that God had been very merciful to her—had comforted her with many sweet portions of his word; but that she had not improved the night as she could have wished; that her weakness, the pain in her breast, and the cough, had taken up so much of her time, her communion with God had been greatly interrupted. But," said she, "the dear Lord knows it all—it is all in the well-ordered covenant; and all that is in it that concerns me, he is faithful to fulfil."

She could not utter any more. After I had prayed with her, in which her whole soul apparently accompanied every petition, she took an affectionate leave of me, holding my hand, and looking upward, being engaged in fervent ejaculations. At length she bade me farewel, as if sensible she should see me no more, which proved to be the case; for she departed, while I was engaged in the evening service, April 17th, in the 27th year of her age.

Her funeral sermon was preached the following Lord's-day evening, in the new Chapel, Winborn-Minster, from Isaiah xlv. ult. "In him shall all the seed of Israel be justified, and shall glory."

ON Saturday, June 11, died, at his house at Mile-End, the Rev. Samuel Brewer, B. D. who, for upwards of fifty years, was pastor of the Independent Church at Stepney, where he laboured with great acceptance and success; the particulars of which will be detailed in a sketch of his life, which we hope soon to lay before our readers. His remains were interred, on the Saturday following, in the burial-ground belonging to his own meeting, in the presence of a vast concourse of ministers and people, whose countenances indicated how affectionately they loved him. The procession consisted of seven mourning coaches, and the same number of gentlemen's carriages. The Rev. Mr. Barber, Mr. Clayton, Dr. Fisher, Mr. Kello, Mr. Towle, and Mr. Winter, supported the Pall. The Rev. Mr. Ford, Mr. Brewer's assistant and successor, delivered the oration; and, on the ensuing day, preached the funeral discourse to a very crowded and deeply-affected audience. He was himself very much affected in both these services; which, we understand, he engaged in at the particular request of the deceased.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Demonstration of the true and eternal Divinity of our Lord Jesus Christ; in Opposition to the Attacks of the present Age. By Dionysius Van De Wynpersse, S. S. Theol. Dart. Phil. Math. et Astr. Prof. *at Leyden, to whom the Gold Medal was adjudged by the Hague Society.* 183 *pages,* 8vo. *Printed for* T. Knott, *No.* 47, *Lombard-street,* 1794.

THIS pamphlet, in support of the divinity of Christ, made its appearance under the auspices of a Society, instituted at the Hague about the year 1786, for the defence of the doctrines of revelation, in

in opposition to the attacks of modern reformers, with a view of counteracting the influence of Dr. Priestley's writings, and others of a similar tendency. The end proposed by this institution was laudable; it is encouraged by men of high reputation, and the States of Holland have approved and sanctioned the design. To the Author of the treatise before us, was adjudged the gold medal by the Hague Society. The writer very properly enters upon his subject in the following manner: "A premium appointed for a good demonstration of Christ's true divinity! Is it, then, a difficulty in the eighteenth century of the Christian æra, to determine what we should believe with regard to Him, who is *our peace, our life, our hope?*" Verily, so it is: if we believe the new-enlightened and modern teachers. But the humble followers of the ever-blessed Jesus, in this country, cannot help asking, Is a premium, then, necessary to draw out learned Christians into a defence of the honours, which belong to their glorious Redeemer, and to bear a just and proper testimony to Him, who is *their hope, their peace,* and *their life?* Alas! in either case, there seems to be just cause for humiliation! However, this is a well written pamphlet, and certainly deserves the serious attention of all parties, though it will scarcely obtain their notice who oppose the honours of Christ.

The author just glances at the increase of that resistance which is made to the divinity of Christ; then shews that no proof is found against the doctrine in the denial of it, and very properly observes, that "We must not build the momentous truths of religion on the passing stream of fashionable opinion, or upon any prejudices of authority and restraint, but upon the sure grounds of rational demonstration." This we consider as resting the subject on its proper basis---that rational demonstration which respects the testimony of the holy Scriptures. Whatever is once clearly shewn to be truth, can never be lost to the world. The divinity of our blessed Saviour is sufficiently authenticated by the sacred writers, and has been abundantly proved in different ages by learned and good men. The doctrine, indeed, has often fallen into disrepute, and has risen again as constantly into its original and just importance; and the children of God have always triumphed in the perfection of their hope, and in the stability and certainty of their redemption through him, who is the everlasting God, the only Saviour of sinners, and the Author of eternal life. New doctrines may seem, for a moment, to eclipse those of the apostles; but the shadow will quickly pass away, and the truths of the Gospel shine again in their native lustre, as light, from the beginning, in the regular course of things, always succeeds darkness; but yet it must be acknowledged, that no doctrine, however clear in itself, will long continue to maintain its ground in the fickle and depraved minds of the multitude: Hence the truth of the Poet's remark,

> Opinions are like leaves, which ev'ry year
> Now flourish green, now fall and disappear.

And

And the most important may seem to be extinguished for a time; but the God of nature and truth will take care, that whatever springs from himself shall be revived again, and never be lost. Socinianism, a few years ago, made a rapid progress, but now, blessed be the Father of our Lord, it becomes faint and languid, and decreases again: Neither errors, nor spite against the glorious Redeemer shall prevail; for truth must be triumphant, and pure religion continue, because God remains ever the same. As the Christian's hope can never die, so neither can the doctrines which support it ever fail.

This writer, in seeking how to direct his inquiry, says very justly, "All prejudices being laid aside, the Scripture must be carefully read, and a particular attention paid to God's declaration concerning his Son and the way of salvation, and to the manner in which the Saviour of the world is proposed to our acceptance." And he accordingly pursues his inquiries, and addresses many unanswerable arguments from the divine names, and from the divine properties of Christ; from the divine works, and from the divine honours every-where attributed to our Lord, in the holy Scriptures; and he derives some forcible evidences even from the condemnation of Christ, in this manner: "It is acknowledged, that the Redeemer, though condemned by the Jewish council, and by Pilate to be crucified, was perfectly innocent. But then, there must have been as little ground to accuse him of blasphemy, as of sedition. If Jesus, therefore, suffered innocently, one of the two following assertions must be true: Either he attributed to himself no supernatural excellence, or he did it with truth; and the Jews were bound, and we also, to acknowledge his divine perfection, on the evidence which he has given." He also shews, that we cannot view Christ as the author of our salvation, unless we consider him as God; nor rely upon him as the propitiation for our sins, if he be not truly divine. "Intelligent Trinitarians and Unitarians have always acknowledged a close connection between the doctrine of Christ's true divinity, and that of his satisfaction for sin; so that both of them must be, at once, confessed or denied. If he was able, by his sufferings, to satisfy the justice of God for the sins of all believers, he must be more than a mere creature." The Socinians cannot deny either without rejecting both; we cannot acknowledge either without receiving both. Hence the real dispute, if followed out in its consequences, is, whether or not the Gospel is of divine authority; for if we reject these doctrines, we must reject the authority of the Apostles, and this being done, we could no longer receive the New Testament, as a book divinely inspired: But the contents of this holy Book must remain eternally true, unless the perfections and nature of God should change.

From the relation of Christ to his Church, this writer draws some decisive proofs of his divinity, and places it, beyond all doubt, that the authority of the blessed Saviour over all God's ambassadors clearly supposes his divinity, which he thinks is obvious from

such passages as these, where the Lord Jesus says to Ananius, concerning Paul, "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and I will shew him how great things he must suffer for my name's sake;" and again from that passage in the Epistle to the Hebrews, "When he bringeth in the first begotten into the world, he saith, And let all the Angels of God worship him; but unto the Son, Thy throne, O God, is for ever and ever;" with many other places. He afterwards shews that the divinity of Christ is the power of the Gospel; that which gives it all its efficacy, with respect to men. This he pursues through many pages, and reasons in the following manner: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." The Gospel is a message of great joy, a doctrine of unsearchable and everlasting consolation, greatly superior to the less perfect revelation of God's compassion and friendship in ancient times; and all that holy joy must be in Christ Jesus. Now, all this is clear, great, exalted, and well-founded, if Christ be the true God; whereas, all is feeble and defective, if he have not the ability, if he have not the supreme good, from whence our chief happiness can arise."

The coming of Christ to judgment, and the authority with which, as universal Judge, he is invested, our author properly views as containing many evidences of our Lord's divinity; nor indeed can we conceive of Christ, as equal to those great transactions, unless we look upon him as something far beyond a mere creature. Having gone through these important articles, he proves that the adoration of Christ is not idolatry; and then advances some very interesting truths concerning the relation of Christ to God the Father, and to the Holy Spirit. Our limits here will not permit us to introduce such specimens of our author's reasoning upon this part of the subject, as we could have wished; yet we shall just point out his manner on the relation of Christ to the Holy Spirit. "If, at least, a divine power, or animating principle, in the Holy Ghost be acknowledged; then, if Christ be the true God, there must of necessity be an intimate relation, and an inseparable connection between him and the Divine Spirit. In fact, this kind of proof is not withheld from us in the testimony of God. He, who is called *the Spirit of God*, and *the Spirit of Christ*, is also expressly called *the Spirit of God's Son, the Spirit of the Lord, the Spirit of Christ*. What make us more particularly to infer the supremacy of the Son of God from his relation to the Divine Spirit, is, that as the operations of the Son appear to follow in order those of the Father, so it is evident, from the places that are quoted, and from others, that the operations of the Holy Ghost follow those of the Son, and that the Son works by the Spirit. The Saviour says, *Verily, the Son can do nothing of himself, but what he seeth the Father do*; for what things soever he doth, those also doth the Son likewise. Again, on the other hand,

hand, he says, *The Spirit shall not speak of himself; but whatsoever he shall hear, that shall he speak. He shall glorify me; for he shall receive of mine, and shall shew it unto you.* Jesus performed his miracles by the Spirit of God: *I cast out devils by the Spirit of God:* yet, nevertheless, he did such things according to his own free will; thus, to the leper, *I will, be thou clean.* Thus is the almighty operation of the Spirit connected with the voluntary good pleasure of the Son." At these fountains of divine wisdom and energy and grace they ought to drink night and day, who seek to spread the Gospel into the darkest parts of the earth; and to be careful, that they leave open and unadulterated those springs of life and peace and blessedness to the free access of all.

Our author's concluding section is excellent and important, but extracts cannot well be made from it. We hope to be forgiven, in taking this opportunity to recommend a truly valuable treatise on this subject: The Catholic Doctrine of a Trinity, proved by above an hundred short and clear arguments, expressed in the terms of the Holy Scriptures, compared after a manner entirely new. By the Rev. Wm. Jones, Rector of Pluckley, in Kent. Third Edition was printed in 1767, with a Letter to the Common People.

Memoirs of pretended Prophets who have appeared in different Ages of the World, and especially in modern Times; pointing out, from authentic Sources, their Blunders, and the pernicious Consequences of their Pretensions; with an Examination of some of the most remarkable and best attested modern Predictions, shewing that no Inference can be deduced from them in Favour of the recent Existence of a prophetic Spirit. By A Clergyman. *Printed for* Johnson. 45 *pages. Price One Shilling.*

THE extraordinary events which have lately taken place in Europe, have given rise to a vast variety of conjectures respecting their issue. Pious persons, longing for the commencement of the latter-day-glory, have indulged a hope that the glorious period is at hand, and have naturally been led to study the prophecies of the sacred word concerning it. Others, not content with so sober and commendable an inquiry, have been bold enough to boast of a prophetic spirit, and to predict certain events which were immediately to happen; but their folly and temerity have already been manifested by the failure of their pretended predictions. The writer of this pamphlet has presented us with an historical account of various persons, whose enthusiam, or villainy, induced them to assume the prophetic character, preferring this indirect mode of attack upon *Brothers*, and others of the same cast, from a hope that it might have the greater weight. We are perfectly of opinion with him, that this rage for prophesying is productive of many serious evils, as it disposes men to receive the most wild extravagancies for sacred truths; a circumstance which, he observes, the compilers of some of the almanacks take care to avail themselves of. It may also be feared that

many weak persons are likely to place these wretched absurdities on a level with the divine oracles, if not above them; and we cannot wonder if those who are, at one time, ready to believe every thing, should speedily pass to the contrary extreme, and believe nothing; "so easy is the transition from unbounded credulity to unbounded infidelity."

An Apology for the Bible, in a Series of Letters; addressed to Thomas Paine, Author of the Book entitled, The Age of Reason. Part the Second. By R. Watson, D. D. F. R. S. *Lord Bishop of Landaff. Fourth Edition.* 120 *pages. Price* 1*s. or Fifty for* 2*l.* Evans.

THE arguments of Thomas Paine against the holy Scriptures are, in general, so weak and contemptible, that the most simple Christian is well able to refute them: Nevertheless, as "men readily believe what they wish," and hate Christianity because it opposes their sins, it is very proper that so malignant a work as "The Age of Reason" should meet with the treatment it deserves. Several able answers have already appeared, among which this production of the learned Prelate deserves a principal place; and we think it reflects much honour on his Lordship that he has consented to the publication of this *very cheap* edition, for which he assigns the following reason: "That the deistical writings of Mr. Paine are circulated, with great and pernicious industry, amongst the unlearned part of the community, especially in large manufacturing towns;" and it was hoped, "that this defence of revealed religion might, if generally distributed, be efficacious in stopping that torrent of infidelity, which endangers alike the future happiness of individuals, and the present safety of all Christian states."

The Bishop has condescended to adopt the plain popular stile of Paine; and we cannot but admire the temper which he has preserved in his treatment of this bold deistical writer. Nevertheless, he discovers a due warmth in pleading for the Scriptures; we select the following specimen: "The Bible, Sir, has withstood the "learning of Porphery, and the power of Julian—it has resisted the "genius of Bolingbroke, and the wit of Voltaire, to say nothing of "a numerous herd of inferior assailants—and it will not fall by your "force. You have barbed anew the blunted arrows of former adversaries; you have feathered them with blasphemy and ridicule; "dipped them in your deadliest poison; aimed them with your utmost skill; shot them against the shield of faith with your utmost vigour; but, like the feeble javelin of aged Priam, they "will scarcely reach the mark, will fall to the ground without a "stroke."

We heartily recommend this masterly performance to our readers, and especially to those pious and benevolent persons who have opportunity, in their respective circles, to diffuse it as an antidote to the poisonous publications of Mr. Paine.

The

The sorrowful Separation of the faithful Pastor from his affectionate Flock: A Sermon, occasioned by the Death of Mr. Joseph Swain, Pastor of the Baptist Church at Walworth, near London, who departed this Life, April 14, 1796. *By* James Upton. *Together with the Address at the Interment, by Abraham Booth. To which is added, a Copy of Verses, composed by Mr. Swain a short time before his Death, on his own Conversion. Published for the Benefit of the Widow and four small Children.* 68 *pages,* 8*vo.* Matthews, Gurney, Button, and Wills, London; and Jarman, Walworth.

THIS is a plain good sermon, founded on the grief expressed by the elders of the church of Ephesus at their final separation from St. Paul, recorded Acts, xx. 36, 37, 38. "And when he had thus spoken, he kneeled down, and prayed with them all: And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more."

This passage the preacher applies to the melancholy occasion on which he and his hearers were assembled, by considering that mutual affection which subsists between the faithful ministers of Jesus Christ and his true disciples—That however sincere and strong their love to each other may be, they must soon be separated—and that separations of this kind often cause great sorrow. Having discussed these propositions, he proceeds to lay before them a few particulars, by way of direction and encouragement, under such painful trials; and concludes with an address to his fathers and brethren in the ministry, who were then present, exciting them to watchfulness and diligence, by the consideration of the early and unexpected removal of Mr. Swain, from a scene of great activity and usefulness.

The oration at the interment is short and solid, and the verses subjoined will probably be more highly valued, by the particular friends of Mr. Swain, for the pleasing account they give of his own conversion and experience, than for any poetical excellence.

As this pamphlet is published for the benefit of the widow and four small children, we hope this consideration, in addition to the good things it contains, will secure it an extensive circulation.

The Dignity and Uses of the Moral Law, exemplified in, and established by, the Gospel of Jesus Christ; or, a Caution against lawless Liberty on the one hand, and the Legalization of the Gospel on the other. By T. English, *Wooburn, Bucks.* 60 *pages,* 8*vo. Price* 1*s. Printed for the Author. Sold by* Matthews and Chapman, London; Fenly, Bristol; Whitewood, Portsea; Sleap, Chesham; and Burnham, Maidenhead.

TO guard professors against the equally dangerous extremes of lawless liberty and enslaving legality, was the laudable motive to which we are indebted for this useful discourse. "Having introduced

duced the subject contained in Romans, iii. 31. we will now consider, says Mr. English, what is intended by the *law*, together with its various uses—what we are to understand by *faith*, considered in opposition to the law—and then endeavour to answer the inquiry, "Do we make void the law through faith? God forbid! yea, we establish the law." Each of these topics the preacher illustrates by a suitable induction of particulars; clearly proving, that though believers are completely delivered by the obedience and sufferings of Christ, from the claims of the law, considered as a covenant of works, yet that their obligations to fulfil the duties of it, considered as a rule of life, instead of being dispensed with, are greatly increased, being urged by the motives of love and grace.

As the concluding paragraph may be considered as a summary of the discourse, and a specimen of the author's manner of writing, by laying it before our readers, they may fairly judge for themselves what way be expected from a perusal of the whole.

"We have shewn," says he, "that our case under the law, as a covenant, is altogether hopeless—*that Christ is the end of the law for righteousness to every one who believeth*—that we are perfectly free from the law as to its federal relation, but not from its precepts, as adopted by, and urged in, the Gospel; or the authority of Christ and his apostles, for the regulation of our moral actions; and that the grace of the Gospel will effectually lead to a practical conformity to this rule, and on such principles, that its freeness and sovereignty will not produce licentious liberty, nor its moral precepts self-righteousness and legality.

"Thus we say, the law shines forth in all its awful glories;—the Gospel is displayed in its rich grace, high privileges, and amiable graces;—mercy, that mercy in which Jehovah delights, triumphs with the honours of justice, as her attendants;—sinners are completely saved;—holiness is promoted, and God is glorified."

Short Sermons, designed for the Use of those who have but little Time or Inclination to read longer Discourses. By Thomas T. Biddulph, A. M. *The Fourth Edition, corrected and enlarged.* 24 *pages*, 12*mo.* *Price* 3*d. or* 16*s. per hundred.* Agg, Evesham; Dilly, Matthews, Chapman, London; Hazard, Bath; Bulgin, Brown, and Mills, Bristol.

THIS is one of the pleasing efforts which real goodness makes to promote the best interests of immortal souls. May a divine blessing accompany the pious attempt, and make this little labour of love extensively useful! In these few pages there are no less than sixteen discourses, on very short but striking passages of Scripture. They are composed much after the manner of Mason's Spiritual Treasury, but rather adapted to inform the ignorant than instruct the believer. It was but very lately this little tract was first published. The several editions it has since gone through so rapidly, is a convincing proof of the favourable opinion of the public respecting it, and the best recommendation of its utility.

POETRY,

POETRY.

HELL.

THREESCORE and ten! upheld so long in life, [spurn'd,
By that dear hand he long regardless
Long stretch'd to save him, with a voice divine,
" Why will ye die! [wounded side,
Here streams the fountain from my
To wash you clean, and give access to heaven." [pel sound,
Beneath these words, beneath the Gos-
He sat as harden'd as the rocky roof,
Suspended dreadful o'er the gaping deep,
Still unimpressive tho' the tempest howl'd,
And wild destruction rolling underneath.
Now see! he dies!—my shudd'ring soul starts back [flood!
From this sad scene, and pity weeps a
Black gloomy horror spreads o'er all his soul, [fire.
And paints the terrors of tormenting
The reed he fondly polish'd whilst on earth,
And grasp'd it as his firmest staff of hope,
Will not support him thro' the vale of death, [chaff,
And all his righteousness, like buoyant
Is scatter'd by the blast which shakes his soul. [sions seize,
See! see! he dies!—The pale convul-
And close up all the avenues of life!
Death, inexorable death, shoots at his mark, [fiends.
And thrusts the yelling soul 'mid waiting
See how the legions of infernal foes
Throng the astonish'd ghost, and shout applause; [most leaf,
They drag him, trembling like the top-
Which quivers in the wind, to yonder gulf,
Where millions of revolving ages roll,
And millions more than human thought can reach,
Pass their eternal rounds. [fire,
There deep despair, and swift devouring
Outrageous thirst, the never-dying worm
Of conscience keen,
With fiends infernal, hideous to behold,
Wreathing around him, hissing 'mid the flame. [eyes,
See how he turns his wild despairing
Streaming with liquid fire to yonder gate,
Where scenes of rapture aggravate his pain,
And raise anew the horrors of his state.
There he beholds the man, whom, whilst on earth,
He deem'd unworthy to unloose his shoe,
Shining in garments of celestial white;
Keen tortures rack him, and the deep-ton'd yell
Thunders terrific round the vast abyss:
Deep anguish wrings th' unutterable woe.
Hark! how he pours th' intolerable roar!
Millions in unison, all hell resounds
In lamentation vain:
" Wretch that I am! the dream of life is past;
For ever past with all the scenes I lov'd,
And all to come, a long forever here!
No wonder the compassion of a God
Struggled to save me from eternal fire!
He died to ransom! I indifferent stood,
Just like the swine, who view'd the spark'ling pearl,
And turn'd away unheedful of its worth.
Oh! for a moment of that time I wore
In useless mirth, more empty than the wind! [voice,
Why did I sit beneath the preacher's
And dream my patient hearing purchas'd heav'n! [who liv'd
More keen my torments than the wretch
On Pagan shores, and never heard of God
Who died to save from this amazing woe,
And open wide the gates of endless joy.
Now I am lost!—for ever, ever lost!
Far from the presence of the God I spurn'd,
Who sits exalted on the Father's throne,
Dealing out pleasures to the saints around.
There I behold him, ah! how far away!
Divine assemblage of perfections there,
All happiness complete, and unbought bliss; [wrath!
Myself here fix'd in flames of ceaseless
And join'd to particles of living fire!
From this, this state th' immortal wretch endures, [sins;
All pitying heav'n will snatch his sooty
And from the chambers of his treasur'd grace [delight
Pour copious, and the day dawn of
Cheers the sad heart of millions of our race, [dear!
Their souls as precious as our own, and
The heav'nly Spirit stirs in Albion's Isle,

From

From heart to heart, and lights the sacred flame;
Breathes heav'nly eloquence from Zion's Hill,
And draws the plaudits from the num'rous throng,
And with uniting love the sails unfurl,
To waft salvation to the Caspian shores.
Jesus, my God! me from this horrid pit,
Shield underneath thy all-paternal wing;
Oh! let me hide in thy dear bosom, safe
From hell's black terrors gath'ring round my head;
Assure my trembling spirit of thy love,
And comfort with thy promises divine.
Break down the pride which drives destructive on,
To the high rock of all-sufficient self;
Dark error's precipice (whence thousands fall) Hill,
Hanging tremendous o'er the burning pit,
A beaten way tho' angels interfere,
To turn the num'rous souls to Zion's gate.
Subdue the headstrong passions of my mind,
Which like the roaring ocean's boundless flood,
O'erwhelm the barge enrich'd with heav'nly stores,
And low'r the topsails of celestial joy.
Oh! thou adorable, all perfect good!
Whate'er thy dealings are on this side hell,
Let me be sailing with the breeze of heav'n,
And reach the harbour safe from ev'ry storm.

SERENA.

REVELATIONS XIV. 6, 7.

"And I saw another angel flying in the
"midst of heaven, having the ever-
"lasting Gospel to preach unto them
"that dwell on the earth, and to every
"nation and kindred, and tongue and
"people."

TUNE—"*O'er the gloomy hills of darkness.*"

SEE the mighty angel flying
In the midst of op'ning skies!
Loud as thunder hear him crying,
"Sons of men lift up your eyes!
"Jesu's kingdom—
"Soon shall stretch from pole to pole.

"He, the light to Gentiles given,
"Wide and wider spreads his rays,
"Till the extended earth and heaven
"Brighten with meridian blaze:
"Then all nations—
"Shall his great salvation see.

"Hark! his chariot wheels are sounding
"Thro' the glorious realms above!
"Now, almighty grace abounding,
"All the earth its powers shall prove:
"Satan's kingdom—
"Now shall shake, and soon shall fall."

Mighty Jesus! ride victorious!
Vast and boundless be thy sway:
Let thy kingdom come, most glorious!
Make the universe obey!
Blessed Saviour!—
Earth and heaven shall shout thy praise.

W. S.

THE CHURCH OF CHRIST,

ADDRESSED IN THE LANGUAGE OF PROPHECY.

ZION awake! thy strength renew!
Put on thy robes of beauteous hue,
And let th' admiring world behold
The King's fair daughter cloth'd in gold!

Church of our God, arise and shine
Bright with the beams of truth divine!
Then shall thy radiance stream afar,
Wide as the heathen nations are.

Gentiles and kings thy light shall view;
And shall admire, and love thee too:
They come like clouds across the sky,
Or doves that to their windows fly.

W. S.

THE CHRISTIAN MOURNER'S RESOLUTION.

"I will look unto the Lord, I will wait
"for the God of my salvation; my
"God will hear me."—Micah, vii. 7.

WHEN clouds and darkness veil my sky,
And Jesus hides his face;
To mercy's door I'll still draw nigh,
And seek supporting grace.

What tho' my joys and comforts die,
My God is still the same;
Jehovah Jesus will not lie,
He knows my worthless name.

By fears alarm'd, and guilt oppress'd,
From mis'ry's depths I cry,
And hasten to my Sav'our's breast,
He wipes the weeping eye.

I'll look and wait before the Lord,
In humble faith and pray'r;
My soul shall lean upon his word,
Nor yield again to fear.



REV. WILLIAM WINKWORTH,

Chaplain of St. Saviour's, Southwark, &

Lecturer of St. Paul's, Shadwell.

Published by T. Chapman, 51, Fleet Street, Aug. 1, 1798.

THE

Evangelical Magazine,

FOR AUGUST, 1796.

[*The following papers are of a nature so peculiarly pleasing and interesting, especially at the present juncture, when so many persons, in different parts of the world, seem to be actuated by the same spirit, that we give them the most conspicuous place in our Magazine, persuaded that they will be more acceptable to our readers than any Biography with which we could present them.*]

MR. EDITOR,

THE following *Letter* and *Address* from a German nobleman, Ranger of the Electoral Parks, dated Dobrilugk, in Saxony, reached me this week. It shews how wonderfully God is stirring up the hearts of his servants, as by a holy sympathy, to feel for the poor heathen, and labour for their conversion. May this increasing zeal spread farther and wider, till it embrace the heathen world in the arms of Christian philanthropy! Yours,

T. HAWEIS.

P. S. I think it right to advertise you, that as the Baron writes me in English, I have been obliged to make some alteration in the mode of expression (which is German in many places), though none in the sense. I shall leave the originals with you, if any person is curious to see them.

THE LETTER.

REV. SIR,

IT is a considerable time, Reverend Sir, since I began to make provision for the things I judged necessary for a mission to the heathen. I need not tell you the difficulties which I have met in the pursuit of this great object, to lead the heathen to the knowledge of the truth as it is in Jesus. Suffice it to say, that notwithstanding much grief and disappointment, which hath hitherto let and hindered me, I have preserved the same longing desire to communicate the faith

of Christ to the poor heathen. In the mean time, employed in these preparations, I could not but feel grieved and surprised that Christians, professing to be redeemed by Christ's blood, chosen as his peculiar people, sought out and saved by his sufferings and death, can live so careless and unmindful of the multitudes of poor heathens, buried in oblivion, and lying in darkness, and the depths of spiritual misery.

Occupied with these reflections, one brought me the Hambro' Gazette, wherein was contained the remarkable and delightful intelligence, that more than two hundred preachers of the Gospel in England, deputed from their several congregations, have established a Society for sending the word of God, and therewith the light and salvation which Jesus Christ hath brought into the world, to the heathen, especially to the East Indies, Africa, and the vast countries in the South Seas.

It is not in my power to express the delight I felt when I first heard these pleasing tidings. I could not but imagine myself present in your noble assembly, and was filled with joy at the sight of such a number of faithful labourers, filled with zeal for the glory of Christ, and feeling for the great misery of the heathen. To complete my transport, I perceived you had directed your intended mission to the same regions and people to whom I had planned an attempt similar to yours.

My friends advised me, therefore, to seek an union with you in the work; but I am disposed to think that it may be ineligible for many reasons.

Admitting no other difficulties occurred than might be removed, I am rather inclined to suppose, that many missions to different places, though the commencements might be small, would probably more conduce to the desired effect, than if the whole were concentred in one great work and attempt. How many regions are in darkness! what a multitude of our fellow-creatures in ignorance and misery! living without God, and utterly unacquainted with the redemption which is in Christ Jesus! How wide is the field in which we must pursue these unhappy mortals! This, however, at least, is our duty, that, as brethren, acknowledging one God, one faith, one baptism, one Lord Jesus Christ, the Saviour, we assist each other, and unite to aid, and counsel, so as to obtain most effectually the object we have in view.

It is in order hereunto I take the liberty of intreating you, Sir, to communicate the plan you are pursuing, which would be of the greatest service to me. I wish also to know when your first missionaries hope to sail on their voyage; also if you

you can find me a captain and seamen truly religious. Can I hire a ship, or purchase, and at what rate? Are the regions to which you are directing your mission well known to them?

I have ventured to subjoin a petition to your King on the subject, in my own tongue, not being sufficiently acquainted with the idiom of the English to offer it in that language. This is the last favour I would ask, if you could undertake to present it for me.

The love of Jesus Christ our Saviour, for whom we live and labour, engaged me to hope that my requests will meet a favourable reception, and that I shall soon have the pleasure of hearing from you.

I shall never cease to wish and pray that your attempt to call the heathen to the knowledge of the Redeemer's cross, and to the salvation purchased by his blood, may be blessed by the almighty Lord, and to desire that the benefits of his passion may be preached throughout the world.

To him I recommend your valuable life and labours, flattering myself with the hope that I shall find you as willing a friend and adviser, as I may venture, Rev. Sir, to assure you I shall ever be

Your most affectionate

AUGUST VON SHIRNDING.

P. S. If you have any connections with West-India planters, or in America, I wish you to inform yourself from them if they have any among their slaves brought to the knowledge of Jesus Christ by the Brethren or others, and if they would be willing to part with them, especially any such as have been helpers with the Brethren. I should very gladly purchase any such, of a proper age, and single men. I should receive any information of this kind with great thankfulness.

Inclosed you will receive an *Address to the inhabitants of Great Britain*, which I drew up six months ago, in order to send to England: Make what use of it you please.

An Address to the British Nation.

AT a time when the first principles of Christianity are attacked, disfigured, or renounced, according to men's caprice---at a time when the characteristic doctrines of Protestantism are decried as irrational, and their defenders treated with contempt and ridicule, and, as occasion offers, insulted and persecuted---at such a time, indeed, the dictates of

of wisdom, as well as duty, call upon us to inquire into and espouse the doctrines of Christianity, which our Lord hath given to us, and Luther, the great reformer, amidst a thousand perils, rising superior to the fear of men, confessed, and faithfully defended: Nor shall we go unrewarded, notwithstanding the apostacy which we daily behold around us. However the truth as it is in Jesus in their view is become obsolete and antiquated, we regard it in all the beauty of primitive splendour, as when it first irradiated the earth at his appearing. O that our souls might more deeply feel that all our blessedness is comprised therein!

It may be indeed our lot, that for such faithful adherence to Christ and his truth, we may share the hatred of an ungodly world, and be exposed to danger---we may indeed be exercised with anxious care, and fear for the future; but shall we sit supine and careless? Are we not bound to have at heart the kingdom of God and our Saviour? We cannot, indeed, foresee all the wise dispositions of his providence; but we are bound to lift up our heads, and look to him, under all the changes of this disordered world, and to be ready to stand before the Son of Man.

We cannot stay his arm, nor follow him through all the wondrous mazes of his dispensations; yet are we bound, admiring and adoring, ever to cry out, "Who is like unto thee, O Lord?"

When was there a time when it became more necessary than at present to have respect to the interests of his kingdom? In ages past, his cause was opposed by those who did it ignorantly in unbelief; now, with wilful malice, by rebellious apostates: The former knew not the blessings they despised; but *these* sin against their own mercies, and reject the revelation, with all its evidence in their hands. The time was, when thousands were converted in a day; now thousands, perverted from the truth, herd with the infidels, and increase their multitude.

When we see infidelity using every effort, that the very name of Christ shall be had no more in remembrance, and self-taught reason of corrupted worms idolized, how can the faithful servant of Christ sleep unconcerned, and not be afflicted with the objects in his view? He knows what has been the fate of nations. Christ will not continue his truth where despised. He has abandoned various parts of the world, and withdrawn his light from numberless churches, when, despising his grace, they have filled up, by their ingratitude and apostacy, the measure of their iniquities.

In

In awful times, like those into which we are fallen, what is more needful, than that every friend of Christ and his truth, anxious what will be the end of these things, and looking up to his Lord, should ask who is on the Lord's side? Who? and unite with the faithful few, who love the Divine Master, his revealed word, and the day of his appearing. How should they encourage one another, to join in one compacted phalanx, and redouble their efforts to promote the great objects of the religion of Jesus?

But where hath such a society been formed? Have not the Moravian Brethren set a noble example? Hath not their success demonstrated the practicability of the attempt? They lay no other foundation than that is laid, which is Jesus Christ. Thereon they affect to build nothing novel, but to pursue invariably the same truths Apostles preached and taught. They have felt for the miserable state of the heathen world. They looked on the ignorance of the heathen and their unacquaintedness with the Saviour, and their eye affected their hearts; the view entered deeply into their souls. They have indeed found many difficulties in the arduous enterprize; but, by the grace of our Saviour, they are ready only to live and to die for him.

How should it rouse other Christians to emulation, and engage them zealously to love the Lord Jesus, and shew it in like manner?

But whilst I wish many would imitate their example, I by no means think it advisable to form an union with their society. It is evident that many prejudices have been entertained against them; but from whencesoever these prejudices may have arisen, may he, who orders all things according to the counsels of his own will, remove them! May he, who redeemed us by his blood, and broke down the middle wall of partition between Jew and Gentile, heal all our unhappy divisions!

But should they remain, it is not at all necessary, that all men adopt their modes; or to suppose that the heathen can be converted only to Jesus by their means. They themselves do not wish it, and long to see other Christian societies formed for the conversion of souls to Jesus, though they gather not with them. Nay they are persuaded thereby many prejudices might be avoided, and obstacles removed. And is it not highly desirable to do so, and try a new society, not in immediate connection with the Brethren, but formed in order to bring into nearer communion and fellowship all who love our Lord Jesus Christ in sincerity? Thus, with-

out renouncing our several educational modes, we might form one body of Christians, and true religion receive the greatest advantage from our union. Cordially one with our Moravian Brethren in zeal for Christ, and his truth, without adopting their peculiarities.

Should not some attempt of this kind be made for Jesu's sake? Does it not offer many advantages? Would not our numbers be increased, and our efforts more extraordinary?

The advantages of such a society may be considered in two views: 1. Within the pale of Christendom; 2. Without it.

1. Within the pale of Christendom, especially among us, preserving the pure religion of the Augsburg Confession, against the artful and violent attacks of its enemies; and more against the rage for change and alterations of false friends. Is not the profession of the true religion of Protestants in imminent danger? Has not God sent strong delusions even into our pulpits, where men, affecting to be wise above what is written, have changed the truth of God into a lie?—men without understanding, pretending religion, and, full of high thoughts of themselves, endeavouring to cloak infidelity under their embellishments and futile arguments. Would it not be highly advantageous to make head against such, and preserve the elect of Jesus Christ from their delusions?

Such a society also would tend to awaken the life of religion in Christendom, and to inflame the hearts of many with the love of God our Saviour, and produce as happy changes in the hearts of men, as has been done by the Brethren. It would teach men to discern between light and darkness, and effectually tend to support the unity of faith and love. And I cannot but regard it as a mercy, that the Society of the Brethren hath been like a fortress, wherein example and discipline have preserved the pure doctrine of Christianity.

But 2. The advantages which would arise from such a Society without the pale of Christendom.

How many difficulties have the Brethren to encounter in the works of the mission from their very name? What obstructions have they met with from envy, jealousy, prejudice, and persecution in their attempts? Cannot we, without that name, possess the same love for Christ and Christian zeal in our hearts? May we not, without their peculiarities of manner or discipline, preach Jesus Christ among the heathen?

Such

Such a society for preserving the pure religion of protestantism would, I am persuaded, be of vast advantage, and tend greatly to increase the flock of the great Shepherd by us poor worms. Seeing its vast utility and eternal benefits, and that it requires rather hearts filled with love and truth, than pockets lined with wealth, I cannot but invite all Christians to unite in such a body, to preserve and advance the truth as it is in Jesus.

Shall the infidel and profane form their associations? Shall the borders of the kingdom of darkness and false philosophy be thus extended, and shall not the friends of God and truth seek to increase their numbers, and to spread the conquests of the cross? The world will love her own, and will not God approve those who faithfully join themselves to him? There is an eye over the servants of Jesus; their Lord sees, and will prosper their labours of love. He will go forth with them, and their work shall be blessed.

Highly, therefore, does it become us to consecrate ourselves to him; deeply are we bound by every tie of love and duty to be workers together with him, to advance the spread of his kingdom. Then, when we come to give an account of the talent with which he hath entrusted us, we shall have joy that we have not buried it in the earth, but improved it for his glory.

Dobrilugk in Saxony,
1796.

AUGUST VON SHIRNDING,
Ranger of the Electoral Parks.

A HINT RESPECTING EFFICACIOUS GRACE.

A THOUGHT has just occurred to my mind, which may be of some service in the controversy with the Arminians, concerning efficacious grace, and the nature of true virtue. They insist upon it that virtue must arise from a man's own will *, or it cannot deserve the name; and urge, that if God effectually produced a good disposition, it would

* *i. e.* The Arminians assert, that a man's own will must be the cause of his virtue, by a self determining power. We assert as well as they, that a man must be *voluntary* in the exercise of virtue, but we affirm God is able to work in us *to will* as well as to do; and that in consequence of the total depravity of man, a divine efficacious influence of sovereign grace is absolutely necessary to the production of virtue, as well as to its consequent preservation; and that God must have all the praise of a sinner's conversion, as having not only granted him the Gospel, but given him an inclination to embrace it, &c.

not be praise-worthy or rewardable, and would have no virtue in its nature.

But let us *suppose* it were possible for another agent, distinct from God, or the sinner, to effect an entire alteration in a sinner's mind, so as to bring him to a sincere hatred of sin, and induce him to love God supremely, and to manifest the most disinterested benevolence to his fellow-creatures in general; would it be agreeable to the common sense of Arminians, or of mankind in general, to dislike this converted sinner, because he did not convert himself, but another man converted him?

If a parent could possibly change the heart of a perverse mischievous child, and turn him into a most amiable and benevolent creature, would that child, who was now heartily attached to his duty, and very sincere in all his regard to integrity and benevolence, be notwithstanding unworthy of the love of his acquaintance, merely because his present disposition was the immediate effect of his parent's agency?—*If* such a change *could* be effected by any physical means, or even by any surgical operation, yet if it were really produced, and the person were now truly in earnest in every part of his duty, and in his constant sincere endeavours to do good to all around him, and to glorify God, would the subject of these excellent dispositions be unamiable, and unworthy of the approbation of God and man, merely because he became possessed of this excellent disposition in consequence of some act of his parent or friend, and neither produced it himself, nor had power to hinder its being produced?

If a person could be formed of a more kind, affectionate, benevolent temper than the rest of mankind, more upright and universally conscientious, and who was now more ardent in his pursuit after the glory of God and good of mankind than any body else, and more inflexible in his attachment to truth and righteousness; but yet it was found that some superior power had, by an immediate and certainly efficacious agency, produced that present disposition, would you be less willing to be connected with that person in any supposable relation, than you would be if he had acquired his virtue in the way in which Arminians suppose it is produced, *i. e.* by self determination?

If a good disposition would be lovely in any one, even though we should suppose it to have been produced by a fellow-creature, why will it not be equally lovely if we suppose it to have been produced by *divine* agency? I am confident no Arminian parent would disesteem a child, who should

should be changed from a refractory to an obedient obliging disposition, by the immediate influence of a tutor, even if we were to suppose that tutor to be able to effect the change by as positive, efficacious, and immediate an influence, as the Calvinists suppose to be exerted by God in the regeneration of a sinner. Rather, *if* any *man* were able, in ever so strict a sense, to *make* bad children good, every one who believed him to possess this power would be disposed to employ him. And let the operation have been ever so immediate, efficacious, and certain, no person could be the less pleased with the subjects of the change on that account. I may add, that if the good disposition could *never be lost again,* the subjects would not be the less amiable for that reason, nor would any one be the less willing to be connected with them. It would be highly unreasonable to think less highly of a man's honesty, because he was fixed in it, that, as Pyrrhus said of Fabricius, "You might easier turn the sun from his course, than turn him from his integrity."

Let a person first try these thoughts respecting *single* virtues, such as probity, veracity, chastity, filial or conjugal affection, &c. and then apply them to piety and holiness in *general.*---It would be highly unreasonable to disesteem one of these qualities, or all of them, if they had been produced by *human* agency; and it is equally unreasonable to deny there can be any goodness in them, if they are produced by the immediate, efficacious, and unfrustrable agency of God *himself.*

ELEUTHERIDES.

SALVATION BY THE WORKS OF THE LAW

INCONSISTENT WITH THE SUFFERINGS AND THE DEATH OF CHRIST.

MAN is a sinner---yea "all the world is guilty before God!" This humiliating truth is the ground-work of revelation, and is evident in every part of the conduct of man. Guilt then, unquestionably, deserves condemnation and punishment. Such is the state of man; and yet how careless! Man sleeps, while the thunder of Jehovah's vengeance roars around him, and the gulph of eternal horror is open to receive him. But is this the case with all? Are none to be found who are inquiring, with anxious solicitude, "Sirs, what must I do to be saved?" Yes, blessed be God!

God! there are. The awakened sinner sees his danger, and therefore inquires for a refuge; he feels the poison raging in his vitals, and therefore we need not wonder that he inquires for the *Physician* and the *sovereign Balm*. He beholds himself vile, and feels himself helpless; thus he is convinced that no hope can arise from that quarter, and the black clouds of despair surround him; and as he is sinking, he cries out, "Save, Lord, or I perish!" In that moment the hand of mercy is stretched forth, and the voice of mercy reaches his heart. This voice tells him, that in JESUS there is hope, and also tells him, that there is salvation in no other, and that this salvation is to be received by *faith alone*.

But such is the state of mind in this first stage of conversion, that the sinner cannot readily submit to this method of salvation, but is strongly inclined to corrupt the grand doctrine of justification by faith in Christ, by adding to it the works of the law. Against this sentiment the apostle Paul argues with irresistible force in the second chapter of his epistle to the Galatians, especially from verse 16---21, closing with this striking declaration, "For if righteousness come by the law, then is Christ dead in vain!" Thus at once he excludes not only the works of the *ceremonial*, but also of the *moral* law from having any share in the business of a sinner's justification before God.

But lest any should misunderstand, and thus abuse this great Gospel doctrine, Paul says, "I do not frustrate the grace of God;" *q. d.* "I would not be so ungrateful and vile as to reject and make void the Gospel of grace and the free love of God, in bestowing on us that unspeakable gift of his dear Son; for if a right to eternal life were to be obtained by our obedience to the law, then the necessity of the death of Christ must have been superseded!" Then this great Gospel truth follows by a necessary consequence, *viz. That a righteousness sufficient to justify the sinner can alone be obtained by faith in Christ.* This declaration contains two branches, and both require proof. Be it then our *first* endeavour to prove, That this righteousness cannot be obtained by the *works of the law*.

No time need be employed in an attempt to prove that every sinner must have a righteousness to justify him before God, either of his *own* or of *another*; for having broken the law of God, justification cannot be obtained without an atonement: "Without shedding of blood there can be no remission of sins." Neither need we prove that by the term LAW the apostle includes not only the *ceremonial*, but also the

the *moral* law; for every argument that tends to set aside justification by the works of the *one*, would be equally powerful to invalidate the *other*; and that for the following reasons: *Because such is the purity of God, that nothing less than a perfect righteousness can be acceptable in his sight.* This seems to be a self-evident truth. But we are aware that we shall be told, that the Lord God, in compassion to the infirmities of man, has relaxed the rigour of his law, that now the imperfect, but sincere obedience of the sinner shall be accepted as a sufficient atonement. But is not this derogatory to the honour of God? Why does man relax or repeal? Because he had not wisdom sufficient to foresee the difficulties in the way of the execution of his commands, or because he had not power or resolution to put them in full force. Can either of these be applied to God? Or if God should accept the *imperfect* righteousness of the sinner, as a full compensation for the injury of the sin of man, this is an impeachment of the *purity* of God. But it will be replied, that the Lord does this *in consequence of what Jesus Christ has done.* If this be allowed, it will prove more than the opposers of the doctrine of atonement would wish, *viz.* that the sufferings and death of Christ were, in a *degree*, meritorious, and that he died to procure and obtain a *relaxation* of the law of God, which they deny, asserting that the *only* design of the life and death of Christ was to set an example of patience and fortitude. Let it be observed again,

That such is the spirituality and the extent of the divine law, that man cannot fully answer all its demands. God is a spirit, and his laws are spiritual. *The commandment of God is exceeding broad*; it reaches not only the life and conversation, but the heart. This serious truth we are taught by our Lord in his incomparable sermon on the mount, Matt. v.; and the command runs, "Thou shalt love the Lord thy God with all thy heart, &c." Therefore the Spirit of God declares, that "whosoever breaketh the law in one point, is guilty of all;" because he rejects and defies the authority of the supreme Law-giver. The law of God demands a perfect and perpetual obedience, and pronounces condemnation on the smallest violation, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

Seeing then that these things are so, this awful consequence results: Man is unable, in his present state, to comply with these terms, and yield a perfect obedience. This inability cannot be denied, while we acknowledge the truth

of

of such declarations as these: "We are all children of wrath;" "the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be;" therefore we must acquiesce in that melancholy truth, "there is none righteous, no not one!"—And consequently the assertion of the inspired author of the epistle to the Galatians is fully proved, "by the works of the law shall no flesh be justified." This avenue of salvation is therefore entirely shut up. But, blessed be God! a more glorious and a more effectual method is open; for "a righteousness, sufficient to justify the ungodly sinner, is to be obtained by faith in the Lord Jesus Christ," and by him ALONE. When Adam was expelled the garden of Eden, the Lord God appointed an angel with a flaming sword to prevent his return to that happy spot which he had forfeited by his sin. This might have been our case; no access might have been allowed to the tree of life. But rejoice, O ye heavens! Yea, shout for joy, O ye wretched inhabitants of earth! Such is the compassion of Jehovah, that he beheld and pitied the fallen race; yes, "God *so* loved the world that he gave his Son, that whosoever believeth in him should not perish, but have everlasting life!" Jesus sustains the character of a mediator; and in that character he bore the load of our offences, and thus rendered to the law a full satisfaction. Therefore the universal language of Scripture declares that Jesus became our *ransom*, our *propitiation*; that he *died the just for the unjust*, that he might bring us unto God. That this is the only method by which a righteousness, sufficient to justify the sinner, can be obtained, appears from the following reasons:

1. *Because no other method could secure the honour of the divine perfections.* The great Jehovah is a spirit infinite, eternal, and unchangeable; and all his attributes are like himself. Now by the sin of man God was dishonoured, his purity tarnished, his justice defied, his love abused, and his laws violated: Therefore, unless this injury is repaired, the sinner cannot be saved. Here then the righteousness of Christ shines; for Jesus, in the *same* nature that sinned, and in *our stead*, perfectly obeyed the law in his *life*; and by his *death* he fulfilled the demands of justice, consequently the law could not refuse the atonement. And thus God is glorified, justice satisfied, the law magnified, and mercy triumphs in the salvation of man.

2. *Because no other method could be adequate to the necessities of the sinner.* In order to behold this in a clear light, we must recal to mind, what is the real state of the sinner by

by nature; and this we have already seen to be a state of total pollution and depravity, whereby he is rendered utterly unable to fulfil any of the requirements of God's holy law. This will lead us to see what the poor sinner absolutely needs to complete his redemption. He needs a divine life to be imparted; he needs a divine light in the understanding to enable him to see his danger and his misery; he needs a perfect satisfaction and a complete atonement to be rendered *in his stead* and *in his nature*. If this is his state, and these his exigencies, then most assuredly *no other* but the Gospel method of salvation could do all this for him. Let *others* boast of the dignity of human nature, and their ability to obey the laws of God---let others reject the doctrine of the atonement, *he* feels his need of it, and flies to it with all the speed and the gratitude with which the manslayer fled to the city of refuge.

3. *Because no other method could account for the incarnation, the sufferings, and death of Christ*---"If righteousness come by the law, then is Christ dead in vain." The argument is clear and conclusive; for if man is able perfectly to keep the commandments of God; if he is, of himself, able to expiate the guilt of his transgression; if he is able to satisfy the demands of inflexible justice, then, unquestionably, there would be no need of a Saviour; or if the righteousness of the sinner is to be joined to the righteousness of Christ, this would be dishonourable to the SAVIOUR; for it would suppose that Jesus was not *able* to complete the work of a sinner's justification.

Thus those who deny the grand doctrine of the atonement, rob the Gospel of every thing that is precious and valuable in it---yea, they frustrate the grace of God, and destroy the great design of the incarnation, the sufferings, and the death of Christ. But we may venture to assert that no other method could account for this wonderful transaction. Here let us recollect the language of inspiration, 2 Cor. viii. 9. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet, for your sakes, he became poor, that ye, through his poverty, might be rich." Behold the GOD throwing aside the robes of his glory, and assuming humanity! Behold the MAN poor, afflicted, despised, persecuted, arrested, scourged, condemned, crucified! Let us not view this affecting scene in a transient and thoughtless manner: Pause and reflect on the scenes of disgrace and of agony; and then ask, What was the grand cause? Was it merely to give a pattern of patience and fortitude in suffer-

ing? If it was, let us attend to the language and the conduct of this sufferer. Come hither, and approach the garden of Gethsemane. Look yonder, and see him stretched on the ground. Hark! does he triumph, and brave all the terrors of approaching death? No: Hear his groans: "My soul is exceeding sorrowful even unto death." "Father, if it be possible, let this cup pass from me!" "And his sweat was, as it were, great drops of blood, falling down to the ground." Follow Jesus to Calvary; there he cries out, "*Eloi, Eloi, lama sabacthani,* My God, my God, why hast thou forsaken me?" Whence all this terror of mind? What could extort those strong expressions of anguish from the lips of an *innocent* person? Behold PAUL and SILAS bound and in a dungeon, and yet singing the praises of God! Behold pious CRANMER and RIDLEY clapping their hands in the flames! Hear the triumphant language of JOHN BILNEY, when his body was half consumed by the fire---"Behold, O ye Papists, ye look for miracles, behold one here: I feel no more pain than on a bed of down! It is to me a bed of roses!" Now if Jesus did not bear the sins of a guilty world, if he died only as an example, and as a martyr in the cause of truth, how can we account for that extreme anguish? nay, how can we account for his sufferings and death at all? This is a knot which all the sophistry of boasting RATIONALITY cannot untie. Most assuredly if Christ died not as our PROPITIATION, to obtain a righteousness sufficient to justify the believing sinner, then *Christ is dead in vain!*

But, brethren, the Calvinistic view of this subject solves every difficulty, and assigns the most important and satisfactory reason for this stupendous method of redemption: And the whole scheme is worthy of a God, and admirably calculated "to humble man, exalt the Saviour, and promote holiness." Then let every heart and every voice say, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

HORATIO.

TO THE EDITOR.

SIR,

SOME papers of a very interesting nature having fallen within my observation, which seem of an improving tendency; I have thought, if they could be conveyed, for the perusal of serious minds, through the channel of your Magazine, they might be rendered useful. Perhaps, some gra-

cious

cious souls might be enabled to raise reflections from them, to their own spiritual edification. They are the correspondence, which took place between a society of awakened Christians, in a prayer meeting, and an officer under confinement for murder, and written previous to his trial. As the event itself is of a recent nature, it would not be proper either to mention place, or persons. But the letters themselves you may depend upon are really genuine. I subjoin the first letter in the order of correspondence, and shall regularly transmit you the remainder as they follow in succession, if you think them suitable to the plan of your Magazine.

I am, &c.

To ———, *in the Prison of* ———.

DEAR SIR,

A SMALL Society of serious Christians, professing godliness, are accustomed to meet together in this place, at stated intervals, for the purpose of strengthening, under the divine blessing, each others hands and hearts in religion, from the exercise of prayer, reading the Scriptures, and pious conversation. One of the members of this retired club hath lately felt his mind very earnestly drawn out (and he would fain cherish the hope, that the suggestion comes from an higher power than is merely human) to the consideration of *you*, and your present awful state. Communicating, therefore, his sentiments to the Society, and expressing at the same time his wishes, that particular mention might be made of *you* in the general supplications presented before the Lord at those meetings, his requests were attended to, agreeably to the importance of their object; and very fervent and very earnest petitions have been put up at the throne of grace accordingly, that the God of all mercy would look with an eye of forgiveness and benignity upon you, in awakening in your breast all those principles your case so loudly calls for, and without which, the miseries you now sustain must be followed by far more deplorable evils in that state of being which is to succeed the present life.

Probably there was a time, dear Sir, when a topic of this nature would have either called forth the mirth of yourself and your gay companions, or excited your indignation and anger. But though there can be no period in the short life of man upon earth, when matters of this solemn moment deservedly become the mark of derision, or the object of resentment (for the subject is at all times too awful for ridi-

cule, and too friendly to merit anger); yet surely in *your* breast, whatever former sentiments may have lodged there, in the thoughtless and unguarded hours of lightness and inattention, in the present awful crisis every trifling impression must be done away.

Presuming, therefore, that a heart like yours, which needs so much consolation, would gladly open itself to receive what real friendship might offer; and that it must be a cheering reflection, for the many dark hours you experience in the painful retrospect of what is past, amidst the horrors of a prison, (which but lately you had so little prospect to expect), to be informed, that there are some, who though they have never seen your face in the flesh, yet feel an interest in your miseries, and sympathize with you in your sorrows: They have ventured to communicate their sentiments to you, upon this occasion, by letter; and as this channel of conversation is so happily calculated for such a purpose, taking off all restraints on their part, and all distance on yours, they desire to say, that it will be a real pleasure to their minds, if such a correspondence be agreeable to you, to testify their awakened attention to your interest, by opening a communication, of conversing with you, in this way. The advantages of such a mode, in your case particularly, are very great, and ought to call forth much thankfulness to heaven. You will receive no interruption from them at an unseasonable time, or when you would wish to be left to yourself; but their letters will lie before you, will say for them all they might wish to say, upon the noblest and most important subjects which can engage the attention of man, and at a time when you yourself shall desire the opportunity, and when no eye beholds you, but His, to whose presence you are for ever exposed.

Will you accept of their well-meant endeavours to be instrumental to your comfort? Will you encourage them to renew their address to you by answering this letter? A line directed for ---------, to be left at ----------, will reach the writer of this paper.

May the Father of mercies, and the God of all consolation be with you! May the Lord direct you to that only channel of salvation which is in Christ Jesus, who is the great Saviour of the world, who ever liveth to make intercession for sinners, and can, and will save to the uttermost all that come to God by him.

Your's, dear Sir,

In the best of bonds,

THE

THE CHRISTIAN'S GOOD CHEER IN A WORLD OF TRIBULATION.

THE children of men are conceived in sin, and brought forth in sorrow. Moreover, man is born *unto* trouble as the sparks fly upwards. Yes, man that is born of a woman is of few days, and *full* of trouble. But a real Christian is born again, not of woman, but from above, of the Holy Spirit: Being regenerated, he finds himself a new creature; he is renewed in the spirit of his mind; he has new light, by which he discerns the things of the Spirit of God, which before were foolishness unto him; he has new desires, and new delights; as fire ascends towards the sun, and rivers run to the ocean, so his new heart, in all its sacred motions, tends to God, its source and centre. By this new birth he is made a partaker of the divine nature, and becomes an heir of all the promises, even of God, and every thing that is good, whether for time or eternity. If children, says the Apostle Paul, then heirs, heirs of God, and joint-heirs with Christ. Truly then, as Dr. Young says, "A Christian is the highest stile of man." But there still remains in him a *flesh*, in which there is no good thing; this is present with him to oppose when he would do good; this law in his members wars against the law of his mind; the flesh lusteth against the spirit. But the flesh must be crucified, with the affections and lusts thereof; the old man with his deeds must be put off. The Christian must be sanctified in this world, that he may be glorified in the next; he must be made pure while he lives, that he may join the spirits of just men made perfect when he dies. For this purpose, God has here chosen him in the furnace; he has appointed him to pass through tribulation, that he may be made perfect through suffering. It is not a little matter that will entirely wean the heart from this world: It is a spear which often pierceth deep before we cease to lean upon it. The heavenly Physician has to administer many bitter potions, effectually to eradicate the diseases of the soul. The most merciful and indulgent Father of Spirits has frequently to use his chastizing rod, during the minority and education of his spiritual children. On these accounts the present world has ever been a wilderness to the saints. Long since it was said, "Many are the afflictions of the righteous:" He who said it, though a king, found trouble and sorrow. It is a just observation, made by Mr. Henry, that God never had but one son without sin, nor any one without sorrow. As his ancient people

people were led about in a wilderness, and chosen in a furnace, so it is now: This present evil world is a wilderness and vale of tears to all the sons of God. In this tabernacle they groan, being burdened; they are sometimes troubled on every side; they have afflictions without, and fears within; wearisome days and tedious nights are appointed unto them; they find, by experience, that tribulation is still the way to the kingdom of God; that they must suffer with Christ before they be glorified together. The saints of God have sometimes rashly construed their sufferings, and the prosperity of the wicked, into a sort of evidence, either that they were not saints, or that there was no advantage in sanctity; but the fact is, that the best of saints may have the greatest sufferings, and that true godliness is the greatest gain. Asaph spoke in haste, and unadvisedly with his lips, when he said, "Verily I have cleansed my heart in vain." The patriarch Jacob mistook the intention of his afflictions when he said, "All these things are against me" Of old, those of whom the world was not worthy, had trial of cruel mockings, scourgings, and of bonds and imprisonments; they were stoned, sawn asunder, and slain with the sword; they wandered about in deserts, mountains, dens, and caves of the earth; they were destitute, afflicted, and tormented: All the while they were the highly-favoured of the Lord, and training up for the glory which they now possess. The beloved of the Lord must not now think it strange if they have to pass through fiery trials. One whom Jesus loveth, as he did Lazarus, may sicken and die. In the members of his mystical body, Christ is yet an hungered, and needs meat; thirsty, and wants drink; is naked, and needs clothing; is sick and in prison, and needs visiting. Many real Christians, if not suffering in their own persons, are so doing through sympathy with their dear friends and relatives: Like Mary and Martha, some may be feeling much on account of an afflicted or deceased brother; like Jairus and the nobleman mentioned in the Gospel, others may be in trouble for a son or daughter at the point of death. Some parents, like David, are lamenting over the dead bodies of their departed Absaloms, while some faithful Abraham is weeping for the loss of a beloved Sarah; and many disconsolate widows, like Naomi, Orpah, and Ruth, are bewailing the loss of their dear deceased husbands.

But the saints may have, in their families and friends, afflictions still worse than death. When they have reason to believe that their relatives die in the Lord, their sorrow is mixed

mixed with the joyful hope, that the separation will only be for a short season; that their next meeting will be in a fulness of joy, never more to sorrow, never more to part. Thus some have thought it better to weep for ten dead children than for one living child. A faithful Abraham finds it so when he has a wild Ishmael, whose hand is against every man, and every man's hand against him. A pious Isaac and Rebecca find it so, when an offspring of their bodies is no better than a profane Esau. It must have so been with David when he said, "Behold my son, which came out of my bowels, seeketh my life." It is no new thing for a saint's enemies to be those of his own house. Many children, who in their infancy have been the desire and delight of their parents eyes, have lived to be a source of misery, and to bring down their grey hairs with sorrow to the grave. Had the parents foreseen this, their lives would not have been so much bound up in the lives of their children.

Moreover, in the present world, the followers of Jesus have many *inward*, as well as *outward* sorrows; they groan in this tabernacle, being burdened with a body of sin and death. There are nations of corruptions in the human heart, more numerous and worse to vanquish than the Canaanites of old; there is also their adversary the devil, night and day going about, and making use of all his wiles, devices, craft, and subtilty, as much to distress the saint as to destroy the sinner. What from an evil world, an evil heart, and this old serpent, it is no wonder that a feeble saint is sometimes in great heaviness. But still he may be of good cheer, for his sufferings shall not, like the torments of hell, endure for ever; no, the days of his moaning shall be ended. The time will come, and is coming, when

> His inward foes shall all be slain,
> Nor Satan break his peace again.

Not one of all his sorrows come by chance; none of them spring from the ground. He who worketh all things according to the counsel of his own will, and is infinite in wisdom, love, and power, orders every cross as well as every comfort; without him a sparrow cannot fall on the ground, nor can the greatest fire of adversity singe a hair on the heads of any of his servants. When he sends a weight of afflictions, they are accompanied with a sufficiency of strength to endure them with patience; when they press the heaviest, it is ordered so, that they most effectually press out corruptions; by them, sin is not only reproved and corrected, but

but graces also are tried, proved, and increased. Many, who have found their afflictions grievous, have lived to say, "It was good for us to be afflicted." "Spare the rod, and spoil the child," is a proverb which the experience of ages has proved to be worthy the wisdom of Solomon. But God never spoiled a child by remitting the use of his rod, and he never will: Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth; they all need chastisement, more or less, and must have it accordingly. God loves all his sons, but hates all their sins; and he shews his love to the former, by seasonably correcting the latter. His gracious design is to embitter sin, to excite the workings of faith, to rouse the spirit of prayer, and stir up to the duty of self-examination. Then is any afflicted? Let him not despond, but pray to his heavenly Father: Say with Job, shew me wherefore thou contendest with me. He who bids us call upon him in the day of trouble, will help us when we are brought low. Let us attend to the voice of the rod, and cry for its sanctified use. In this way we shall be able to say with Luther, "*Schola crucis est schola lucis*"---The school of the cross is the school of light. We shall possess a larger participation of God's holiness, and, as such, produce a richer plenitude of the peaceable fruits of righteousness. We shall find, with the saints of old, that all things work together for our good, and be able to say with the apostle, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." We will not, therefore, be afraid of all our enemies; for they are but the sword in the hand of a friend and father: If we fear the sword in the hand of an enemy, we need not do it in that of a friend. Goliah of old was slain with his own weapon; and such shall be the fate of all our adversaries. Let us look on every side without dismay, and determine to trust in the Lord, though he slay us. When the heavens gather blackness, and God arrays his awful face in angry frowns, then, through the cloud, believe his grace, secure of his compassion still. Thus, by and by, every sorrow will be left below, and earth exchanged for heaven.

S. B.

LETTER FROM A SERGEANT IN THE ARMY.

(Transmitted by a Clergyman.)

THE following letter was occasioned by an event in providence, which I conceive not to be unworthy our notice. It

It happened that a regiment of militia, on their march to Yarmouth, stopped at the town of Diss for one night. The sergeant of the regiment was an experienced and pious Christian, who had also ability, through grace, for preaching his Saviour to others, and he was solicited by some friends of the Gospel to give them a sermon that evening; he consented, and a large congregation was assembled to hear him. But he was obliged in duty first to attend the parade, where his superior officers, for *prudential reasons*, prevented, for that time, the good sergeant from fighting the Lord's battle; but the Lord supported him through his trial with many suitable promises of his word, and he could with pleasure reflect, that though he was not permitted to preach to *others*, yet the Lord had preached a humbling lesson to *his* heart by suffering the disappointment. On his arrival at Yarmouth, he wrote what follows to his religious friends at Diss, as a testimony of his love to their souls, and a specimen of the grace and truth which he would have administered to them. Having seen the sergeant on the above occasion, and, through grace, heartily rejoicing in the sentiments of his letter, supposing that you might not deem it unworthy of a place in your publication, among other evangelical compositions, I have taken the liberty of submitting it to your judgment. I am happy to observe so many instances of enlightened soldiers. There is a considerable work of grace evident among the soldiers at present in Norwich, which you will join with me in fervently praying that the Lord may carry on powerfully, and even extend through the whole army.

I remain, in sincerity and truth,

A zealous Friend to the universal spread of the Everlasting Gospel.

Yarmouth Barracks, May 6, 1796.

MY LOVING AND DEAR FRIENDS,

IN the bonds of the Gospel of Jesus Christ, I desire to glorify God on your account, who has, I hope and believe, as an act of his own sovereign, rich, distinguishing, discriminating, electing, abounding, unchangeable love, chosen you in Christ before all worlds, not according to your works, but according to his own purpose and grace; which love is the same at all times towards his elect in his *own heart*, though the *outward* manifestations may vary. As an evidence of your election, he hath begotten you again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not

away, reserved in heaven for you; which he is gone in your name, and nature, and stead, to take possession of for you, and to prepare a place, that where he is, there you may be also, to behold his glory---that glory which he had with the Father before the world was spoken into existence. While you are left in this lower world, he is preparing you by afflictions, temptations, crosses, losses, disappointments, and dark providences; and sometimes by prosperity, as he did David and Solomon, whom he appointed over Israel, that they might be instruments of protecting and supporting the church of God; also by his Gospel and ordinances of his house, and by the sanctifying influences of his blessed Spirit, in making all things work together for your present and eternal good, and his present and eternal glory; and by these it is that the Father maketh you meet to be partakers of the inheritance of the saints in light. When you come to full age, and are quite meet, he will cut you down by the sickle of death, as a shock of corn fully ripe, fit for the garner, that you may be received into the presence of God in glory; and this he does in a way contrary to our own wishes, plans, and designs, and often answers our prayers in a way which we never thought of, nor looked for; in a way which we did not wish him to answer them. And now, my dear friends, whom I love in the truth, I wish above all things that your souls may prosper, and be in health, and grow as willows by the water-courses, in the grace and knowledge of Jesus Christ---grow into him in all things, like tall cedars in the Lebanon of our God; that you may be as vessels of honour, full of the blessing of the Lord; or like a well-watered garden, or springs of water, whose waters fail not. But, my dear friends, while we are in this lower world, and vale of tears, we shall experience that we are wandering in a wilderness, in a solitary way; we shall experience hunger and thirst, and no city to dwell in---no rest here---a way full of traps, and gins, and nets---a way full of doubts and fears, and great misgivings of heart---a way that is full of trouble, where we shall feel various changes, through faintness of soul ready to halt, almost on the point of looking back, experiencing at times that there is but a step betwixt us and death. Sometimes we shall fear that the good work of grace is not begun---that we have no part nor lot in the matter---that we shall one day perish by the hand of this Saul, or the other enemy. Perceiving nothing but barrenness of soul, deadness of affections, no faith in exercise, our love grown cold, our hope removed like a tree, our strength exhausted, we shall be ready

to

to conclude that the mercy of the Lord is clean gone for ever, and that he hath in wrath shut up his tender mercies. We also feel ourselves like the silly dove, without heart for any thing spiritual or divine; when we attend the means of grace, we find little or no power of the Gospel of Christ, no incomes of his grace, love, and Spirit---no communing with God in prayer, but walk under the hiding of his countenance; when we look within, and find nothing but darkness, nothing but a body of sin and death, and Satan permitted to come in with his fiery temptations and awful suggestions, saying, "If you were one of his chosen ones, if God loved you, he would not leave you now you are in distress, therefore you are none of his." The people of the world now laugh us to scorn, and say, where is your God? And even good men may pass a wrong judgment on our case, as Job's friends did on his, and may withdraw themselves from our house of mourning. My dear friends, this may be the sad experience of some of the Lord's *dear* children, even of them that he has loved with a love that is vast as eternity, and stronger than death.---But will the Lord leave his dear people here in such dreadful circumstances as before-mentioned? I answer, No; for he has said, "I will never leave thee, nor forsake thee. The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, nor the covenant of my peace be removed, saith the Lord that dwelleth in Zion. Though for a small moment I have forsaken thee, with great mercies will I gather thee; though in a little wrath I hid my face from thee, with everlasting kindness will I have mercy on thee. Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, I will help thee, yea, I will uphold thee with the right hand of my righteousness." He hath promised to be light to thy darkness, life to thy deadness, strength to thy weakness; with every temptation he will make a way for thy escape, and no weapon formed against thee shall prosper; but the wrath of man shall praise him, and the rest he will restrain. For he has devils and wicked men in a double chain, in the chain of his eternal decrees and of his providence, saying, hitherto shall you come, and no further. When thou passest through the waters, he will be with thee, and through the rivers they shall not overflow thee, and through the fire thou shalt not be burnt, neither shall the flame kindle upon thee; for he has promised to bring the third part *through* the fire: He will not leave them *in* the fire; for them that are now before the throne he

brought up out of great tribulation; he did not leave them in their troubles, or suffer them to lose any thing in those fiery trials, but the tin and dross. He assures the tempted soul, "My grace shall be sufficient for thee." Though you believe not, he abideth faithful. He is of one mind, and none can turn him, and he cannot deny himself; for the strength of Israel will not lie; for he is not a man that he should lie, nor the son of man that he should repent. His gifts and callings are without repentance; for he is a covenant-keeping and a promise-performing God, of eternal veracity and faithfulness. Hence, though the vision tarry, wait for it, for it will come, and not tarry: In the end it shall speak, and not lie; blessed are all they that wait for it. Behold, this is the faith and patience of the saints!

From your unworthy Friend and
Fellow-traveller Zion-ward,

J. S.

CONSIDERATION RECOMMENDED TO THE MISSIONARIES.

TO neglect consideration is at once the sin and the punishment of every class or description of men, whether they be righteous or wicked; the latter do not think at all, and therefore, like the simple, pass on and are punished; the former though they often consider, yet not so frequently, nor to such an extent as they should; this is their sin. For want of it they are often led into snares, discouraged on account of seeming evils, and rob their souls of the comfort they might have enjoyed--had they duly considered: This is their punishment.

As it is their duty at all times to be employed in this exercise, so especially on some occasions, when under some uncommon trial, or called to engage in some important and arduous work, consideration is particularly seasonable and beneficial. The business of a missionary may be accompanied with uncommon trials--it is a work of the last importance: There are duties belonging to them, dangers and difficulties which they must encounter, that never entered into private Christian experience. On the other hand, there are comforts and supports, which they may expect, suited to their peculiar state and circumstances. But what shall be the object of their serious thought? What shall they consider? On what shall they chiefly fix their attention during their course?

The

The duties of the way, as they relate to themselves: They must consider the state of their own souls, whether they have believed in him whom they preach for the salvation of others---they should also consider their sins, infirmities, weaknesses, tempers, and bodies---also the degree and kind of their knowledge, whether it be extensive and saving, or shallow and inefficacious; using his word with all those helps which his servants have left behind them, for the enriching their understanding, and improving their heart; that they may be like stewards who bring out of their treasury things new and old, and as workmen who need not be ashamed. They should be much in secret prayer, never forgetting to mention the work in which they are employed, but pleading earnestly that "as the rain cometh down and the snow from heaven, and watereth the earth, so his word may not return unto him void, but accomplish his pleasure, and prosper in the thing whereto he has sent it." And, as many eyes are upon them, they should bear every trial with fortitude and magnanimity, "enduring, as seeing him who is invisible."

They should consider God, adoring and recommending him as the creator of the universe, thus "magnifying his work which men behold;" in his providence, as he that hath his way in the sea, his paths in the great waters, and whose footsteps are "but indistinctly, and comparatively not known." Commit the issue of every adverse dispensation to him, knowing that he ruleth in all and over all, and intends all for the churches' and his people's benefit. They should consider God, especially in his word, ever bringing providential events to it---trying their own state by it---and deriving their knowledge from it, and from thence forming just views of themselves, of sin, of God, of salvation, and eternity---ever speaking from it as from the mouth of God, and giving the people commandment from him. They should dread its threatenings---believe and expect its promises---consider and preach him as in his Son reconciled, and reconciling the world to himself, not imputing their trespasses unto them. They should study to approach him with acceptance, and ask things suitable for themselves, and agreeable to his will, in the name of Christ. They should rely upon him for all that direction, support, and comfort which they may stand in need of in their work, enabling them to a faithful discharge thereof; and they should be concerned to have the glory of God ever in view, as the spring and end of all their actions. They should consider others---their missionary brethren, their health,

health, disposition, infirmities, prejudices, views, endeavouring to advance their spiritual interests; the strong must not despise the weak, nor the weak envy the strong; ever stopping the beginnings of strife, ever on their guard against anger, and, when they can, removing its causes; thus considering one another, they should provoke unto love and good works.

With themselves they should consider others---those to whom they are sent: If they are naturally gay, sadness would be an offence; if grave, levity would be a crime; if suspicious, missionaries must be frank and open, and endeavour to remove their suspicions by every tender and endearing office. They must deal gently with their prejudices and even with their sins, using much prudence either in reproving, warning, or exhorting; their objections must be heard patiently, answered simply. In their public worship there must be much solemnity and reverence, according to the Scriptures. In their sermons, missionaries must study brevity, simplicity, plainness, clearness, earnestness, not dwelling too long on one theme, but with the sinfulness of sin, shewing them the suitableness of the Saviour, which will at once guard them against despair and presumption. They should not be sparing in their similies, always taking care that they are apt and familiar; and thus, with fervent prayer, they should use every rational Gospel-mean of compelling them to come in, that his house may be full.

They should consider the dangers, difficulties, and disappointments of the way. There is the ocean and the storm to which it is subject; there may be suspecting kings, superstitious priests, a blind, and perhaps a ferocious people; they may be in perils often, and perhaps in deaths; they may expect all that hell and earth can devise or execute: But there would be no occasion of fear from that quarter, if they could say, like the Prince of missionaries, "the prince of this world cometh, but hath nothing in me:" This they cannot say, therefore they should chiefly dread their own heart; this is more, far more alarming than the battle-axe or weapons of war; their chief foe is within them, and sooner or later (if they be Christians) they shall have to say with another missionary, "O wretched man that I am! who shall deliver me from the body of this death?" There may be nothing in the missionaries' way as Britons; but as Christians, especially as missionaries, there may be much. "But who art thou, O great mountain, before Zerubbabel?"---A plain.

There are difficulties in the way; there are difficult languages to learn; difficult manners and customs to learn, without

without learning sins; the path of duty may sometimes be difficult to discern; there may be difficult objections to answer; there may be difficulties in discerning the signs of God's providences, when appearing to counteract his promise; and there may be difficulty in addressing the natives seasonably, suitably, and in combating successfully all *their* difficulties. I might have added, that there may be difficulty in acquiring the necessaries of life; but missionaries must learn, I hope they have learned already, that necessary, useful knowledge, "how to want, and how to abound."

There are disappointments too in the way: Their reception may not be so favourable as is wished and expected, their success may not be so great as we hope and desire, and they may be disappointed both in the time, the mean, and the manner of the promise's accomplishment.

They should consider the comforts of the way. Are duties many and great? He that hath called to the work will uphold. God never called any to serve him that he did not fit for his employment; he will either suit the duty to the person, or the person to it. If he intends the missionaries for sanctuary-building, he will make them polished shafts. He never did nor ever will send any a warfare on their own charges; their strength shall be proportioned to their day, be it a day of duty or of suffering; if duties are many and great, his comforting and supporting presence shall go with them. If the path of duty be difficult, "With mine eye set upon thee, saith God, will I shew thee direction." And he can easily make their feet like hind's feet in the way of his precepts.

Are there dangers in the way? Is there the ocean? The madness of the people? Who is it that holds "the winds in his fist, who binds the waters in a garment, who sayeth to the tempestuous deep, be still, and there is a calm, who (as easily) stilleth the madness and tumult of the people? It is the God of missionaries; it is he that will lead them safely on, drying up every sea, and making every mountain a way. Are the power, policy, and malice of men and devils set against them? Such briers and thorns their God will go through, he will burn them up together. At his presence enemies shall flee, at his voice they perish. God hath bequeathed protection to the present, to future missionaries, and to all his people; it is their proper inheritance. "No weapon formed against thee (says he) shall prosper, and every tongue that riseth against thee in judgment, I will condemn; this is the heritage of the servants of the Lord."

Are

Are they afraid of themselves? "Sin (saith Jehovah) shall not have dominion over you". Is Death in the way? Missionaries must meet him if they stayed at home, and if abroad they cannot meet him before the time, the place, the mean, the manner, and every circumstance which God hath appointed arrives. He keeps the keys of hell and death; the former his people cannot enter, the latter none enter without his permission and appointment; so that whoever seek their life to take it away, they cannot till he unlocks the gate. Life and death are in the hand of the God of missionaries.

Are there difficulties in their way? Difficult languages, manners, and customs, and manner of addressing the natives to learn. Who made man's mouth? The God of missionaries; and he that made it, can easily make it speak what he pleases, and can form them anew; he can make the tongue of the stammerer speak plainly, and can enable his people to surmount every obstacle. Though difficulties be many, he will lead them safely through all; he will instruct them and teach them in the way that they should go; he will point out the path, however intricate, in which they ought to walk, saying, "This is the way, walk ye in it." If they cannot well account for his providential dispensations, he will reveal what is necessary for them to know by his word, and give them the grace to believe he doth all things well. He will provide for the bodies as well as for the souls of missionaries, "Bread shall be given them, their water shall be sure." But who hath made this promise? Thy God, O missionaries! He will feed thee, and lead thee all thy life long, he will be with thee, he is gone up before thee as the breaker-up of thy way, the Lord is on thy head, and he will be with thee whithersoever thou goest as thy comforter, protector, leader, director, and thy everlasting all; and he will not leave thee until he hath done that good thing unto thee, which he hath spoken to thee of. Say not then, there is a lion in the way, "but go in this thy might; save Israel."

Are there disappointments in the way? Endeavour to remove them ere they come, by being careful of what you expect. You may warrantably expect all that God hath promised, but expect it not in your own way. While you plead for and expect the accomplishment of the divine promise, leave the time and manner to himself; knowing that though it tarry, it shall come, in the best time and way for his glory and your and the churches' good. Your duties, dangers, &c. may be unprecedented; but these are days of unprecedented things,

things, and you may expect unprecedented comforts, supports, deliverances, and at length final victory.

They should consider the glory at the end of the way. All their painful labours shall be rewarded, yet so as the reward is of grace, not of debt. It is not less certain because gratuitous, nay it is more certain than if it were of debt. When their course shall be finished, they shall receive a "crown of glory that fadeth not away." What are all your present duties, difficulties, dangers, and disappointments, O Missionaries! when compared with the glory to be revealed? Endeavour to think of them now as you shall once do, and by faith realize the happy prospect, when you (in the midst of your spiritual offspring, of whom you here travailed in birth) shall be ushered into the mansions of endless bliss, and shall hear from the throne these words of approbation and delight, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

W. R.

ON REGENERATION;

IN ANSWER TO HOLMSDALE'S QUESTION.

"HOLMSDALE, jun. would be obliged to Gaius for an illustration of 1. Pet. i. 23. and James, i. 18. in a consistency with his answer to the latter part of Holmsdale's question." *(See Evangelical Magazine for July 1795, page 282.)*

THE *seed* mentioned in the first of these passages alludes not to the first principle in vegetables, but animals; and what this is in generation, the word of God is allowed to be in regeneration. This, I apprehend, is giving all the scope to the passage in question which can reasonably be desired.

That there is a divine influence in this change, which is immediate, or without any instrument whatever, is, I allow, supposed in my answer to Holmsdale; but I do not consider this as expressive of *the whole change* denoted by the term *regeneration*. I admit regeneration to be by the word of God, and that this truth is taught us by the passages in question; nor does this concession appear to me to clash with the above position. When God created man he breathed into him the breath of life, and man became a living soul: And in procreation, unless we will maintain that souls are generated by human instrumentality, there is an immediate divine agency, very similar to that in creation, and which is expressed by

forming the spirit of man within him. Now as this is consistent with man being brought into existence by the instrumentality of man, why should not an immediate influence from him *who quickeneth all things*, be consistent with the instrumentality of the word in regeneration?

Regeneration has frequently been distinguished from conversion; and I have no doubt but the terms are of different signification, as are also the terms *creation* and *resurrection*, by which the same divine change is expressed. I am inclined to think that each of these terms are not designed to express the different *stages* of God's work upon the soul, but the same divine work under different ideas or representations. It has been said, that regeneration expresseth that part of the divine change wherein we are *passive*, and conversion that wherein we are *active*; but the idea of passivity, as well as activity, is included in conversion. God *turns us* ere we *turn to him*. Sinners are said to *be converted*, as well as to *convert*. On the other hand, the idea of activity as well as passivity, is included in regeneration. Whatever may be said of the generation of an animal, we can form no conception of the change in the temper of a rational soul; or, as the Scripture expresseth it, *of renewing of the spirit of our minds*, without the mind being in exercise. It is passive with respect to the agency of the Holy Spirit in producing the change, so as to contribute nothing towards it; but the very nature of the change itself, being from a state of enmity to love, implies activity of mind. It does not, therefore, seem perfectly accurate to say, we are first endued with spiritual life, and then we become active; no otherwise however, than as by *the order of nature*, seeing activity is of the very essence of spiritual life.

Now considering regeneration as expressive of that entire change, by which we enter, as it were, into a new moral world, and possess a new kind of being (and in this sense I think it is always to be understood in the New Testament), it is as proper to say we are regenerated by the word of God, as it is to say, that *Abraham begat Isaac*; though in Isaac's coming into the world he was the subject of a divine agency, in which Abraham had no concern. GAIUS.

ANECDOTES.

Conjugal Affection in an Inhabitant of Otaheite.

AMONG the intelligence received in the various inquiries made respecting the South-Sea Islands and its inhabitants, various anecdotes have been related, but one of a very peculiarly

peculiarly affecting kind, will, I doubt not, be read with pleasure.

The captain of the Dedalus during his stay at the island, observed one day a native woman, with a child, who appeared a perfect European, and evidently bore the stamp of his parentage. He was a beautiful boy, and attracted his notice; on inquiry he learned the following melancholy story: Mr. Stewart, one of the officers who joined the unhappy Christian in seizing the ship Bounty from captain Bligh, had returned with Christian from Toboua, as related in the trial of the mutineers, and when Christian left Otaheite with the vessel, and that part of the crew which chose to cleave to him, Mr. Stewart with the rest, determined to fix their abode at the island, where they met the most cordial reception. He soon attached himself to one of the beautiful natives, and giving her his name, lived with her as his Peggy Stewart, in a state of the tenderest endearment. One child had been the fruit of their union, when the Pandora arrived, seized the mutineers, and among the rest the unhappy Stewart. He was carried on board a prisoner, and the vengeance which awaited him was soon spread through the circles of Otaheite. Anguish and horror seized on the heart of the disconsolate Peggy---a prey to grief that refused to be comforted, and overwhelmed with despair at the loss of her esteemed husband. Her health gave way to the acuteness of her feelings, she pined away from day to day, caressing the unfortunate infant, and fell a sacrifice to the fidelity of her affection. She languished a few months, and literally died of a broken heart, leaving the dear and helpless infant to a sister, who had cherished and brought him up with maternal affection.

More polished regions will hardly afford instances of greater sensibility, or present us with amiability of manners more interesting and more endearing. From such as these we have little to fear; we have every thing to hope in the pursuit of the mission.

PHILOETHNICOS.

A Child born a Hundred Years old.

ABRAHAM (the name by which he was known) was born in Sussex; being an idle youth, he listed for a soldier, and after fifty years' service obtained his discharge, and with his wife settled near Oat-Hall. Though he had all his life long been a stranger to religion and its truth, in the solitude of the country he began to reflect, and resolved to pray

to God to direct and guide him in the right way. He attended at church, and, not quite satisfied with what he heard at home, he went round to the neighbouring churches; but what he heard seemed very unsatisfactory and contradictory to what the church prayers he read seemed to speak; uncertain what was truth, he roamed about, till providentially the preaching set up by Lady H. at Oat-Hall, awakened attention; and, though he did not like the Methodists, he resolved for once to go and hear. He was then just a hundred years old, and still hearty, and in the perfect use of all his faculties. Mr. Venn was at that time with Lady H. and preached at Oat-Hall the morning Abraham attended. The truth struck his mind with an evidence and power he had never before felt; he listened with the deepest attention and delight; he could hardly contain, and as soon as the service was ended, he laid his hand upon the shoulder of a neighbour who was next him, "Ah!" says he, "neighbour, this is the very truth of God's word, which I have been seeking, and never heard it so plain before. Here will I abide."

From that day his conversation bespoke the blessed spirit he had received. He spoke of that day as the day of his birth, and used to say he was a child born at a hundred years old. He attended all the ministers whom Lady H. sent, and continued to make happy advances in knowledge and experience. His age and white head made him very distinguished; and his conversation rendered him very precious to all the serious friends around. Mr. Madan, some time after, came there, when Mr. Venn was gone; he heard of Abraham, and sent for him, and was exceedingly delighted with the simplicity and fervour of the old man; and when Abraham was going, he slipped a half-crown into his hand. The patriarch looked up to him, and held out the money: "Sir," says he, "if you preach like the other gentleman who is gone, I shall be more thankful to you than I am for this half-crown."

During five years he was a diligent attendant on the word, and exemplary in a course of humble and holy walking with God. He was married; and his wife, upwards of four-score, did not at all like Abraham's new religion, and led him a sore life for going to hear the Gospel at Oat-Hall, and wished he might tumble over one of the stiles, and break his neck by the way. Abraham made no reply, and went on to hear. One day Lady H. was talking with him, and he was giving an account of his little trials to her: "Ah! my Lady," said Abraham, "'tis my grief that my old partner is a little too apt to run a-head sometimes; but I tell ye what happened the other day, when that remarkable darkness and tempest came over

over us here; she was terribly frightened, and thought it was the day of judgment, and in she run with another gossip of hers, who was of her mind and against me, and down they fell upon their knees on the floor, and said, Abraham, come and pray for us; so said I, What is the matter, dame? Oh! said she, it is the day of judgment, it is the day of judgment, ar'nt you afraid? Afraid! no, said I, what should I be afraid of? If it is the day of judgment, then I shall see Christ Jesus, my Lord, and that will be a joyful sight. So, my Lady, I began to sing a hymn. By and by the storm was over, and then they both forgot the fright it had put them in."

He died in the 106th year of his age, persevering in the Christian walk, and adorning the doctrine of God our Saviour in all things; and, as a ripe sheaf in the day of harvest, was gathered into the bosom of our Saviour in peace by a gentle dissolution, old and full of days.

RELIGIOUS INTELLIGENCE.

ON Tuesday, July 5, a meeting of the Trustees was held for the distribution of the profits arising from the sale of this Magazine: When the following cases, being properly recommended, were attended to, and relieved:

Recommended by			£.	s.	d.
Rev. Mr. Alliott	S. G.	Presbyterian	5	0	0
Mr. Bogue, -	M.	Ditto -	5	0	0
Mr. Brewer,	E. T.	Independent	5	0	0
Mr. Cockin,	W.	-	5	0	0
Dr. Duncan,	I. F.	Independent	5	0	0
Mr. Fuller,	E. R.	Baptist -	5	0	0
Ditto, -	H. K.	Ditto -	5	0	0
Mr. Hill,	U. R.	Independent	5	0	0
Mr. Mends,	E. P.	Methodist	3	3	0
Mr. Miller,	A. A.	Independent	5	0	0
Mr. Parsons,	M. A.	Baptist -	5	0	0
Ditto, -	A. S.	Ditto -	5	0	0
Mr. Pyne,	M. D.	Methodist	5	0	0
Dr. Ryland,	M. P.	Independent	5	0	0
Ditto, -	A. W.	Baptist -	5	0	0
Mr. Smith,	A. H.	Ditto -	5	0	0
Mr. Thomas,	M. H.	Independent	5	0	0
Mr. Townsend,	A. C.	Baptist -	5	0	0
Mr. Waugh,	J.	-	5	0	0
Ditto, -	J. Y.	Presbyterian -	5	0	0
To the Moravian Brethren for their mission			20	0	0

We are sorry to say, that the finances of the Moravian Brethren are considerably embarrassed, in consequence of two congregations, on the frontiers of Germany, from whence they usually received large supplies, being dispersed by the war: This is the more to be lamented, as they

they have no less than *one hundred and thirty-five* missionaries in various parts of the world to be supported.

N. B. Several cases were not admitted, not being recommended agreeably to the rules.

MISSIONARY SOCIETY.

SINCE the last General Meeting, the Directors have been unwearied in their exertions; and, we are happy to say, that, by the blessing of God on their endeavours, the first important Mission to the South-Seas is nearly compleated. Having purchased an excellent ship, and fitted it up with proper accommodations, twenty-nine Missionaries in town and country were collected together, and solemnly set apart for the work of the Mission, on Thursday, July 28, at Zion Chapel. As notice of the designation had been given from the pulpits of the friends of the institution in London, on the preceding Sabbath, several thousands of people were assembled long before the time of worship commenced. So crowded and serious an assembly has been seldom seen on any occasion. Every ear was attentive to the judicious and solid discourses of the preachers; and every heart seemed to feel when those servants of God, who had freely offered themselves in this arduous undertaking, solemnly pledged themselves to persevere in the name and strength of the Lord.

No less than ten Ministers were engaged in this pleasing and extraordinary service: three prayed; Dr. Hunter preached; and Dr. Williams delivered a solemn charge to the Missionaries; an Episcopalian, a Scotch Seceder, a Presbyterian, an Independent, and a Methodist, united in the designation of the Missionaries, addressing them severally in the following words, "Go, our beloved brother, and live agreeably to this holy word; (putting a Bible into his hand), and publish the Gospel of our Lord Jesus Christ to the heathen, according to your calling, gifts, and abilities, in the name of the Father, of the Son, and of the Holy Ghost;" to which each replied, "I will, God being my helper."

Such a sight was truly impressive; not merely on account of its novelty, or the advantages that may result to the heathen world, but for the cordial affection which so happily subsists, and evidently increases in Ministers of different denominations, who, previous to this institution, had neither fellowship nor intercourse with each other. We cannot, at so late a part of the month, detail the particulars; nor will our being prevented be very material, as the discourses themselves will be published, together with the names of the Ministers who engaged, the Missionaries who were set apart, and all the particulars of the service.

We understand that the Bibles, presented to the Missionaries, were given by John Bailey, Esq. of Hackney, a member of Mr. Eyre's congregation, with this select passage written in each, with his own hand, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo! I am with you alway, even unto the end of the world."

The ship is called, The DUFF, and is expected to sail in a few days, under convoy with the ships that are going to the East-Indies. The friends of the Society in London, and some other places, particularly Sheffield, have contributed liberally various articles, either as stores, or for the equipment of the Missionaries.

In a subsequent number we may be enabled to lay before our readers the names and donations of many of these generous contributors.

ON

ON Thurſday, July 14, Mr. Robert Greig, preacher of the Goſpel under the inſpection of the Aſſociate Synod, was ordained paſtor of the congregation at Stitchel in the county of Roxburgh, by the preſbytery of Kelſo, in the following manner:

The Rev. John Brown, of Whitburn, began the ſervice with ſinging and prayer. The ordination-ſermon was preached by the Rev. James Henderſon, of Hawick, from theſe words, 2 Tim. ii. 15. "Study to ſhew thyſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth." After this Mr. Greig gave a public confeſſion of his faith, aſſigned the motives of his entering into the miniſtry of the Goſpel, and ſolemnly engaged in divine ſtrength to fulfil its various duties. This he did by anſwering the queſtions put to candidates in the *formula* of the Seceſſion church. After this he was ſet apart to the office of the miniſtry, and the paſtoral care of that congregation by prayer, with the laying-on of the hands of the preſbytery. The right hand of fellowſhip being given to him by the Miniſters preſent, Mr. Henderſon proceeded to give the charge to him and to the people. He was followed by the Rev. Mr. Ure, of Ayton, who addreſſed the congregation in a diſcourſe from Luke, viii. 18. "Take heed how ye hear;" and, after prayer and ſinging, diſmiſſed the aſſembly in the uſual manner.

By the ſame channel we are happy to learn, that the Kelſo Aſſociation for aiding the Miſſionary Society have collected and tranſmitted to the Treaſurer ninety-two, and the aſſociate congregation, at Yetholm, in that neighbourhood, eight—in all one hundred pounds.

OBITUARY.

Death of Mr. John Pelly Lepard.

ON March 21, 1796, died, after a lingering illneſs, Mr. John Pelly Lepard. He was an inſtance of early piety, being impreſſed with convictions for ſin, when only about nine or ten years of age, by reading Mr. Bunyan's Pilgrim's Progreſs, and enjoying the frequent inſtructions of his mother, for whoſe attention to his beſt intereſts, he uſed to ſay, he could never be ſufficiently thankful. His diſtreſs of mind, about the time above-mentioned, was greater than is uſual to children of his age. He was particularly depreſſed and agitated one Lord's day morning, but was much comforted and encouraged by a ſermon preached by Mr. Hutchings, at his meeting-houſe, Rotherhithe-Road, from Matt. xi. 28. "Come unto me, &c." For ſome time after this he walked very happily in the ways of God; many diſcourſes which he heard were deeply impreſſed upon his heart, and one more particularly, from Pſa. lxii. 5, preached at Mr. Barber's meeting-houſe, Founder's-hall, Lothbury, "My ſoul, wait thou only upon God; for my expectation is from him." He did not, however, continue long in this pleaſant and joyful frame, but, after a while, fell into a ſtate of inſenſibility and thoughtleſſneſs. He conſequently "caſt off fear, and reſtrained prayer before God;" till it pleaſed the Lord to place him under the roof of a near relation, who is at this time a worthy member and uſeful officer in a church of the Baptiſt denomination. In this connection, which laſted for many years in one form or another, he experienced a happy revival of the work of God in his ſoul, and continued to walk in the ways of God with growing pleaſure.

He was one of thoſe Chriſtians who loved and cheriſhed cloſet devotions, habituating himſelf to reading, meditation, and prayer; and it is a circumſtance worthy to be recorded, that his private exerciſes were much bleſſed to the ſoul of one of the family in which he lived, who uſed to watch for his time of retiring, and frequently heard him engaged in the [illegible] duty

duty of prayer. Nor was this the only inſtance in which he was uſeful; for his converſation and prayers were bleſſed to ſeveral branches of his family, and eminently ſo to a female ſervant, who acknowledges that ſhe owes the life and ſalvation of her ſoul, inſtrumentally, to his devotional family exerciſes.

Few Chriſtians have enjoyed a ſtronger faith in the doctrine of a ſuperintending Providence, or have acted more under its influence, than Mr. Lepard. He made a point of ſpreading all his concerns before God in prayer, and aſking his direction and bleſſing, influenced, no doubt, by this Scripture, "In all thy ways acknowledge him, and he ſhall direct thy paths." Prov. iii. 6. In a very trying providence, by which he was long and painfully exerciſed, he not only conſulted the writer of this article as a friend, but requeſted him to lay his caſe before the Lord in humble prayer, and alſo to diſcourſe upon Pſa. cxxxviii. 7, 8. "Though I walk in the midſt of trouble, thou wilt revive me," &c. At length, when the Lord appeared for him, and gave him the full experience of that Scripture, he was as careful to acknowledge his mercy, and to give him the praiſe of his deliverance.

During his laſt illneſs, which was long and trying, the truth and power of religion were ſtrikingly exemplified in his experience. This diſorder was of a fluctuating and flattering nature; but, in all its changes, he diſcovered the temper of a true Chriſtian. He conſidered himſelf in the hand of his God, and expreſſed great ſatisfaction in his reliance on that precious promiſe, Heb. xiii. 5. "I will never leave thee, nor forſake thee." God was indeed with him, by his ſupporting preſence, during the whole of his illneſs; for he was enabled to reſign himſelf to the will of his heavenly Father without ſo much as a ſingle complaint.

In the firſt viſit which I paid him, he expreſſed great thankfulneſs to God that he had been long acquainted with his grace—that he was neither a man of the world, nor a mere *profeſſor* of religion. Speaking of the people of the world, he quoted the following line of Dr. Watts,

"Like brutes they live, like brutes they die."

And concerning profeſſors he ſaid, "They do not love the righteouſneſs of the Goſpel, neither are they concerned to be made *meet* for glory." Having ſpoken of the heavenly ſtate, he ſuddenly expreſſed himſelf in the moſt pathetic and vigorous language reſpecting its glory and bleſſedneſs; which he concluded with a quotation of 1 Cor. ii. 9. "Eye hath not ſeen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them which love him."

At another viſit he took occaſion to ſpeak in terms of ſtrong regret, that he had not united himſelf, in full communion, with ſome Chriſtian Church. He ſaid he had frequently been deterred from it, by a fear that he had not attained to that high degree of Chriſtian aſſurance and joy, which it was ſo deſirable to poſſeſs; but that he really believed, after all, that pride had been the chief hindrance.

In my laſt interview he told me, with how much delight he had been reading Mr. Flavel on the Soul, and ſaid he had never, till lately, underſtood what intimate union ſubſiſted between the body and the ſoul. He ſpoke cheerfully of death, and ſaid, "I know in whom I have believed." This text appeared to afford him much ſupport and comfort, and ſcarce a day paſſed but he quoted it. He likewiſe mentioned the pleaſure he had felt in reading the hymn of Dr. Watts, "Come, all harmonious tongues, &c." He deſcanted on the amazing glory of the Goſpel, and repeated, with great fervency, Job, xix. 25, 26. and 2. Cor. v. 1. In ſhort, through the whole of his illneſs, I found him in a frame of mind moſt comfortable and happy. He always ſpoke like one who

knew

knew the truth—who felt the power, and enjoyed the comforts of religion. He was indulged with a calm and tranquil ſpirit to the very laſt, and ſo imperceptibly did he fall aſleep in Jeſus, that thoſe who ſtood around him were not ſenſible of the preciſe moment in which he was diſmiſſed from the body, to be with him in whom he had "believed, who is able to keep that which he had committed to him till another day."

By his departure, the cauſe of civil and religious liberty has loſt a diſpaſſionate, but ardent friend; ſociety, an ornamental and uſeful member; and the poor and afflicted, a humane and liberal benefactor. As a man, he was endued with a good natural underſtanding, which he improved by reading; he was of a mild and amiable diſpoſition, and, among his ſocial connections, he proved himſelf to be a prudent adviſer, a diſintereſted friend, and a companion in whom the ſerious and the cheerful were happily united; he was an ardent friend, but a gentle enemy; often has the writer heard him vindicate the good name of an abſent friend, and with equal zeal ſtrive to throw a veil over the faults, and acknowledge the virtues and good intentions of thoſe who had been his enemies. His bereaved partner has loſt a tender and affectionate huſband. His parents have loſt a ſon, who, by his dutiful and obliging deportment, added not a little to the comfort of their declining years. His children, none of whom are yet old enough to feel the magnitude of the loſs they have ſuſtained, are deprived of a father, in whom was united the character of a watchful guardian, and a ſkilful vigilant inſtructor.

Though, in early life, he was a profeſſor of religion, and a Proteſtant Diſſenter by the bias of education, yet the friend who pays this tribute of reſpect to his memory, and who not only knew him well, but often converſed with him upon theſe ſubjects, can take upon him to affirm, that he was finally a Chriſtian by the power of divine grace, and a Diſſenter upon mature examination and ſtrong conviction. Though he was attached to, and worſhipped with a congregation of the Baptiſt denomination, yet his candour and liberality to thoſe who differed from him, are worthy the imitation of Chriſtians of every deſcription.

REVIEW OF RELIGIOUS PUBLICATIONS.

Four Sermons, preached in London at the Second General Meeting of the Miſſionary Society, May 11, 12, 13, 1796; by the Rev. Mr. Lambert, Hull, Rev. Mr. Pentycross, Wallingford, Rev. Mr. Jay, Bath, and Rev. Mr. Jones, Llangan. *To which are prefixed, the Proceedings of the Meeting, and the Report of the Directors, with a Portrait of Captain Wilson. By order of the Directors. Publiſhed for the Benefit of the Society. Price 2s. 6d.* Chapman, London.

THE original importance of this inſtitution rendered it an early and primary object of our attention; its increaſing influence, its benevolent tendency, and its probably happy effects will demand an additional portion of public regard and encouragement. The ſermons before us, and the report prefixed to them, contain an ample view of the objects of the Society, and of the progreſs it has already made towards their attainment.

Mr. Lambert, the author of the first of these discourses, after a few preliminary remarks, proceeds to shew the valuable nature of the blessings of the Gospel, and some of the salutary effects produced by it. He points out the Gospel as the only *real* blessing, in comparison of which all others are but shadows; as being the best gift of God to man, immutable in its nature and eternal in its benefits; as the *greatest* blessing in being peculiarly adapted for the good of the soul, and as including all the happiness contained in the purpose, in the performance, or in the enjoyment of God; and, lastly, as being *general* in its nature, and *universal* in its extent. The Gospel is then considered in its *effects*, as tending to make one nation a blessing to another, to unite the hearts of men to one another, to promote a mutual intercourse among nations, and as promoting mutual communion in religious concerns. The sermon concludes with a general exhortation to unanimity and exertion. The text is taken from Isaiah, xix. 23, 24, 25. and the manner in which it is written, is plain, serious, and persuasive.

The next discourse has a more immediate reference to the present object of the Society, a mission to the South-Sea Islands. The text is chosen from Isaiah, xliii. 6. "I will say to the South, keep not back;" in which Mr. Pentycross remarks, there are three things very observable: 1. *The grandeur of the speaker;* 2. *The felicity of the place;* and 3. *The glory of the thing spoken.* The speaker is the *Great I am.* He promises to interest himself in the conversion of the heathen, and for that purpose speaks both to the understanding and heart of his creatures. In illustration of this topic, the instances of St. Matthew, St. Paul, and the sinner described in the first epistle to the Corinthians, chap. xiv. 24, 25 verses are adduced. The importance of a saving conversion to Christianity is demonstrated by arguments deduced from these and various other sources: Such a conversion is shewn to be a standing miracle to the heathen world. The different dispensations of providence to mankind at the creation, the deluge, under the Jewish polity, and on the introduction of the Gospel, are briefly considered, and Christians are required to diffuse the benefit of the blessings they have received, conscious that in so doing they have discharged their duty, and leaving the event in the hands of God. Under the second topic our author proceeds to observe, that this may, perhaps, be God's appointed time for the conversion of the inhabitants of the South-Sea Islands; when we reflect on the long state of darkness in which those nations have been held, on the peculiar complacency with which the Almighty is pleased to contemplate the earliest attempts for the salvation of individuals and of nations, on the political revolutions of governments, which are by many conceived as prelusory to some grand spiritual revolution, and on the *simultaneous influence* shed upon so many uniting for this blessed enterprize. In the third head of discourse the advantages arising from the Gospel now offered to the heathen world are displayed, the necessity of relinquishing every vice is pointed out, and, as the words of the text seem likewise to imply a reluctance on the part of the South

to

to listen to these glad tidings of great joy, our author concludes by urging, more especially for that reason, the propriety of more strenuous exertions on our part to overcome that reluctance, and obtain for our fellow-creatures the privileges we enjoy. This animated judicious sermon is replete with important matter, tending at once to information and direction.

The third discourse, by Mr. Jay, is distinguished by a warm and lively spirit of devotion: He selects his text from Psalm lxxii. 19, 20, and in commenting upon it he considers the importance of its matter, the excellency of its principle, the universality of its extent, the divinity of its resemblance, and the certainty of its accomplishment. As from the nature of the subject it would be difficult to analyze this sermon, we subjoin the following extract, as containing an adequate idea of the preacher's spirit and language:

"We ought to lament that we have done so little to prove, I will not say the fervency, but even the sincerity of our prayers; and upon such an occasion as this, rather than embarrassing our minds with the conduct of God in the contracted limits of the Gospel, it becomes us to examine ourselves to see whether we are not verily guilty. The church of Christ should have burned with zeal while there was one heathen nation or town to convert. The Friend of sinners said to his apostles, "Go ye into all the world, and preach the Gospel to every creature." They were not to desist till they had fulfilled their extensive commission. The apostles understood this; they flew like angels, "having the everlasting Gospel to preach to them that dwell upon the earth." The disciples dispersed; the Gospel spread in every direction; and "mightily grew the word of God and prevailed." Pious men after them followed the noble example, carrying the Gospel from city to city and from province to province. This course should have been continued; but successors forgot the common object, stopped without endeavouring to make further progress, divided into parties, and contended with acrimony for their respective peculiarities. How little of the knowledge of the Gospel have the heathens for ages derived from their connection with evangelized nations? It has been justly observed, that this is the crying sin of Christian lands; a sin too of which they have been quite insensible; a sin never lamented in our sermons for national humiliation. Without using the means to save men, are we not chargeable with their blood? Is it not owing to our criminal indifference that millions are "sitting in darkness, and in the region of the shadow of death?" Viewing ourselves in a national capacity, as Englishmen, the providence of God has furnished us with peculiar advantages for this service. Our arms and commerce have opened us a passage to the most distant parts of the globe—but our desires have not been formed with a view to benefit the heathens, while our conduct has left a bad impression of the Christian name. We have all been culpable; too long have we stood idle; we have not sought occasions, we have neglected opportunities. May our repentance obtain forgiveness, and produce diligence! Let us with

one heart and voice pray that the whole earth may be filled with the glory of our God. Let us spend our days, and end our lives in this blessed service. It is better that it be in our heart to attempt the work, should our endeavours fail of success, than that we should be as indifferent to it as the supine Jews were to the rebuilding of the house of the Lord, which had long laid in ruins, under the notion, "the time is not come," the time that the "Lord's house should be built."

The fourth sermon, entitled "Great Effects from feeble Means," points out, in a general way, the various deliverances which God has brought about by apparently inefficient instruments. But our limits compel us to refer our readers to the work itself, for a display of the various instances in which this truth is illustrated.

Glad Tidings to perishing Sinners; or, The genuine Gospel a complete Warrant for the Ungodly to believe in Jesus. By Abraham Booth. London: *Printed for the Author, and sold by* W. Button, Paternoster-row, and T. Knott, Lombard-street. 8*vo.* *Pages* 234. *Price* 2*s.* 6*d.*

THIS publication, if we be not greatly mistaken, is one of the best theological pieces with which the public, of late years, has been favoured. The subject is highly interesting, and, in our apprehension, forms a constituent part of the Gospel, which the author very properly defines, "*Good news—Glad tidings!*" No person, we suppose, who is seriously concerned about salvation, the way of acceptance with God, &c. and his duty as a sinner, but must be anxious to obtain information on these important points; and few publications, antient or modern, that we are acquainted with, are better calculated, than this before us, to give him that information. Mr. B. is aware that it is a controverted subject—not well understood by some, and reprobated by others, who do not seem to have given it an impartial consideration. With great propriety he therefore observes, "That prudence and caution," and he might have added, judgment too, "are necessary in stating and defending the sentiment." We can give him full credit for what he says, "That the discussion of it has been attended with much thought, and frequent prayer. He has long been of opinion," he says, "that whosoever exhibits the *true glory* of divine grace, and the *high importance* of Christian duty, according to the apostolic pattern, will be considered by many as an Antinomian, and by some as an Arminian *:" "Although," as he observes, "the grand principle defended is far from being novel, it having been adopted by many Protestant writers of high reputation in the church of Christ, from some of whom a number of quotations appear in the following work †," for reasons assigned by the author. The passages of Scripture, brought forward in support of the sentiment, are well chosen, the reasoning from them is fair and cogent, and

* Preface, page 5. † Page 6.

the

the inferences perfectly just. The arrangement of the work is good, and the stile well adapted to the subject. Whether any person will feel himself disposed to enter the lists of controversy with Mr. B. we cannot determine; but if any should, Mr. B. has not, in our opinion, the least reason to be afraid, either for his foundation or superstructure. Many may, perhaps, object to the sentiment, and cavil at the author's defence of it; but so long as the Scriptures exist, overturn it they cannot. To justify this assertion we shall present our readers with an extract from the work.

Mr. B. observes, that it has, with some degree of confidence, been demanded, "Whether, if sinners must not come to Christ *as penitent*, and as possessing an *holy disposition*, they are to believe in him as impenitent, and under the *reigning power* of their depravity? But this, like some other objections, is not pertinent. For the question is, What is the proper warrant for a sinner to believe in Jesus? Not, What is *the state of his heart* in the moment when he first believes? Or, if the objection did apply, it might be answered, neither *as* a penitent, nor *as* an impenitent sinner, but merely under the character of one that is *guilty* and *perishing*. It was for such that Jesus died; it is to such the tidings of salvation were addressed bythe apostles; and, therefore, such are encouraged to believe in Christ. The objector might, consequently, with equal reason, have asked, Whether, in a public ministry, salvation by the Redeemer should be exhibited to *penitents* or to *impenitents*; to those that have some degree of holiness, or to those who have none? And then the answer would have been, To neither *those*, nor *these*, respectively *as* such; but to all of them without exception, as deserving condemnation and final misery. Nor is there any reason to doubt, whether he to whom, by divine authority, salvation through Christ is preached, be warranted to believe in him." Pages 185, 186.

Sermons on Practical Subjects. By Robert Walker, *late one of the Ministers of Edinburgh. Fourth Volume. Pages* 382. *Price* 6*s.* Kay, London, 1796.

WITH much pleasure we announce a fourth volume of sermons by the late Mr. Walker, of Edinburgh. The three volumes already published enrich the libraries of thousands; and while their elegant simplicity of stile will charm the best judges of good composition, the ample stream of pure Christian doctrine, which flows through them, will abundantly refresh the faithful followers of the Lamb, and revive the weary soul. The author was eminent, both as a man of primitive sanctity who lived much above the world, and was not conformed to it, and as a preacher of the everlasting Gospel, rightly dividing the word of truth, and giving to every one his portion of spiritual food in due season. By those who had the honour of his acquaintance, and the happiness of sitting under his ministry, his name will never be mentioned but with veneration, and the soothing melancholy remembrance of joys which are passed. It is indeed

deed but a just tribute due to departed excellence to say, that there have been few men, in the present age, whose memory is more fondly cherished, and more sincerely revered by those who knew him, and who knew him best. We are very far from considering the character of an author as of little consequence to the utility of his publications; on the contrary, great piety and ardent zeal will make the discourses of a man, which are in themselves mean, to be read with pleasure and advantage. Pious heads of families will find Mr. W.'s sermons peculiarly suitable for the instruction of their houshold; and devout men, who delight in secret intercourse with God, will be pleased to obtain in him, who being dead yet speaketh, a valuable companion for the closet. Most of the discourses in this volume were designed by the author for the press Had they enjoyed the benefit of his own correcting hand, and been fully prepared by him for publication, they would have appeared to much greater advantage; but as they are, they are not unworthy of Mr. Walker.

The Good Man and Faithful Minister made eminently Useful. A Funeral Sermon, preached at Stepney Meeting, June 19, 1796, *occasioned by the Death of the Rev. Samuel Brewer, B. D. Fifty Years Pastor of the Independent Church in that Place, who departed this Life June* 11, 1796. *Together with the Oration delivered at the Interment. By* George Ford. *Pages* 52. *Price* 1*s.* Matthews, Chapman, Button, Conder, and Taylor.

MODESTY, piety, and affection strongly characterize these discourses. From an expression or two it appears, that Mr. Ford was desired, by his venerable departed father and friend, to engage in these services. Painful as they must be to his feelings, he could not, he tells us, refuse compliance with the dying request of one whose favour and friendship he so conspicuously enjoyed, and whom, with the grateful affection of a son, he had always loved and obeyed.

But as "there was no particular passage of Scripture appointed for a funeral text," we are not surprised that his mind was not a little exercised to fix on one in every respect suitable to the occasion. This difficulty, however, he seems to have happily surmounted, and to have selected one as expressive of Mr. Brewer's character, as any, perhaps, in the Old or New Testament: "*For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord.*"

To give an analysis of the sermon, or to abstract from that and the oration the character, experience, and usefulness of this eminent and venerable servant of God, would serve only to anticipate the pleasure which, we are persuaded, our readers will feel in perusing the discourses themselves, which we sincerely recommend to their attention.

POETRY.

POETRY.

LINES

ADDRESSED TO THE LADIES ON THE SUBJECT OF MISSIONS.

[By a Female Friend.]

MY fair young sisters of the British isle, [smile,
On whom propitious Nature deigns to
Permit me now your feelings to address,
Accept my lays, nor scorn the feeble verse;
Let a young sister's maiden verses move
The warm emotions of your gen'rous love.
Born in a Christian land, with blessings crown'd,
Our lot is cast upon this happy ground,
Where Gospel blessings in abundance flow,
Strangers to th' extremes of human woe!
Nay more, some few so highly favour'd are, [ear,
The sound not only has address'd our
But by the pow'rful influence of the word,
Our hearts are turn'd to seek and serve the Lord. [nis love,
We know the worth of Christ, we feel
Who left for us the shining realms above;
For us he laid his robes of light aside,
For us he languish'd, and for us he dy'd!
While for ourselves we humbly wish to raise
An altar to our God and Saviour's praise;
Our thoughts to neigh'bring nations let us turn, [mourn.
And all their gross and fatal darkness
O let us bear them on our hearts to God;
Pray him to send his glorious word abroad!
Let bless'd philanthropy our hearts expand, [land;
And long t' have Jesus crown'd in ev'ry
His glorious Gospel felt, his grace ador'd,
And barb'rous nations own and love the Lord. [vey;
Females, 'tis true, cannot the word con-
But tho' we cannot preach, 'tis ours to pray:
O let our closets witness to our sighs,
Our ardent wrestlings, and our weeping eyes!
Let us contribute *all* we can afford,
To aid the zealous servants of our Lord;
Who, fill'd with love to souls, with zeal for God, [abroad.
Now ready stand to spread his word
Some little fin'ry we can sure forego,
To lend assistance to those sons of woe.
How great the satisfaction 'twill impart,
How rich the pleasure to the pious heart!
However small, our God will not despise;
Like fragrant incense, 'twill before him rise. [the,
Should the attempt now made successful
Let us look forwards, and with transport see
Converted thousands of the heathen race,
Whom God will make the trophies of his grace. [expand,
Let us our thoughts indulge, our views
And see them plac'd with us at Christ's right hand,
Delightful thought! to hear our Jesus say,
"Whate'er ye did for these, ye did for me!" [love,
Hear heathens bless us, for our gen'rous
While God's high praises fill the courts above! [their boast,
Of joys like these, can worldlings make
Who have their blooming years in pleasure lost? [can be known,
Pleasure!—false nam'd!—no pleasure
But what is found in Jesus' love alone.
More of this love may we aspire to know,
And spread its savour round while here below. [gage,
And O! may we with heathen lands en-
To bless redeeming grace from age to age;
Till met in one bless'd family above,
We see our Saviour's face, and join to praise his love.

ISAIAH, XL. 11.

"He shall gather the lambs with his "arm, and carry them in his bosom."

LAMBS in Jesus' flock, attend,
Weak and feeble as you are,
Know you have a pow'rful friend,
In ev'ry danger to defend,
And save from ev'ry snare:

Greedy

Greedy wolves may prowl around,
Waiting to secure their prey;
But if you thro' grace are found
Feeding on the shepherd's ground,
He'll drive your foes away.

Well he knows what help you need,
Nor will he that help deny:
Number'd with his chosen seed,
Him you'll find a friend indeed,
Whenever you apply.

Torrid suns may make you faint,
Barren deserts make you moan,
Still his ear attends your plaint,
Never shall a weary saint
In vain to Jesus groan.

His kind arms shall you uphold,
His soft breast shall give you rest,
He shall nothing good withhold,
From a lamb within his fold,
'Till made completely bless'd.

ADELPHOS.

THE RAIN.

GREAT source of Nature, wond'rous skill
And goodness all thy works display,
The winds and waves obey thy will,
And wand'ring vapours as they stray.

Thou dost the secret fountains place,
Whence gushing down the mountains steep,
The floods themselves a channel trace
To travel to the mighty deep.

Invisible to mortal sight,
From thence the buoyant atoms rise,
And float in the etherial height,
Till clouds obscure the nether skies.

Then, when earth's thirsty surface pants
Beneath the summer's fervid reign,
When fade the flow'rs, and droop the plants,
In gentle show'rs they fall again.

The silent damps on night attend,
And spangle ev'ry blade with dew,
Or drops more rich than pearls descend,
And Nature's fainting tribes renew.

Across the sky is painted now
The sign that did man's hope restore;
The emblematic cov'nant-bow,
That God will deluge earth no more.

The soften'd furrows now become
A bed prolific, whence doth spring
The corn's green blade, the flow'rets bloom,
And fruits that Autumn's stores shall bring.

So, when the show'rs of grace divine
Upon the soul of man descend,
The fruits appear, the graces shine,
That shall in life eternal end.

ALIQUIS.

VERSES,

Spoken by a boy who had completed his education, on leaving the Asylum for Deaf and Dumb Children.

THO' harsh my sounds, my voice tho' weak,
Your kindness, friends, forbids my fear;
What I, once dumb, attempt to speak,
With patient candour you will hear.

Encourag'd by your bounty past,
That lent a wretched infant aid,
I come to take my leave at last,
And tell the progress I have made.

My mind would o'er its prison range,
And mourn its thoughts in darkness bound;
For all within was wild and strange,
And all was silent wonder round.

Tho' oft your moving lips I see,
No cheering sounds my ears admit;
All nature is as dumb to me
As I, alas! am deaf to it.

Aided by you—Industrious art
Defective nature doth improve;
And helps me thus, with grateful heart,
To thank you for your gen'rous love.

I came—nor knew to speak or read;
Lost to myself, my friends, and man;
I go—prepar'd to earn my bread,
And shew the world your useful plan.

ALIQUIS.



REV. BENJAMIN FRANCIS,

Horsley.

GLOCESTERSHIRE.

Published by T. Chapman, 13, Fleet Street, Sept. 1st, 1794.

THE

Evangelical Magazine,

FOR SEPTEMBER, 1796.

[The Directors of the Missionary Society, supposing that the friends of the Institution, would wish to peruse their farewel Address to the Missionaries, requested that it might be inserted in the Evangelical Magazine. The contents of it are so valuable, that we give it the most conspicuous place, persuaded that every serious person, who reads it, will be highly gratified.]

A FAREWEL LETTER,

From the DIRECTORS *of the* MISSIONARY SOCIETY, *to the* MISSIONARIES *going forth to the Heathen in the South-Sea Islands; August* 9, 1796.

THE Directors, acting in name of the Society, feel a paternal solicitude in behalf of the Missionaries, whom, by the good hand of God upon them, they are enabled to send forth to this great work. As an affectionate parent parting with his youthful sons, when they are going forth to the field of danger and of honour, is hardly able to give over his admonitions; so, dear brethren, beloved in our Lord, after all the counsels and encouragements you have heard from the mouths of many individuals, we, as having a special charge of your interests, and those of the Society, cannot dismiss you into the arduous warfare, without pouring out our hearts unto you in this parting exhortation.

"The Lord himself watch, and be witness between you and us, when we are absent one from another," if there is not in our hearts an affectionate, deep, and permanent concern, and longing towards you all, in the bowels of Jesus Christ. The evident tokens of the grace of God in you, and your generous ardour impelling you to engage in this work, have bound our hearts to you by the strongest ties. It abates, however, in no small degree, our anxiety respecting you, that we are able to place you under the care of such a Captain, one whom we accept as a peculiarly valuable gift of divine love to the Society. That God hath singularly prepared him, by his providence and grace, for so important a trust, cannot be doubted. To you it belongs to sweeten his voluntary exile and separation from his family, his country, and his Christian friends. To a government so mild and intelli-

gent, your submission will be unreluctant and uniform. Beholding in him the kindness of your Saviour, you will daily, according to the expression of the wrestling Patriarch, see your Captain's face, "as though you saw the face of God." We hope to receive from him, on his return, such an account of your grateful, affectionate intercourse with him, your goodly order and subordination, your diligent improvement of time and opportunities, your acquiescence in his authority and counsels relative to your settlement in the islands, as will be "like cold waters to the thirsty soul," and will greatly establish our confidence, that you are persons whom "the King of glory will delight to honour." If there should be a revolting individual, it will become the whole body of Missionaries to set their faces against him.

Brethren, we cannot but be solemnly concerned that you may well understand the nature, and feel the weight of the service, to which our Lord calls you. "We live, if you stand fast in the Lord," if you quit yourselves like men, if you are faithful to your trust, if you shine as lights in the world, if you turn many to righteousness.

We, therefore, intreat you to revolve, in your frequent thoughts, the preciousness of that treasure which is committed to your trust. Into your hands we commit the great deposit, the glorious Gospel of the blessed God; even the mystery of love and salvation which came from the bosom and the bowels of Jehovah; that mystery which was the substance of God's earliest revelations, and in subserviency to which the laws of the Most High, obscured by human folly, were republished with such terrible majesty at Mount Sinai; that mystery, the precious certainty and sweetness of which has been sealed by the testimony of such a cloud of witnesses throughout all ages; and, above all, which God the Son sealed with his own blood; this is the treasure which we request and require you to convey, unadulterated, to the heathen. If you are ashamed of this Gospel; if you add to it, or diminish from it; if you lose sight of its leading articles---the supreme and eternal Deity of the Son of God, Jesus Christ, the justification by his blood and obedience, the sanctification by his word and Holy Spirit, the sure promise and hope of eternal life, founded on his love and power; if you dishonour this Gospel by your spirit and behaviour, the crime will be great, the consequences will be grievous and mournful.

We send you forth, dear brethren, with this Gospel in your hands, as the rod of Jehovah's strength, to work wonders among the heathen; "to open their eyes, to turn them from

from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified." This, and nothing less, is the object of our desires and endeavours. This, O beloved Missionaries, is your work, to rescue immortal souls from the endless burnings of hell, to raise them to the joys and glories of heaven. Meditate night and day on the unmeasurable importance of this work, in the most secret and unconnected instance of real success.

But behold, we beseech you, dear brethren, a whole world looking on, while you accomplish this great warfare. When we survey the connections of these endeavours, and their possible, yea probable consequence, our hearts are ready to fail, and to sink down overwhelmed, at the solemn view.

You know that the eyes of many thousands of the righteous in this land are upon you. How many righteous souls would be wounded, and made sad, how many closets covered with a cloud, how many public assemblies hung with sackcloth, should criminality on your part occasion a failure of this attempt! The wicked also at home are looking on; they watch for your halting. The unclean rebel, the haughty infidel, the scoffer, the adversary of the Lord, is ready to transmit your shame, fraughted with blasphemy, all over the country. In foreign European countries, amidst the crashing fall of Antichrist, the abomination of desolation, the defying flag of infidelity appears unfurled. Nations of infidels will strengthen themselves, and blaspheme the holy power of the Gospel, if, through your negligence, or perfidy, it should be baffled. Behold the immense crouds of the heathen who now cover South America, China, the East-Indies, and other Pagan countries, and their children, and children's children, prepared to pour their curses to all eternity on the men who, vested with the sacred character of Missionaries, disfigured the glorious Gospel by their folly and impurity, who excited fatal disgust at the alone medicine of perishing souls.

Dear brethren, we mention these things for your warning; but we hope better things of you, and gladly turn our thoughts to a brighter prospect. In connection with your humble, faithful, and persevering labours, we behold not only the immortal fire kindled in many souls, under your immediate charge, but diffusing itself in all directions, and through all succeeding ages. The righteous at home will be comforted, enlivened, and roused to their work. The wicked will be astonished, and awake from their fatal slumbers. In foreign European countries, the ferocity of Atheism will be curbed, and

and the end of the desolations of Antichrist clearly understood. Other Missionaries already engaged in the work, inspired with fresh courage, will redouble their exertions. From region to region, in the Pagan world, the inquiry will pass, "Who are these that fly as a cloud, and as doves to their windows?"

Consider, we intreat you, beloved brethren, in what light these things shall appear, when you enter the darkness of the valley of the shadow of death, and are sensibly approaching to the utmost point of time bordering with eternity; and, still more, when your separated spirits are appearing at the tribunal of Christ, and directly under his glorious eyes. "Knowing the terror of the Lord, constrained by his love, do your utmost, while it is day, to persuade men, that you may be made manifest to God, and also in their consciences."

We hope, dear brethren, you will believe us, when we say that the difficulties and dangers of your work lie near our hearts. Be assured you shall not go through the waters and fires alone. We, and many others, will be with you in the Spirit. You will be borne up in the arms of thousands to whom the God of Jacob hath not said, "Seek ye me in vain?" In your weakness we will be weak, in your fears we will tremble, in your distresses we will suffer, in your consolations we will rejoice. Therefore, suffer the word of exhortation, and let these sayings sink down into your ears. Contemplate those everlasting arms that are underneath you. In the hour of embarrassment, fainting, and alarm, "take heed, and be quiet, fear not." "Enter into your chambers;" go into the sanctuary of strength, even into the inner recesses of divine power and love. Remember that the battle is the Lord's. Dishonour not your glorious God by unbelieving timidity. "Glorify ye the Lord in the fires, even the Lord God of Israel in the isles of the sea." And when you are become strong in the Lord, and in the power of his might, and are walking on your high places, cast back a look of supplicating compassion towards your brethren at home, then weak in comparison of those feeble, "who, according to the promise, are as David, and those Davids that are as the mighty angels of God."

When your path is doubtful, look upwards for the counsel of him who hath said, "I will guide thee with mine eye; I will bring the blind by a way that they know not." Discouraged with the delay of success, stir up yourselves to take hold of God. Look into the everlasting covenant of promises,

mises, which is mighty, and shall endure when the mountains depart, and the hills are removed.

In these distant lands make the Lord himself your habitation. In him you shall be at home. The mountain, the stream, the shore, the wide-spreading tree shall become sweet by his presence. From the scene of death you will point to them, saying, "There God Almighty appeared to me, and blessed me."

We address to you the heavenly salutation, "O men, greatly beloved, fear not: Peace be unto you, be strong, yea, be strong." Remember them, "who, through faith, have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; of whom others were tortured not accepting deliverance, were stoned, were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goat-skins, being destitute, afflicted, tormented." Your victory is, "not to fear them who cruelly kill the body, but to love them with a love strong as death." This victory you obtain, abundantly, through "him that loved you. For we trust that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate you from the love of God, which is in Christ Jesus our Lord."

Dear brethren, what shall we more say? That you may be cheered and revived by the presence of the high and lofty One, you must be of a contrite and humble spirit. The inscription written in your hearts must be, "The chief of sinners,---less than the least of all saints." Many of you are now drawn forth from obscure situations, and in the early period of life, and are placed conspicuous in the view of the world. The Lord forbid they should prove "such novices, as being lifted up with pride, fall into the condemnation of the devil!"

Sorrowful and ashamed we will hear the report, if any of you fall by those enticements, "which have cast down many wounded, and by which many strong men have been slain." Watch and pray that you enter not into temptation; lest you should appear before the heathen "as fools in Israel," and be found "lovers of pleasure more than lovers of God." "Exhort one another daily, lest any of you be hardened through the deceitfulness of sin. Looking diligently lest any man fail of the grace of God, lest any root of bitterness springing

springing up, trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." An austere negative purity, however, is not enough: You must convince the heathen that "the commandments of the Lord," which exclude "fornication and all uncleanness from being once named among saints, are not grievous;" that you enjoy liberty and delight in renouncing the impure pleasures of the flesh; and that, like the angels of God, you behold sinners with abhorrence and compassion, not with envy, while they eagerly drink these polluted and empoisoned waters.

Such virtue as this cannot be maintained, amidst continual temptation, without the presence of the Lord in a great degree. And that presence will forsake you, and leave you a prey to the adversary, if you should indulge discord and discontents. When the Corinthians had "muttered perverseness of this kind, soon the cockatrice-eggs of infamous impurity were hatched among them;" and the sweet spirit of Paul, wounded by their "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," feared lest his God "should humble him among them, and he should bewail many that had sinned, and had not repented of the uncleanness, and fornication, and lasciviousness which they had committed." In a band of Missionaries, however, a cold negative union is not sufficient; there should be that powerful melting of love, which the apostolical exhortation demands, when it pronounces that "Christians ought to lay down their lives for their brethren," and which that glorious couple exemplified, "who for the life of Paul laid down their own necks."

In the name of our Lord Jesus Christ, we point the denunciations of divine anger against the man who shall first prove wilfully false to his cause; against the man who shall obstinately cherish the aspiring of vain ambition; against the man who shall sink into the arms of a harlot; against the man who shall fan the latent sparks of discord and contention; against the wicked and slothful servant; saying to such a man, if he continues impenitent, in the words of the great Missionary Apostle, "The Lord reward him according to his works." "If any man love not the Lord Jesus Christ, let him be anathema maran-atha!"

Finally, dear brethren, we give you in charge to convey to the people of Otaheite, and other islands whither you may come,

come, the most tender love of our hearts. As soon as you can lisp their language, tell them that we earnestly desire their good and salvation, though we may never see them in this world. Testify to them that the God of heaven, who hath stirred up this affection towards them in our hearts, offers to save them, and to shew them that love of his which will fill them with pleasure in this world, and in the world to come; and that if they hearken to the message of salvation, we and many thousands now in this island will embrace them, on the other side of death, with unspeakable joy.

And now, beloved brethren, whom we have often lately seen with pleasure, whose faces we shall, probably, see no more, we bid you farewel in the bowels of our dearest Lord; once more protesting thus in his presence, and in the presence of his holy angels, "If we forget, neglect, and wilfully desert these Missionaries, let our right hands forget their cunning; if we do not remember the work of God among the heathen, let our tongues cleave to the roof of our mouth; if we prefer not the prosperity of this work above our chief temporal joy!"

We deliver you over into the hands of him who is faithful and true, "commending you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified! The good will of him who dwelt in the bush be upon those who are now to be separated from their brethren! Jehovah bless thee and keep thee: Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace! Fear not, saith Jesus, I am the first and the last. Fear none of those things which thou shalt suffer. My peace I give unto you: Let not your heart be troubled, neither let it be afraid! Unto him that is able to keep you and us from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever! Amen."

THE DUTY OF CHRISTIAN FORGIVENESS;

In Answer to Mr. RALPH WAKE, *of Newcastle-upon-Tyne, who requests "an Explanation of* Matt. xviii. 23, *and following Verses, according to the Calvinistic Plan.*

THE manifest design of the parable is to impress upon us the duty of forgiveness one to another, from the consideration of God's freely forgiving us. That in the parable, I imagine,

which struck the querist as inconsistent with Calvinistic principles, was the supposition of a man being given up to the tormenters, whose sins had been forgiven. Some expositors, in order to solve this difficulty, suppose the punishment to mean his being given up to *church* censures; others, to temporal calamities, and the accusations of a guilty conscience: But it appears to me that this is altogether foreign from the design of Christ. Our Lord certainly meant to suggest to *all the professors of Christianity, all the subjects of his visible kingdom*, that unless they forgave men their trespasses, they themselves should not be forgiven, but should be cast into endless torment. The true solution of the difficulty I take to be this: It is common with our Lord in his parables to address men *upon their own principles*; not according to what they were in fact, but what they were in profession and expectation. For example: "There is more joy over one sinner that repenteth, than over ninety-and-nine *just persons, that need no repentance*. The *whole* need not a physician, but they that are sick; I came not to call *the righteous*, but sinners to repentance." Not that there were any amongst mankind who were *righteous, whole*, and *needed no repentance* in fact, but merely in their own account. The *elder son* in the parable in Luke xv. is doubtless intended to represent the scribes and pharisees, who at that time drew near, and murmured at Christ's receiving sinners, ver. 1, 2. And yet this elder son is allowed to have been very obedient (at least he is not contradicted in this matter), and to have a large interest in his father's inheritance; not because it was so in fact, but as reasoning with them upon their own principles.

But what is nearer still to the case in hand, is the parable addressed to Simon the pharisee. (Luke vii. 36---48). Our Lord here supposes that Simon was a *little* sinner, and a *forgiven* sinner; and yet, in fact, he was neither. No set of men were greater sinners in reality than the pharisees, Matt. xxiii. 27---33.; and this man gave proof of his being in an impenitent and unforgiven state. But Christ reasoned with him upon his own principles; *q. d.* "You reckon yourself a *little* sinner, and that what few failings you have will doubtless be forgiven you: Well, be it so; this woman is a great sinner, and so accounts of herself. I forgave her all her transgressions, and therefore you need not wonder at her conduct; her love to me is greater than yours, even allowing, for argument's sake, that your love is sincere.

Thus in the parable under consideration: Our Lord solemnly warns all the members of his visible kingdom, who professed

professed to be the people of God, and who laid their expectations of being forgiven of him, without determining whether those professions were sincere, or those expectations well-founded; that, if they forgave not men their trespasses, neither would his heavenly Father forgive them their trespasses. Whether they were sincere or not made no difference as to the argument: If a person lays his account with being forgiven of God, and is unforgiving to his brother, his conduct is nevertheless inconsistent or wicked; for his being under the power of self-deception, his motive is the same as if it had been otherwise.

There are some subjects that I feel myself incapable of throwing any fresh light upon. Where this is the case, I think it my duty to decline them. Under this description I must reckon the questions of a correspondent who signs himself *A Berean;* and another, who has addressed a letter to me under the signature of *Candidus*, concerning *the decrees of God.* I feel difficulties upon those great subjects, on which I had rather pray, at present, than write.

GAIUS.

THE NECESSITY AND ADVANTAGE OF PERSONAL RELIGION.

WE complain of the badness of the times, and we have much cause to do so. But remember a more awful period is yet to come. God hath appointed a day in the which he will judge the world. We must *all* appear before the judgment-seat of Christ, and receive according to the deeds done in the body, whether they be good or evil. Withdraw your attention from the world, dear brother, and place it on thyself. Consider what will be your lot in the solemn judgment-day. Amidst the hurry, the confusion, and the wickedness of the present times, and amidst all the sinful boastings and bold temptations of men, remember that *every one* must give an account of himself to God. Inquire, then, what preparation have you for this account? Have you believed, repented, reformed, and done the works of God? O my soul! hast thou fled to Christ for refuge? Hath the Holy Spirit convinced me of sin, and made it *bitter* to me, and rendered the Lord Jesus precious in my esteem? Do I delight in holiness? If, since my first enlightening, I have unhappily stept aside, in any instance, from the paths of purity and peace, have I had grace to lament it? Am I returned with weeping and supplication? Do I come to the cross,

as

as a criminal, for mercy? Am I more watchful, more prayerful, more diligent in reading and meditating on the Scriptures, and more circumspect in all my ways? I *must* have personal religion, or I am undone. A judgment and eternity convince me of its absolute necessity. It is the one thing needful. And if I am indeed a new creature in Christ Jesus, all is well. Death cannot hurt me. Judgment can do me no harm. Eternity will be my endless joy; for there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

T.

THE DIGNITY OF THE MINISTERIAL CHARACTER.

(ADDRESSED TO A FRIEND.)

IT must be acknowledged that the ministerial office is the most important and honourable that can be sustained by man. If it be of importance to be a physician, to restore the decayed health of mortals, or an honour to be a statesman, to conduct the affairs of a nation; how much more so to be an ambassador for Christ! To this dignity you and I are raised. Let us endeavour to maintain it. "I magnify mine office," said the great apostle; and despicable must that minister appear, who degrades it. That a minister may act in correspondence with his station, he should be tenacious of his honour, know whence it comes, and how to make a proper use of it. The embellishments of human wisdom, which captivate the vulgar, and great names, the amusement of little minds, will be disregarded by a man of spiritually-refined taste. His honour consists not in dignified titles, either civil or ecclesiastical; but in the approbation of his divine Master, and the success that he affords him. Ministers are the servants of the most high God, who shew unto men the way of salvation. They are called to an intimate converse with him; to a familiarity with the most sublime objects; are entrusted with the important truths of the Gospel, and the weighty concerns of immortal souls. O the rich treasure that is committed to these earthen vessels! Mean and contemptible as they may be in themselves, yet they are thus honoured. Commissioned by the great Redeemer, furnished with the gifts and graces of the Holy Spirit, and called by divine Providence, they come forth to the arduous, yet noble employment of preaching the Gospel. Their credentials are

are signed by the living God, and stamped with the broad seal of heaven: Hence their authority is derived, and in this dignity they glory.

But yet these *angels* of the churches ought not vainly to imagine that they are more than mortal: They are still *men* of like passions with others. In past ages they have been held in a superstitious veneration, and the illiterate have thought them infallible. In the present day the reverse is the case, and every novice censures them at pleasure; but by the intelligent and truly pious, they have, at all times, been highly esteemed for their works' sake. Those servants of Christ who are actuated by a becoming spirit, will neither seek the applause, nor regard the contempt of an unthinking world. The garlands and sacrifices of the ignorant and superstitious Lycaonians, they will detest; and when they hear even the well-meant praises of the judicious, they will feel in themselves a renewed consciousness of their own unworthiness.

It is of importance that the people reverence our understanding. If they entertain but a slight opinion of that, our instructions will have but little weight with them, and we shall sink in their esteem. To be reflected upon for our deficiencies in the ministerial work, will be unpleasant; but how shall this censure be avoided? Only by the cultivation of our minds, by enriching them with both human and divine knowledge. Study *men*, and *things*. In the present day, there are many pretenders to wisdom; and many who are truly wise. We should endeavour, therefore, to attain something more than a common measure of knowledge, if we would have the pre-eminence. More is expected from us, than is to be met with in others. This expectation is just, and should not be disappointed. Let us not therefore expose ourselves as marks for public contempt; on the contrary, may we appear as men divinely taught! May we make fresh acquisitions to our present stock! The *growing* minister only, will maintain his respect. The sacred word of God will be a never-failing source of intelligence to the inquiring. Seek its true meaning. If we understand not the Scriptures, how shall we unfold their interesting contents? No displays of learning, of eloquence, or of wit, will be a compensation for the want of their genuine sense. Pious and judicious hearers will contemn us, if we conceal or overlook the truth. To conceal it, will be craftiness; to overlook it, carelessness. A thorough knowledge of the word will be necessary to silence objections, to solve doubts, and to answer queries.

"The

"The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts." Mal. ii. 7.

Our honour will also be most effectually secured by the exhibition of genuine piety. How dreadfully is a Minister's character degraded by actual crimes! How dishonourable is it to the holy Redeemer, that *his* messengers should be the servants of sin! How dangerous is it to the church, when her teachers countenance iniquity by their own example! It is real godliness, united with ministerial gifts, that make a preacher shine. Aaron's venerable brow was ornamented with this important honourable inscription, "*Holiness to the Lord.*" May true piety appear as conspicuous in our conduct, as its emblem did upon the sacred High Priest's forehead!

> "Girded with truth, and cloth'd with grace,
> My priests, my ministers shall shine:
> Not Aaron in his costly dress
> Made an appearance so divine."

We expect the Gospel to have great effect upon the hearts and lives of others; and shall it have less upon our own? Considering our familiarity with it, ought it not to have more? Surely, the nearer we live to God, and the more we resemble Christ, the more we shall awe the wicked, be respected by the saints, and honoured by the great God himself.

Various are the services that devolve on the ministers of Christ; all which should be discharged with reputation. In the pulpit, in the church, and in the world, they are called to make full proof of their ministry.

The pulpit is a minister's throne; hence are issued forth the sovereign mandates of the King of kings. Here divine truth is to be displayed in the most clear and convincing light, supported by the most cogent and irresistible arguments, defended with the warmest affection and zeal, and applied with the most pressing solicitation. To teach as one "having authority," is not to be dogmatical and self-important, but to commend the truth to every man's conscience. It is pleasing, indeed, to be received as an angel of God, but truly important to have the simplicity of a little child. We are not to command men by our own authority, but to beseech them by the meekness of Christ. True dignity is perfectly consistent with self-diffidence. The Lord is our glory, as well as our strength. "How beautiful, then,

are

are the feet of them who preach the Gospel of peace, and bring glad tidings of good things!"

With regard to our private intercourse amongst our people. In this also the ministerial character should not be forgotten. By the serious and well-bred Christian we shall not be contemned, but by the illiberal we may.

An advantage may, very probably, be taken by some, of our dependent state, our want of popular talents, or even our peculiar turn of mind; but an independent spirit will rise superior to such indignities. Be courteous to all, but servile to none. While we are cheerful companions, let us remember the important office we sustain; this will curb levity. To assume a forbidding air of importance is unbecoming; to use too great formality will be inconvenient. Let us always distinguish between our *persons*, which sprung from the dust, and our *office*, which descended from heaven. Consult the different tempers and circumstances of persons, and act accordingly. The behaviour that will conciliate the affections of some, may expose us to the dislike of others. "But wisdom is profitable to direct." In company, a savour of divine things should appear. "Our speech should be always with grace---good to the use of edifying, that it may minister grace unto the hearers." In religious conversation, spirituality and familiarity may be blended; but upon indifferent subjects, some reserve will be necessary. This will procure a degree of reputation from all, both to our profession, and our persons.

From our relations we shall not receive much honour. Our Lord himself did not enjoy it, and he has cautioned us not to expect it. "A prophet is not without honour, except in his own country, and among his own kindred."

Nor must we expect to be highly esteemed by an ungodly world. Our conduct and our maxims will be so opposite to theirs, that it will provoke their malice rather than their regard. Good sense and affability, however, will render us respectable, even to those who fear not God. When irreligious men perceive that our abilities are superior to their own, they will, notwithstanding our peculiarities, revere us. In short, it behoves us to evidence our divine commission to all, that none may despise our message on account of the messenger. Thus, probably, we may avoid indignities, which if, after all, we do receive, will be our glory, rather than our disgrace.

If we meet with applause, let us not be exalted above measure. Remember, "a man can receive nothing, except it be given him from heaven." To turn sinners to the Lord, and

to fit saints for their everlasting rest, will render us truly honourable now: And there is a brighter day hastening, when "they, who have turned many to righteousness, shall shine as the stars for ever and ever." How glorious will that period be! How delightful for pastors to appear at the head of those of their respective flocks, who were the heirs of salvation; to receive from the "chief Shepherd a crown of glory that fadeth not away!" Animated with this prospect, may we bear down every opposition---long for souls as with the bowels of Christ---eagerly aspire after this peculiar glory---and, at last, hear the plaudit of our divine Master, "Well done, good and faithful servants, enter ye into the joy of your Lord!"

SYNERGOS.

DIFFERENCE BETWEEN A TENDER AND SCRUPULOUS CONSCIENCE.

1 TIMOTHY, i. 5.

A *TENDER* conscience is the effect of a divine power upon the soul, by which the understanding is enlightened to know, and to apprehend the spirituality of God's law; the will is brought into an uniform subjection to its precepts, and the affections are sweetly drawn to love, and to delight in all that is truly excellent. From this blessed renovation, proceeds a quick apprehension of evil, which not only alarms the mind on its first appearance, but sensibly pains and fills the heart with a holy jealousy and dread of being defiled by its pollutions. This keen discernment in discovering and rejecting the emotions and assaults of sin, increases and becomes more acute, as a clearer knowledge of the sacred Scriptures is obtained, evidencing hereby that the irradiations of divine light, and the operations of the divine Spirit influence the whole soul.

Whereas a *scrupulous* conscience is the product of ignorance, and an unrenewed mind; for although God's own children are sometimes exercised with unbelief and doubts respecting their spiritual state, and, in particular actions, what *is*, or what *is not* their duty; yet, as they grow more established in the faith, they are enabled to draw the line between scruple and duty. Persons destitute of the grace of our Lord Jesus Christ, may have a scrupulous conscience, but none without his grace can have a tender one. The doubts and perplexities of these graceless characters arise not from a fear

of

of sin, or acting contrary to God's word, but lest they should deviate from the common received notions of right and wrong, or do any thing inconsistent with the *opinions* they have been accustomed to espouse. Hence it is that such persons are often afraid, where no real cause for fear is; and their scruples increase with years, and grow into rooted habits of prejudice and superstition, fettering the mind in blindness and bigotry, mixed with an unprofitable spirit of inquiry; of whom it may justly be said, "They are ever learning, yet never able to come unto the knowledge of the truth."

GERSHOM.

ON BAD NEWS.

[A LETTER TO A FRIEND.]

MY DEAR FRIEND,

YOU tell me you are often cast down, and tremble at the arrival of bad news---and ask how this is consistent with the description of a Gospel believer in Psalm, cxii. 7. "He shall not be afraid of evil tidings." As you request my thoughts on the subject, I will freely impart them.

Considering the moral condition of the world, you cannot be surprised that very little good news should come to our ears. It is the seat of Satan; he rules in the darkness of it. It is the kingdom in which "sin reigns;" in which rebels wage war against him, who is their righteous and natural Lord; where poor sinners are perpetually tormenting themselves, and contending with each other under the influence of the most cruel passions, as envy, pride, revenge, covetousness, and ambition. Is it then to be wondered at, that an offended insulted Creator should permit his rebellious creatures to be sensible that it is an evil thing that they have forsaken *Him*, and should suffer calamities and death to infest the earth? Is it strange that such tyrants, as sin and Satan, should make their slaves *miserable* and wretched, that wild confusion and desolation should *overspread* whole countries, and that strife, and hatred, and jealousies should prevail in neighbourhoods, and smaller societies? We cannot be astonished, then, that good news is scarcely to be heard from any quarter, excepting that from whence it is least expected, and which, alas! is least attended to---I mean from heaven. Bad news flies apace. It arrives from every point of the compass. Every day is a messenger of something or other that produces painful sensations. A distant child, or other near relation, is struck with

an alarming sickness; a dear old friend or acquaintance is no more; such a family is fallen into distress; a connexion in trade is by some sudden accident dissolved; business fails; a storm at sea, or a fire on land has destroyed our property; and, it may be, our friends and relations. Or, we hear, perhaps, that an eminent professor has given head to some strange doctrine, or fallen into some grievous crime, by which the weak in faith are stumbled, the strong disheartened, and the unbelieving world scoff and triumph. These are tidings which wound and distress; and when one melancholy report quickly succeeds another, like those to Job, we tremble, and ask with anxiety, what will be the doleful news of to-morrow?

It is no wonder, my friend, that you should grieve and shudder too. Reason, nature, humanity, religion encourage, at least they do not forbid, these dispositions, provided they be not carried to such an excess as to make us wretched, and weaken our hope and trust in the Lord. The religion of faith does not deprive a man of his natural feelings---does not harden his nerves into iron, nor his heart into brass; nor make him proof against all the painful impressions which disagreeable news produces. Confidence in God does by no means quench the generous flame of philanthropy, patriotism, and zeal for the honour of Christ and the good of souls. Rather hard-heartedness and insensibility, under alarming dispensations are offensive to God, and threatened with his displeasure, Jer. ii. 30. Amos, vi. 1---6. The best of Christians have corporal infirmities, and those which are called nervous, attended with tender spirits. The most eminent of God's people have discovered the keenest sensibility when distressing intelligence has been brought to their ears. Who, that we ever read of, were more agitated than Jacob, Job, and the brave David, when they respectively heard the doleful news of their children's death?

How did good old Eli tremble for the ark of his God? and when he was informed of the melancholy truth, that it was taken, it quite overwhelmed his spirits, and bereaved him of his strength? Did not the flesh of David tremble at God's judgments? Psalm, cxix. 120. And was not the heart of the devout and magnanimous Hezekiah, shaken with the most direful apprehensions of what was coming upon him? Isaiah, xxxvii. 3. The worst of men, on the contrary, are sometimes the least affected. Unfeeling wretches there are, destitute of every spark of benevolence, who, if their own interest thrives, care not how it fares with others. Daring, desperate spirits are also to be found, which neither fear God nor man, who, let their circumstances

circumstances be what they may, lift up their mouths against the heavens, and their tongue walketh through the earth, and with a bravado, void of all principle, rational or sacred, *make up their minds* to meet whatever comes; while multitudes drown all reflection and forethought in the intoxicating glass, in a round of company, and jovial and dissipating entertainments. They have closed their eyes, that they may not see, and their hearts are waxed gross, that they cannot perceive. From all these considerations, my dear friend, you may be assured, that those trepidations which arise from mere infirmity of nature, (much less those which originate in a tender and gracious disposition) are not inconsistent with the real exercise of humble trust in the Lord.

But still you inquire how is it that a believer is not afraid of evil tidings? I reply, *He is delivered from that fear which hath the burning torment of guilt.* The wretch, whose accusing conscience stares him in the face, and is looking for judgment and fiery indignation, startles at the shaking leaf. "Terrors are upon him." Every calamitous occurrence appears to him a token of divine displeasure; every rumour of evil sounds in his ears like the message of death---a prelude to final woe. You remember well, my friend, when it was thus with you; and so do I, when it was so with me. And thus it *is*, in a degree, with every one, who is not wholly stupified with ignorance and unbelief; but since the Lord's anger was turned away, and he spake peace to us through the blood of Jesus, the terror of evil tidings is greatly allayed. Whatever temporary tremblings Nature may be thrown into, yet Faith, cleaving to its Lord, can say, There is no message of wrath to me. I may share with others in temporal distresses; but who, or what can harm me while I am a follower of *him* and of *that* which is good. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The believer who closely observes his bible will be also *guarded against that consternation*, which thoughtless sinners feel at evil tidings. Aware of what he is to expect in such a world as this; apprised by his Master that in it he shall have tribulation; and taught by past observation and experience, he

he lays his account that it will be so as his Lord has said. "This is not my rest," he says to his soul---"Let me not think it strange concerning the fiery trial that is to try me, as though some *strange* thing had happened unto me. What I see, and feel, and hear, is no other than is to be expected. It is but neighbours' fare; what all that have passed through the world before me, and that are my fellow-travellers, have more or less experienced. Let me not then be afraid with any amazement." 1 Pet. iii. 6.

Neither should the believer *be cast down into despondency* by evil tidings. Let the men of the world, who have their portion in this life, feel their hearts fail for fear, when their vain refuges are swept away. Not so the Christian. A glorious high throne is the place of his sanctuary. The floods of great waters, though they may rise and threaten, yet cannot reach so high. Is the dear object *dead*, on whom the poor creature, who trusted in man, and made flesh his arm, and whose heart departed from the Lord, depended? or has he heard of such a disaster, a fire, a storm, or whatever it may be, that has destroyed his happiness and enjoyment?--"Ah!" (he is ready to cry,) "it is all over with me. My *all* is gone. I have nothing to comfort me; my hope and strength are perished from the Lord." But let the Christian be told the worst that can happen, his ALL is not gone. He has a resource, a refuge, a portion, a friend in his covenant God.

Thus I have given you my free thoughts. And now, let us cheer each other's hearts, and shake off our gloomy, distrustful fears. They are dishonourable to our profession, displeasing to God, discouraging to our Christian friends, and distressing to our own souls. Do not think lightly of this fearful temper. God reproves it with some degree of severity. "Who art thou, that thou shouldest be afraid of a man, that shall die; and forgettest the Lord thy Maker; and hast feared continually, because of the fury of the oppressor? &c." Isa. li. 12, 13. He solemnly forbids it, and condemns the timidity of the wicked, as unworthy of his own people. "Say ye not a confederacy, to whom this people say a confederacy. Neither fear ye *their* fear, nor be afraid; but sanctify the Lord of Hosts himself, and let him be your fear, and your dread." Pray for a more stedfast reliance on your almighty Friend, your ever compassionate Father. Remember that he ever sits on the throne, judging right. And though he is not chargeable with sin, nor the calamities it draws after it; yet he permits them, and controuls and governs all the designs, passions, and actions of men, (though

they

they mean nothing of the kind) so as finally to produce some grand and glorious purposes worthy of his wisdom, justice, and goodness. The great and blessed Saviour opens the sealed volumes one after the other. His arm shall rule for him, and his work is before him---all planned in the view of his eye---all under the management of his own hand; not left to blind chance, nor to perpetually-erring mortals. His wisdom, goodness, and power presides over war and desolation, disease and death. Winds and waves, fire and hail, snow and vapour, and stormy wind fulfil his word. All the hosts of heaven are his servants. All the principalities of earth, and the powers of darkness are under his controul. He that directs the embassy of an angel, regards the fall of a sparrow, and numbers the hairs of your head. What then have you to fear? How soothing are these tidings! Look above all the seeming confusion of mortal things, to that Jesus, who tells you he has all power both in heaven and earth; and, finally, have a regard to the end of all present evils. All things, you are assured by the word of God, are under the secret management of infallible wisdom, are working together for the good of his people, and for the glory of his name. Your private afflictions are tokens of love, and not of hatred, and are working present benefit *in* you, and working out *for* you a far more exceeding and eternal weight of glory. The voice from heaven says, "*Be still*," and know that I am God. "I will be exalted among the nations, I will be exalted in the earth." Let us lift up then our heads with cheerful and patient hope; for the seventh angel will sound, and great voices in heaven will say, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

I am your's affectionately,

K.

THE PRODIGAL RETURNED.

"I SAY unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons which need no repentance. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke xv. 7, 10.

Parents, who have dealt faithfully and conscientiously with their children, and attended to their best interests, should not be too much discouraged and cast down, if they see no immediate

immediate fruit of their labours. Those whom they have painfully watched, instructed, and prayed for, may, in the providence of God, be permitted, for wise ends and reasons, to wander astray, and walk for a long time in the ways of their heart, and in the sight of their eyes; and yet they may be arrested and brought home to their heavenly Father at a time when such a joyful event is not expected. It is good both to hope and quietly wait for salvation from him who can alone turn the guilty wanderer's steps. I remember to have read in the life of the worthy Mr. Walker, of Truro, that when he set up an afternoon lecture for the benefit of the military quartered in that place, and with difficulty got them to attend, a great change appeared in their external conduct and deportment. For this he received the thanks of the commanding officer; but it was not the only advantage arising from that lecture. Many of the soldiers were awakened, and came to Mr. Walker, seeking spiritual relief and direction; and though some afterwards went back, and walked no more with Jesus, the impressions made on others were deep and abiding. They grew solid thriving Christians, and joined the meetings for prayer and conference. Among these, it was observed, were six Scotchmen and one dissenter, *who had received the advantage of a religious education.* They had resisted, it seems, and abused the means which were employed for their conviction and improvement in early years, and may have, perhaps, left their native places of residence, and entered into the army for no other purpose but that they might pursue their vicious inclinations without the continual rebukes and remonstrances of their parents. But God, from whom we cannot fly, when his appointed time was come, found the fugitives in Cornwall; and, by the ministry of his word, alarms, and comforts, and converts them, and introduces their souls to an acquaintance with joys infinitely more substantial and durable than all they could ever have tasted in the miserable service of sin. But his power can reach a sinner in situations not so favourable for exciting and cherishing any sentiment of religion. The following account, which may be depended on as authentic, will not, it is hoped, be unacceptable to the readers of the Evangelical Magazine.

A young man, whose parents were sober and well disposed, early discovered a strong propensity to vice, and became, in spite of every curb, extremely loose and profligate. His father, after giving him such education as his circumstances, which were not affluent, could afford, instructed him in his own business, at which he soon grew very expert; but his

his gains, though considerable, he vilely squandered away in scenes of riot and dissipation, without ever shewing the least desire to assist his parents in their struggles to support the younger branches of the family. He despised all admonition and reproof, and took delight in none but dissolute companions, with whom, as the restraint of his father's house was irksome to one of his disposition, he spent a great part of his time. While others, more industrious, were busily employed at their labours, they were often found carousing at the tavern; and it need scarcely be remarked, that on the Lord's day they seldom appeared in the house of God, that precious season being commonly wasted in idleness, or devoted to sinful recreations. Such a wild and irregular life, so degrading and inglorious, ruinous both to soul and body, could not but give the greatest pain to all who were connected with him. He was truly a grief to his father, and bitterness to her that bare him. Sin steels and hardens the heart, and shuts out every tender feeling. He could hear their arguments and intreaties, which were intended for his good, and could see the anguish of his afflicted parents untouched with regret or compassion. It is not to be wondered at, that repeated indulgences should begin to shake a constitution originally firm and vigorous, and to injure a form which was hitherto fair, stately, and well-proportioned.

Whilst he was thus fulfilling the desires of corrupt nature without check or controul, and blasting the bloom of youth, which can never be revived, he conceived a fancy for a young woman of decent and unexceptionable character, and married her. She either had not known that he was so thoughtless and abandoned, or imagined, perhaps, that he might yet be brought to listen to the voice of reason, and forsake his evil company and courses. The experiment, though sometimes tried, is exceeding hazardous; and none who value the peace of their souls will, for any worldly consideration, endanger it by connecting themselves with a libertine in the hopes of his amendment. After marriage he did indeed behave with rather more prudence and moderation, though it proved not an effectual cure for his vices. Still rambling and unsettled, tired of the dull uniformity of the occupation to which he had been bred, he formed a resolution to change his employment, and, with the consent of his wife, went to sea, just at the breaking out of the war with France. He had formerly, in the days of his vanity, made several voyages out of whim and frolic, and did not dislike that way of life. The vessel in which he now sailed, was, on her return, boarded at the en-

trance of the harbour by a press-gang, who hurried our new sailor, with others of the crew, to a ship of war lying at some distance. Their confinement was strict and rigorous. They were not permitted to take leave of their friends; neither, after the news of their being seized reached the shore, had their relations time to procure a meeting. The ship hoisted sail, and was soon out of sight. He wished to have been stationed in the same ship with a younger brother, who had been impressed some time before, that their mutual sympathy might lessen the toil and hardships of the service; but this satisfaction too was denied. Whether their disappointments affected him, or his subsequent mode of life, so different from that ease and freedom to which he had been accustomed, I cannot tell. But the prodigal is come to himself, and he now furnishes another instance to illustrate the words of Elihu in the book of Job; "If they be bound in fetters, and be holden in cords of affliction, then he sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity." His sufferings, by the divine blessing, have brought his sins to remembrance. How pathetically does he mourn his past folly and misconduct! The knowledge of this happy change is gathered from the altered strain in which he writes. His letters of late breathe an ardent spirit of piety and affection that surprises and delights. They are filled with the most passionate exhortations to his wife on no pretence whatever to neglect the reading of the Holy Scriptures, or the public ordinances of religion. What would he give, he writes, for an opportunity of joining in the solemn services of God's house! But he thanks the Almighty that his gracious and comforting presence is confined to no spot, but that he can converse with his God and Redeemer even on his humble hammock. His accommodation, he says, is very mean, as might be expected, but he may justly wonder and be amazed that any one temporal mercy is left him, when he considers what a sinful and ungrateful wretch he has been. And why should he complain? he adds, he who never sinned had not where to lay his blessed head. So sensible is he of the truth of the Apostle's celebrated aphorism, "Evil communications corrupt good manners," that he has given the strictest injunctions to his wife to take particular care that their dear child may be kept at a distance from the contagion of bad example, and associate only with children of uncorrupted morals.

Is not this a brand plucked out of the burning? O magnify the

the Lord with me, and let us exalt his name together! The above information was received from the delighted mother, who related the particulars to a friend, with tears in her eyes. But they were the tears of gratitude and gladness, not such as she was wont to shed over the guilt and madness of his former years. The honest parents are transported with joy, and the father, though now in the decline of life, and often forced to struggle with poverty and disease, declares that it gives him more heartfelt pleasure to learn that his son has been touched with a sense of religion that promises to be genuine and permanent, than if he had come home to them the richest gentleman in his Majesty's dominions. Nor must I omit to mention, that a brother of the youth we are speaking of, a sober industrious young man, and very sympathizing to his parents and the rest of the family, has been lately taken from them in a manner peculiarly afflicting; and they shall not see him again till the heavens be no more. O how wonderful are the ways of Providence! This one is restored when they had no expectations of deriving any comfort from him, and the good news of it arrives to mitigate their grief, and heal, as it were, the wound occasioned by the loss of the other.

BIOGRAPHICUS.

THE ADVANTAGES OF AFFLICTION.

VARIOUS are the afflictions to which the people of God are subject, and various are the consolations which religion administers for their support under them. Among these we are taught to consider the *usefulness* of affliction as of no little weight, seeing nothing can so well reconcile a man to a nauseous medicine as the hope of its removing some dangerous disease.

The design of our heavenly Father in all his chastenings is our profit; for he doth not willingly afflict the children of men, but deals out all our sorrows by measure, wisely directing them, so that they may do us good in our latter end. That David had been benefited by his troubles, he declares, when he says, *It is good for me that I have been afflicted;* and the issue of every Christian's distresses will enable him to adopt the same language.

Amidst the blaze of prosperity, while every thing succeeds to our wishes, and crowns our swelling hopes, what misconceptions do we form of surrounding objects, and through what false mediums do we behold them! We mistake the shadow for the substance, and call evil good, and good evil.

world, from which we derive our enjoyment, we deem necessary to its existence; our attention is withdrawn from future and heavenly things; we place the streams instead of the fountain, and regard the gift more than the giver: We forget the mutability and instability of present comforts, are content to take up our portion in this world, and, with the greatest avidity, pursue temporal objects: Sense prevails to the exclusion of faith; we drink deep into the spirit of the world; estimate worldly felicity at a price far beyond its value, and while health lasts, and fortune smiles, we waste our time, neglect our precious souls, and forget our God.

It is time now the scene should change. Mercy pleads, that our wandering souls may be restored, and wisdom sees that afflictions are the most suitable means for our recovery. We must be led to appropriate worldly comforts according to their real, and not apparent, excellency; and how can this be so well affected as by their removal? It is by this we are taught the vanity of their nature, and uncertainty of their continuance. *One deep affliction* deprives the *whole world* of its power to comfort and delight us; and having in vain sought relief and support from terrestrial things, we find that GOD is the only refuge in the day of trouble; and, with the penitent Israelites, say, "We will return to our first husband; for then was it better with us than now---what have we any more to do with idols?" Happy resolution!

To such children of penitence, divine compassion saith, "I will heal your backslidings, and receive you graciously;" whilst, full of admiration at the Lord's forgiving love, and of shame at their own backslidings, they are more than ever concerned, "to be joined to the Lord in a perpetual covenant never to be forgotten.

Prosperity not only interrupts our communion with God, injures our devotion, and carnalizes our affections, but often raises us too high in our own esteem, and becomes the foster-mother of accursed pride. How soon, when advanced in Providence to stations of opulence and honour, do we forget our frailty, and look down on our fellow-creatures, whose elevation is unequal to our own, with a degree of insolence and contempt, as though we were not made of the same flesh and blood as they! Nor do our haughty spirits rest here; losing sight of our relation to each other, it is not unusual to forget our dependance on God: When our silver and our gold are increased, we attribute it to our own sagacity and diligence, and say, "Our own hands have gotten us this;" not remembering,

bering, "that it is God who giveth us power to get wealth, and that our springs are all in him."

"He that exalteth himself shall be abased," saith our Lord; and why doth he so often visit his people with the rod, but to make and keep them humble, that they may know themselves to be but men. Thus he teaches them, that in every sense it is he who maketh them to differ, and that they have nothing but what they have received from him. Blessed is the man who thus receiveth instruction, and despiseth not the chastening of the Lord; but, lying low at his foot-stool, kisseth the rod and him who appointed it; for the Lord hath regard to the lowly---to them that are humble in heart.

A remarkable instance of the humiliating tendency of affliction is given us in the history of Nebuchadnezzar. Whilst his arm subdued nations, and he reigned the most potent monarch in the universe, that haughty prince reviews his possessions, and says, "Is not this great Babylon that I have built for the honour of my majesty?" But after God, as a chastisement for his arrogance, at once bereft him of his reason, his possessions, and his dignity, we find him making this acknowledgment, which is left on record for a witness to all generations, "*Now* I Nebuchadnezzar praise and extol the King of heaven; all whose works are truth, and his ways judgment, and those who walk in pride, he is able to abase."

Farther, affliction is advantageous to the saints, as it tends to weaken their attachments to this world, and to prepare them for quitting it, when God shall call, without reluctance. There is something in familiarity which begets affection, and we feel loth to leave those scenes and objects to which we have been long accustomed: Hence even good men often feel backward to depart, although in their judgments they are convinced that it would be far better than to abide here; but God can so embitter this world to them, as to make them desirous of leaving it; and so he did by Job, who, though he had patience enough to say, "All the days of my appointed time I will wait till my change come," yet declared, *he would not live always*. No doubt, the usual sicknesses which precede dying in youth, and the infirmities which announce the approach of death in old age, ought to be viewed not only as the immediate causes of death, and as serious warnings to all, but also as merciful preparatives to the righteous for their final departure; that their affections being

being thereby more effectually weaned from this world, they may depart to a better, not merely without regret, but with unspeakable delight, that they may mingle with those, who, having washed their robes, and made them white in the blood of the Lamb, are brought out of all tribulation to that happy world, where God shall wipe away all tears from their eyes.

With these views let us be ever resigned to the divine will, assured that all our troubles are regulated by the wisdom of the God of love, who will cause all to work together for good to them that love him, and make these light afflictions accomplish for us a far more exceeding and eternal weight of glory.

ADELPHOS.

ANECDOTES.

Forgiveness of Injuries recommended, and the Religion of the Koran and the Bible contrasted.

IT is well known that the Koran of Mahomet contains many passages copied from both the Old and New Testaments: Among others, the Arabian prophet has given a place to those precepts of Jesus which recommend forgiveness of injuries, and overcoming evil with good. One day the Caliph HASSAN, son of HALI, being at table, a slave unfortunately let fall a dish of meat reeking hot, which scalded him severely. The slave fell on his knees, rehearsing those words of the Koran, "Paradise is for those who restrain their anger." "I am not angry with thee," answered the Caliph. "And for those who forgive offences against them," continues the slave. "I forgive thee thine," replies the Caliph. "But, above all, for those who return good for evil," adds the slave. "I set thee at liberty," rejoined the Caliph, "and I give thee ten dinars." Will not this Mahometan rise up in judgment, and condemn many who call themselves the followers of the merciful Jesus?

Notwithstanding the above, and many other excellent passages are to be found in the Koran, the following anecdote, abridged from Marraccius, will afford a juster notion of the real character of that composition, as well as display the superior excellency of the Christian Scriptures.

During the Moorish Government in Spain, a certain youth of Cordova, who had been educated a Mahometan, was solicited

cited by a Christian aunt to embrace Christianity. This being discovered by his other relatives, in order to disappoint the hopes of this pious woman, they resolved to have him well instructed in the Arabic language; that, being enabled to read the Koran, he might thereby improve his acquaintance with the religion of Mahomet, and be confirmed in his attachment to it. The youth, possessing a ready genius, made such proficiency in his studies, that his relatives soon thought him qualified to read the Koran; and immediately put it into his hands, not doubting but that it would determine him to remain a disciple of their prophet.

Having heard the Koran highly extolled, both for its matter and style, and having acquired a taste for the elegancies of the Arabian tongue, he greedily seized the book, and diligently set himself to peruse it; but, to his great disappointment, he found, that though the style was pleasing, the book was so far from possessing substantial merit, that it was full of confusion and obscurity: What was asserted in one chapter, he saw recalled in another, and sometimes in the same. He perceived the volume abounded in contradiction, absurdity, and fable; ---that it placed the felicity of paradise merely in sensual delights and lewd indulgences;---that it represented the great God at one time as perjured---at another as profusely swearing on the most frivolous matters by things the most unworthy---exciting his own prophet Mahomet to uncleanness, adultery, theft, and perjury;---that the prophet himself was wholly addicted to lust, gluttony, robbery, and slaughter; and that the Koran contained little beside what was designed to secure some advantage to him;---that he was constantly devising some unjust war under the mask of religion, in order to obtain the wealth of the conquered;---contriving means to dishonour virtuous women, and to be at all times furnished with new revelations, either to justify his own enormities, or to revenge himself on any of his kindred who had offended him, by destroying their reputation: In fine, that his whole book, from beginning to end, treated of matters lewd, trifling, cruel, or superstitious; a few good things only here and there, probably stolen from the Christian Scriptures, and repeated a hundred times.

The Mussulmans not only boast that the Koran is of divine authority, but that it abides in the essence of God, and is preserved by his throne; and that its equal has never yet existed, nor ever will exist; but no sooner had the discerning youth examined its contents for himself, than he was convinced

vinced that it was impossible for such a production to be of divine inspiration, and it owed its origin either to some wicked man, or some infernal spirit: But at the same time recollecting what he had heard of the dignity and purity of the Christian religion, he began to compare the Koran with the Gospel, Mahomet with Christ, the religion of the one with the religion of the other; nor was it long before he was so satisfied of the vanity and falsehood of Mahometanism, and the truth of Christianity, that he resolved to become a Christian; and having been baptized, he openly abjured both the Koran and its author, he readily and uniformly avowed his resolution to continue a disciple of the Son of God.

The Moors, especially his relations, were astonished at this sudden conversion, and at first endeavoured, with soft and soothing words, to shake his resolution, and recal him to the superstition of his ancestors; but when they beheld his unshaken constancy, they changed their tone, and threatened him with tortures and death; and as neither by promises nor threatenings they could divert him from his purpose, they became mad with rage, and revenged the injury done to their prophet, by barbarously murdering the innocent youth, whose pure and happy spirit immediately fled to take a celestial seat among the choirs of the martyrs.

ADELPHOS.

Grace exemplified in a Remarkable Conversion.

A MAN at Goring, before Mr. B. went thither, one night dreamed that he was in a place of worship, and heard a stranger, the impression of whose countenance dwelt upon him. He was soon after going to the burial of a neighbour, and meeting a good woman, who was going to the preaching, she pressed him to go and hear, and let the dead bury the dead. He consented and went; nor was he sooner entered the place than he whispered her, "This is the very man whom I saw in my dream two months ago; surely the Lord hath sent him hither for the salvation of my soul." From that moment he heard, and divine conviction attended the word to his heart; he began to seek the Lord immediately in prayer, and his wife with him; both were called to the happy knowledge of salvation, and are this day living monuments of the grace of God in truth.

EXTRACT

EXTRACT OF A LETTER

From Samuel Holden, Esq. to Dr. Benjamin Colman, of Boston, New England.

1739.

HOW happy would it be for us, if we could act as we reason, and as readily bring our wills into an entire resignation to the divine, as we are convinced it is our wisdom, interest, and duty to do; nay, when we know the will of God must and shall take place, whether we will or not; and that God, by leaving us our wills, has in a manner put it into our power to make a virtue of necessity, in a complacential acquiescence to the divine disposals: For God seems to have left us our wills, not that we should keep them, but that we should have something to offer to him, sacrificing ours to his. This would give us the transporting pleasure of seeing ourselves co-operating with God in all his grand designs, worthy of himself respecting us and others. But, alas! this self-idol keeps its hold, and would have all referred to it.

My dear child is gone to rest, and I hope we shall soon meet in happiness. She is, I trust, safely landed in the heavenly Canaan. I am still upon the sea, but I hope not far from port. Hours, days, and years press on as the waves, and shortly we shall be out of sight. May our motions be swifter the nearer we approach the centre of our happiness, our desires more ardent, our preparations greater, that so an entrance may be administered more abundantly unto us, into the everlasting kingdom! How happy would it be for us if things affected us suitably to their nature and importance!--- If God and heavenly things had but the influence to draw us off from earth, as earthly things have to draw us down to them!

SELECT SENTENCES.

THOUGH few there be who care to be virtuous, yet fewer there are who would not be counted so.

We have nothing that we can properly call our own, but what we have reason to be ashamed of.

We are never well informed *of* the truth, till we are conformed *to* the truth.

They that presume most in prosperity, are soonest subject to despair in adversity.

Improve the wit you have bought at a dear rate, and the wisdom you have gained by sad experience.

Lukewarmness is the best natural, but the worst spiritual temper a man can be in.

To render good for evil, is God-like; to render good for good, is man-like; to render evil for evil, is beast-like; to render evil for good, is devil-like.

Four things the Christian should especially labour after—to be humble and thankful, watchful and cheerful.

If we would not fall into things unlawful, we must sometimes deny ourselves in those that *are* lawful.

Religion must be our business, then it will be our delight.

It will cost something to be religious, but it will cost more not to be so.

The Christian's life is nothing more than a short trial of his graces.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE friends of this important Institution will rejoice to hear, that, about five o'clock on Wednesday morning, the 10th of August, the missionaries, destined to the South-Seas, embarked on board the Duff, and sailed from Blackwall to Gravesend. As the time of their departure approached, the prayers of God's dear people, who felt themselves peculiarly interested in the undertaking, became more frequent and fervent than usual. The evening preceding the embarkation was spent in the most solemn manner. The Directors, and other active friends of the Society, several of whom were ministers, assembled with the Captain, the missionaries and their wives, at Haberdashers'-hall, and, dropping all consideration of little party-distinctions, mutually commemorated the death of the Lord Jesus, having first recommended to his merciful protection and care their dear brethren and sisters, from whom they were to be speedily, and perhaps finally separated. If ever God was present in the assemblies of his saints, surely he was present on that occasion. Every heart was affected; and, we trust, the serious impressions then made will never be erased. Dr. Haweis, as the oldest minister, led the worship, and Mr. Reynolds, next to him in years, concluded it: Dr. Hunter prayed; Mr. Wilks and Mr. Eyre addressed the congregation; and Mr. Platt, Mr. Brooksbank, Mr. Townsend, and others, assisted in distributing the elements. Such a scene of love and harmony was truly edifying and refreshing. Surely it may be said, "What has God wrought!" It was a little specimen of what the church in the latter days will experience, when love, like death, will level all distinctions. It was even a foretaste of heaven.

Though they embarked at so early an hour, vast multitudes attended. The deck was crowded, many of the Directors and friends accompanying them down the river. As soon as the boats which brought off the missionaries and Directors were removed—the sails unfurled—the noise of the ropes, and moving to and fro of the sailors had ceased—that beautiful hymn in the Countess of Huntingdon's Collection, was sung, "Jesu, at thy command we launch into the deep," &c. The sailors in the ships on each side the river, hearing the singing, stood in silent astonishment; and many serious persons on the shore waved their hats, bidding the dear servants of God farewel. The friends at Gravesend, Chatham,

ham, and Sheerness, knowing that poultry and other articles were wanting, met the vessel as she passed, cheerfully bringing with them their offerings.

The day following she weighed anchor, and working down the river, she reached the Nore on Saturday morning; when the wind veered to the north-east, and enabled her to pass the Downs about noon. Off Dungeness the wind shifted to the westward, and sunk into a calm. There the whole ship's crew, assembling on the quarter-deck, spent the sabbath in the solemn worship of their God. The missionaries read the Scriptures, prayed, and gave out the hymns, and Dr. Haweis, Mr. Brooksbank, and Mr. Wilks, who accompanied them in their voyage to Portsmouth, each delivered a sermon: The God of earth and seas, manifesting his gracious presence, the songs of Sion ascended in sweetest accents, while the children of Sion appeared to rejoice in their King.

On the Monday evening, Mr. Jefferson, one of the missionaries, preached a very pertinent and impressive discourse. Immediately a favourable gale sprang up, and the vessel, which is a prime sailer, came to anchor the morning following at Spithead. Here they found that the same wind which brought them round, had taken to sea the East India convoy they had hoped to join. Providentially, however, they will be taken under the protection of the ADAMANT, a fifty-gun ship, now under sailing-orders to convoy transports, with government-stores, to the southward. Her signal is already out, and she expects every day to weigh anchor.

No sooner did the Duff come to an anchor, than numerous friends, who anxiously waited her arrival, came on board; and from that time, till this paper went to press, they have paid the Captain and missionaries the most marked attention, supplying them with vegetables, live-stock, and every other article that can contribute to their comfort.

The neighbouring churches are offering fervent prayer for the success of the enterprize; and almost every day the Directors or missionaries preach on shore. The last sabbath was spent on board like the preceding, Mr. Eyre, of Hackney, preaching in the morning; Mr. Griffin, of Portsea, in the afternoon; and Mr. Eyre, the missionary, in the evening. When Mr. Griffin, in the course of his sermon, addressed the Captain, who, from the time of his conversion, had been a member of his congregation, every one present was much affected. Having reminded him of the many dangers out of which the Lord had almost miraculously delivered him, even in his unconverted state, he took occasion from thence to encourage him to hope, that being now reconciled to God by the death of his Son, he would not, on any future emergency whatsoever, be forsaken.

Through the whole ship's company the most perfect harmony subsists; nor had the sickness, inseparable from a first entrance on the sea, damped their zeal. Mrs. Hudden was the only person whose heart failed. Being of a delicate constitution, and naturally timid, the winds and waves so alarmed her fears, that it was thought proper, she and her husband, though much against his wish, should be set on shore. All the rest, being undismayed at the apparent dangers of the ocean, and deeply penetrated with a sense of the glorious cause in which they are engaged, are ardently desirous to pursue their important object.

Judicious regulations have been established for the preservation of their health, and the improvement of their minds, during the voyage. Agreeably to the instructions of the Directors, lately printed, with the sermon and charge, delivered on the day of public designation, the whole body proceeded to the choice of a Committee. The four ordained ministers being unanimously elected, among other arrangements, appointed Mr. Lewis to be librarian, and Mr. Harris to be steward, an office distinct from that of the ship's steward, having for its object the care of all the missionary stores. They determined that four sermons should be preached by the ordained ministers every week, two on the Sunday, and the other two at proper intervals.—That there should likewise be public service on the morning and evening of every day, in which all the missionaries should engage by rotation.—That these daily services should consist of singing, prayer, reading the Scriptures, and an exposition or short sermon, the whole being comprised within a limited time, that while the gifts of the brethren

are exercised, prolixity may be avoided. Different classes are established for grammar, geography, navigation, the Greek and Hebrew languages, and particularly the Otaheitean, so far as it can be acquired from a vocabulary collected by Dr. Haweis, and that printed in the quarto edition of Captain Cook's voyages.

To preserve on their minds a lively sense of the nature and importance of the missionary service, all are to assemble, at certain parts of every day; when the best qualified are to read the life of Brainerd, Cranz's History of Greenland, La Trobe's Translation of Loskiel's History of the Moravian Missions in North America, and other writings of a similar tendency. Little societies are formed, both among the missionaries and sailors, for the purpose of social prayer, and the strengthening each other's hands, by mutually relating their Christian experiences.

A ship with such a company, so employed, must interest in its behalf the feelings of all who love our Lord Jesus Christ in sincerity, and excite their earnest supplications to heaven for its preservation and success.

While we sincerely wish that the friends of the Society may avoid arrogant presumption, from a consideration of the favourable circumstances which have attended the commencement of the mission, we think that the many providential appearances in its behalf demand a humble reliance on God's protecting care. In no one instance, within the limits of our recollection, has such a spirit of prayer and supplication been poured out upon the churches, nor such general approbation and liberality been discovered. Most men seem to wish well to a design so benevolent. In all the departments under Government, we understand, the greatest kindness has been testified. At the Council-board, and in the Custom-house, the business of the ship has been expedited with unusual alacrity; and in none of the offices would they accept the customary fees, a circumstance, probably, seldom if ever experienced before on any occasion.

August 25, 1796.

The Directors' Address to the Public.

THE liberality of the religious part of the community towards the objects of the Missionary Society has been manifested on many occasions, and the Directors have the pleasure to acknowledge, that no small proportion of the cargo which their ship, the Duff, carries with her to the South-Sea Islands, consists of the cheerful and spontaneous donations of the friends of the Institution. As the value of the ship and the articles with which she is loaded amount to a considerable sum, it is deemed expedient that a part thereof should be insured, and the Directors invite, in particular, the affluent friends of this cause to manifest their attachment to it in this instance. Already a policy has been opened for this voyage at the premium of one penny per cent. to which some of the Directors have subscribed their names, and they have the pleasure to add, that a number of Underwriters, unconnected with this Society, but approving the humanity of the design, have been impelled, by their liberal and ingenuous feelings, to render it their assistance. About 3000l. has already been insured by a number of individuals becoming responsible in case of loss, some for 50l. some for 100l. and others for 200l. each; and it is not doubted, but that many others, in consequence of this communication, will be disposed to participate in this service, and to associate their names with others, as Underwriters, for such sums as may be agreeable to them respectively. Such persons are desired to convey their determinations on this subject, to Joseph Hardcastle, Esq. London, Treasurer to the Institution.

W. SHRUBSOLE, Secretary.

ORDINATIONS.

ORDINATIONS.

ON Wednesday, July 27, Thomas Hawkins, (late of Aylesbury) was set apart to the pastoral charge over the Independent church at Warley, near Halifax, formerly under the care of the Rev. Mr. Simpson, deceased. The Rev. Mr. Sowden, of Sowerby, introduced the service by solemn prayer and reading the Scriptures. The Rev. Mr. Cockin, of Halifax, preached an excellent discourse from Deut. xii. 19, addressed more immediately to the Minister who was set apart. The second sermon, addressed to the church and congregation, was delivered by Mr. Parsons, of Leeds. The text Deut. i. 11. The congregation was considerable, and very attentive; and a spirit of piety, harmony, and good-will prevailed. One of the above gentlemen expressed his sincere wish that the happy union which had taken place, might prove like Dr. Watts's visit to Lady Abney, which lasted for 37 years and upwards; and was acknowledged by Lady Abney to be a very short visit.

ON July 26, at Holywell Mount Chapel, Mr. Cover and Mr. Eyre, two of the Missionaries going to the South-Sea. The service was introduced with prayer by Mr. Reynolds. Mr. Platt asked the questions, and received from Mr. Cover and Mr. Eyre, a very satisfactory account of their religious experiences, and their call to this important undertaking. Mr. Eyre, of Hackney, offered the ordination-prayer, with the imposition of hands. Mr. Love delivered a short, but judicious charge, from Jeremiah xx. 9. "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Mr. Wilks concluded the work of the evening with prayer.

ON August 9, at Haberdashers' Hall, Mr. Jefferson, another of the Missionaries. Mr. Townsend began with prayer. Mr. Eyre, after a short address to Mr. Jefferson, requested him to give some account of the work of God upon his heart, of his call to the ministry, and what induced him to engage in the duties of a Missionary. Mr. Brookbank offered the ordination-prayer, and several ministers assisted in laying on of hands. Mr. Jenment delivered a short, but sensible discourse on Acts xxii. 21. "Depart, for I will send thee far hence unto the Gentiles."

Two such ordinations have seldom occurred, in which Episcopalians, Seceders, Antiburghers, Presbyterians, Independents, and Methodists all united.

The persons ordained have preached for several years, with acceptance and success. Two persons, called under Mr. Jefferson's ministry, accompany him as Missionaries.

WE are requested by the Rev. Dr. Brown, of Aberdeen, to inform the public, that the article inserted in our number for June, relative to Dr. Campbell, and to Dr. Brown's two last publications, and sent to us by a correspondent, was communicated to us for insertion without Dr. Brown's concurrence or knowledge. He was greatly surprised to see part of a private letter thus brought before the public.

ON Lord's day afternoon, the 29th of May, about two o'clock, when a number of people, lately separated from the general body of Methodists in Leeds, were assembled near Union-street, for some religious exercise, the floor of the room, on the third story, suddenly gave way; by which melancholy event sixteen women, a man, and a child, were instantly deprived of life. Several have died since, more than thirty were carried

carried to the Infirmary, and many to their own houſes, ſo dreadfully bruiſed and maimed, that ſome of them, it is feared, cannot recover. Mr. Thorſby, the preacher, eſcaped with a ſlight contuſion in one of his arms; and for the ſake of his future peace of mind, we truſt the report of his having been ſeveral times warned of the danger, will prove untrue. By a particular providence, about ſeven feet of the floor at each end of the room, were left, otherwiſe the whole building, which, agreeably to the avarice of modern architects, is very inſufficient, would probably have fallen, and involved three hundred ſouls in its ruins. And when it is conſidered that the people fell near thirty yards, into a place occupied as a joiner's ſhop, where a variety of circumſtances concurred to cut off their exiſtence, it is matter of wonder and thankfulneſs, eſpecially to thoſe who are acquainted with the particulars, that ſo many are ſpared. We hope this awful circumſtance will operate as a caution to religious Societies, to avoid upper rooms, if poſſible, or to be previouſly aſſured that the ſtrength of the floors is fully adequate to the ſupport of their numbers.

An Awful Providence.

[Lately extracted from "The County Chronicle and Weekly Adverti ſer for Eſſex," &c.]

A FEW days ſince, Mary Pitts, a pauper, upwards of ſeventy years of age, in Woodley Workhouſe, Berks, on being obſerved, and charged with, rummaging the box of another pauper, wiſhed *God might ſtrike her dead* if ſhe had touched the box. They were the laſt words ſhe uttered; for ſhe ſtaggered backwards, fell on the floor, and died in a few minutes.

THURSDAY, July 21, a ſmall chapel was opened at *Brixton-Villa* (recently ſo called), in the pariſh of Lambeth, when two ſermons were preached; that in morning by the Rev. Mr. Eyre, of Hackney, from Jer. xxxi. 6.; and that in the evening by the Rev. Mr. Bull, of Newport-Pagnell, from Ps. cxviii. 25.

ON the 24th of July, the new meeting-houſe at Strood, in the county of Kent, was opened for public worſhip. The Rev. Mr. Simpſon, of Hoxton, preached in the morning, from the xcth Pſalm, 17th verſe. Mr. Leggett, the ſtated Miniſter, in the afternoon, from Iſa. xiv. 32d verſe, and Mr. Simpſon in the evening from Heb. ii. 3d verſe. Such was the zeal of the poor of the congregation, that they freely gave their labour in taking down the old meeting, removing the materials, and rendering every ſervice in their power to ſave expence, and forward the work. The church and congregation take this opportunity of returning thanks to all their benefactors; who will, no doubt, be gratified by hearing, that, after great oppoſition for ſeveral years, they have the pleaſing proſpect of eſtabliſhing an evangelical intereſt, which they hope will be a permanent bleſſing to that populous neighbourhood.

ON Sunday afternoon, Auguſt 28, a ſermon was preached to the Jews, at Sion Chapel, by Mr. Cooper, a young man, an apprentice. As his intention had been known for ſome time, not only many of the Jews attended, but the concourſe of people was ſo great, that the chapel was crouded; and the Rev. Mr. Nicholſon, Tutor of the College at Cheſhunt, and another Miniſter, preached without doors to thouſands of people, who could not gain admittance.

N. B. As Mr. Cooper's ſermon is intended to be printed, we wiſh to caution the public againſt any ſpurious editions.

OBITUARY.

OBITUARY.

Happy Death of M. S---d.

SHE was brought to an acquaintance with religion, about 23 years ago, and to the laſt period of her life, ſhe maintained a character ſuitable to her profeſſion. Her conduct and converſation were uniform and conſiſtent; ſuch as became the Goſpel ſhe had received. She always manifeſted a peculiar regard for the word of God; and frequently peruſed its ſacred contents. It was the man of her counſel, and her conſtant companion. From this ſource, ſhe derived ſtrong conſolation, and found it to be the joy and rejoicing of her heart. She was alſo mighty in prayer, an inſtance of which we have in the following circumſtance. She had an only ſon, who was a ſtranger to religion. On his account ſhe prayed earneſtly and frequently; and, notwithſtanding the unfavourable appearances, and the ſuggeſtions of thoſe about her, were very diſcouraging, yet ſhe would not conſider him as loſt, ſaying, "I am encouraged to pray for him ſtill, and I hope he will yet become a Chriſtian." It pleaſed God to hear and anſwer her prayers; her ſon became truly ſerious, and was made the comfort of her declining years. This circumſtance is mentioned at his requeſt, as an encouragement to pious parents to pray for their thoughtleſs children, and not to faint. She was very regular in her attendance on divine ordinances. In the beginning of her laſt illneſs, her friends endeavoured to diſſuade her from going to public worſhip; but ſhe could not be prevailed upon to ſtay away; intimating, that ſhe thought it would be the laſt time ſhe ſhould ever have the opportunity of hearing the Goſpel; and ſo it proved, as her diſorder ſo rapidly increaſed as to prevent her attending any more.

In October 1795, ſhe grew worſe, and little hope was entertained of her recovery. She poſſeſſed, however, a good hope of future bleſſedneſs and glory. She ſaid to her ſon, "We have enjoyed many ſeaſons of comfort together in the ſervice of God, in the preſent world; and though I muſt leave thee, yet I hope we ſhall ſhortly meet again to praiſe him above; bleſſed be God for a good hope!" During her confinement, ſhe was exerciſed with ſevere pains, but her continual deſire was, that ſhe might be patient and reſigned to the divine will. Such was the diſpoſition ſhe uniformly manifeſted; for a friend aſking her whether ſhe were willing to die, ſhe replied, "I am willing to live or die, as it pleaſeth my heavenly Father."

In December, her diſorder increaſed to that degree, as to make her exceedingly reſtleſs both by day and night; but at intervals of eaſe, ſhe would converſe freely on divine ſubjects. Thoſe who attended her in the night, have ſaid, that it was pleaſant to be with her, her converſation was ſo ſpiritual and heavenly. A pious friend having aſked her, if ſhe had any doubts or fears reſpecting her ſafety? She anſwered, "No; the Lord has taken them all away, bleſſed be his holy name." To another ſhe ſaid, "Jeſus Chriſt is the foundation of my hopes; I am a great ſinner, but Jeſus Chriſt is a great Saviour. Being one day in a comfortable frame, ſhe ſung, with a kind of rapture, the following lines:

Come, dear Lord, and do not tarry,
Take a weary exile home,
Send thy angels, me to carry;
Come dear Jeſus, quickly come.

A few

A few days before her departure, she called her son to her bed-side, and, embracing him, said, "O my dear son, words cannot express how I love you! O that I could carry you in these withered arms, to glory with me! But while you are praising God in hymns below, I shall be praising him above. I thank you for all your kindness to me in my old age. God reward thee into thine own bosom!" She then addressed her two daughters in an affecting manner, exhorting them to cleave unto the Lord with purpose of heart. She then took a retrospective view of the dealings of God with her, both in his providence and grace; and appeared deeply affected with a sense of his mercy and goodness towards her; she then sung,

Here I raise my Ebenezer;
Hither, by thy help I'm come;
And, I trust, by thy good pleasure,
Shortly to arrive at home.

After this she spoke but little, but expressed by signs, as long as she was able, the happy frame of her mind; till, at length, she breathed out her soul into the hands of her gracious Redeemer, on January 4, 1796.

N——m. July 19, 1796. S.

Comfortable Departure of Mr. William Robinson.

ON Monday, April 25, died at Hunolet, near Leeds, Mr. William Robinson, clothier, a man whose name deserves to be recorded in the annals of the church as an illustrious example of holiness and zeal in the cause of God. He was first affected with the importance of divine truth under the ministry of the Rev. Thomas Grove, at White-Chapel, Leeds, in 1774. Soon after this event, he became a member of the church over which the late Rev. John Edwards then presided, in which connection he lived more than twenty years, beloved by his brethren, and respected by the world. Although he cannot be celebrated for the lustre of his talents, the extent of his information, or the refinement of his manners, his memory will long be precious to his surviving relations and fellow-disciples, for an amiableness of temper not to be disturbed by provocation, and an uniform devotion to the obligations of religion, which neither difficulty nor solicitation could alter. Such was the complexion of his mind, under the sanctifying influence of the Saviour's love, that it might be said of him, if of any man, he never made an enemy—he never lost a friend. He was like Aaron and Hur, holding up the hands of the minister, and he had a mantle for all the imperfections of his brethren. He was what every Deacon in the church of Christ should be, punctual and animated in his attendance on ordinances, liberal to the poor, sympathetic with the afflicted, the friend of all, ready to every good work. When he met with any vexatious occurrence in the course of his business he would immediately retire to the throne of grace for wisdom and strength to maintain the spirit of his character as a disciple of Jesus.

His last illness was not aggravated by any anxious doubt. Never was more serenity of mind exhibited on a dying bed; and as he drew nearer to the haven, this serenity was succeeded by triumphant joy. "How happy," said he, "am I that I have not my religion to seek, now I so much need its peculiar supports and consolations. I feel its divine quality upon my heart; it is not a cunningly devised fable—no, it is the power of God to my salvation. The Lord has brought me very low, but when heart and flesh shall fail, he will be the strength of my heart, and my portion for ever. This is a bed of languishing; but soon I shall languish

guish unto life." At another time he said to one of his friends, "With regard to my departure out of life, I have no will, but in submission to him who does all things well. I am in his hands; he is faithful, and will bring me forth to the light, and then I shall behold his righteousness. Therefore, though he slay me, yet will I trust in him." On the morning of his death he was more animated in conversation than in any former period of his confinement. His last hour was spent in expressions of tender solicitude for the happiness of his relations, and of gratitude to the love of God in making him meet for the inheritance of the saints in light. Like a traveller, wholly occupied with the thought of arriving soon at home, he could speak of nothing else. "How precious," said he, "are the promises of God! How the comforts of his presence abound! O how I long to enjoy him fully!" A few minutes before he gave up the ghost, he cried out, with peculiar earnestness and delight, "Now, Lord, lettest thou thy servant depart in peace, that mine eyes *may* see thy salvation."

P.

On Thursday morning, May 19, died suddenly at Chatham, Zipporah Bradley, widow, aged sixty-six. She was descended from ancestors remarkable for religion; her parents being pious persons, "trained her up in the way she should go;" and, with a view to her best interests, caused her to attend with them on the means of grace, to which, all through life, she ever manifested a sincere regard. The evening preceding her death she went to hear the word at the great meeting, the place which she frequented for a considerable number of years. She was not religious by birth, or custom; for it was clearly to be perceived that the Gospel had come to her, not in word only, but had been "the power of God to salvation." She professed a great veneration for the Scriptures, which she read daily, and from the precious promises therein contained, she often derived great consolation. The name of Jesus was precious to her; for having long seen herself a sinner, she had fled for refuge to the hope set before her. She was a woman of a sympathetic spirit, having herself experienced uncommon trials. With great propriety it might be said of her, that, at times, she was a child of want, being frequently distressed by means of a scarcity of the common necessaries of life. Having, however, experienced the Lord's goodness in an unexpected way, at those seasons, she ever entertained a grateful remembrance of his mercies, encouraging others in similar circumstances to look to him, whom she acknowledged, "did all things well." In the midst of her afflictions she uniformly evinced that patient resignation to the divine will, which is peculiar to the Christian character. She had a longing desire to depart, and to be with Christ; and being assured of her interest in him, she was enabled to rejoice in hope of the glory of God.

"The thoughts of such amazing bliss
Did constant joys create." WATTS.

By a violent fit of sickness about two years ago, she was reduced very low, and her body was ever since in a debilitated state. Oh! how did she then, with a kind of eager impatience, wait the moment of her dissolution; and on her recovery she said, as she frequently has since, "I thought I was going to my Father's house; but, however, it will not be long, if not now, thy will be done. God's time is the best time." Being visited by a friend, who asked her some questions relative to her experience, she confidently affirmed, "I know in whom I have believed." Her union to her Covenant-head, she frequently used to speak of in these words, "For thy Maker is thy husband; the Lord of Hosts is his name." These, she

ſaid, had been precious words to her. A Lord's day or two previous to her death, being at the houſe of the writer of this, ſhe took out her hymn-book and read the following lines twice; at the ſame time declaring them to be expreſſive of the language of her heart:

"Muſing on my habitation,
Muſing on my heavenly home;
Fills my ſoul with holy longing,
Come, ſweet Jeſus, quickly come.
Vanity is all I ſee,"

And with an emphaſis, "Lord, I long to be with thee," adding, "ah! "ſo I do." I truſt her requeſt is now granted. For bleſſed are the dead which die in the Lord." Rev. xiv. 13.

REVIEW OF RELIGIOUS PUBLICATIONS.

Select Discourses from the American Preacher: By some of the most eminent Evangelical Ministers in the United States. Laing and Ogle, Edinburgh. 1796.

THESE ſermons are a ſelection from the three firſt volumes of *The American Preacher*, a publication formed on the plan of *The Engliſh* and *The Scotch Preacher*. That it may be purchaſed at a cheap rate, and be more generally read and uſeful, the editors have omitted all the ſermons before the meetings of the clergy, except one by the late President Witherſpoon. A few excellent diſcourſes on doctrinal and practical ſubjects are alſo left out, as other ſermons on the ſame ſubjects, of equal merit, have been lately publiſhed in Britain. The ſermons are written by miniſters of different denominations; by Epiſcopalians, Congregationaliſts, and Preſbyterians. The ſentiments publiſhed and defended in them are ſcriptural and evangelical. There is alſo a judicious mixture in them of doctrinal, practical, and experimental divinity. The merit of the compoſition in them, like the abilities of the authors, is, as it might be expected, various. That our readers may form ſome idea of the contents of the volume, we ſubjoin a liſt of the ſubjects handled in it, and a ſhort ſpecimen of the manner in which they are treated.

Sermon I. On miniſterial character and duty. 2 Cor. iv. 13. By John Witherſpoon, D. D. LL. D. Col. N. C. P. II. Man in his natural ſtate. Rev. iii. 17. By the ſame. III. An inducement to come to Chriſt. Rev. iii. 17. By the ſame. IV. The ſalvation of ſinners, *only* by the blood of Jeſus. 1 Cor. v. 7. By Alexander Macwhorter, D. D. V. The influences of God as a ſun, the great conſolation of his people. Pſa. lxxxiv. 11. By the ſame. VI. The evil and danger of ſecurity in ſin. Matt. xxiv. 38, 39. By the ſame. VII. VIII. Growth in grace. 2 Pet. iii. 18. By John H. Livingſton, D. D. S. T. P. IX. The folly and guilt of being aſhamed of Chriſt. Mark, viii. 38. By Samuel S. Smith,

Smith, D. D. Col. N. C. V. P. et S. T. P. X. On the forgiveness of injuries. Matt. vi. 14. By the same. XI. The spiritual death and life of the believer. Gal. ii. 20. By William Lind, D. D. XII. XIII. The character and misery of the wicked. Isa. lvii. 21. By the same. XIV. The nature and advantages of the fear of the Lord. Prov. xxiii. 17. By John Rodgers, D. D. XV. On the connection between piety and religious knowledge. John, vii. 17. By Joseph Eckley, A. M. XVI. The influence of applause. Prov. xxvii. 21. By John Devotion, A M. XVII. Moral reflections upon the season of harvest. John, iv. 35—38. By Matthias Burnet, A. M. XVIII. The nature and necessity of good works. Psa. cxvi. 9. By George Faitoute, A. M. XIX. A caution against declension in the ways of practical piety. Gal. vi. 9. By John Rodgers. D. D. XX. On the purity of the heart. Prov. xxx. 7—9. By John Witherspoon, D. D. XXI. Seeking a competency in the wisdom of Providence. Prov. xxx. 8. By the same. XXII. The danger of prosperity. Prov. xxx. 9. By the same. XXIII. The danger of adversity. Prov. xxx. 9. By the same. XXIV. True religion. James, iii. 17. By Alexander Macwhorter, D. D. XXV. The barren fig-tree. Mark, xi. 12—14. By the same. XXVI. On honesty. Heb. xiii. 18. By the same. XXVII. The reward of iniquity. Gen. ix. 6. By Uzal Ogden, A. M. XXVIII. XXIX. Trust in God. Isa. l. 10. By John Witherspoon, D. D. XXX. The Christian warfare. 1 Cor. xvi. 13. By William Lind, D. D. XXXI. The value of the soul. Matt. xvi. 26. By John Rodgers, D. D. XXXII. The danger of losing the soul. Matt. xvi. 26. By the same. XXXIII. Sanctuary blessings. Exod. xx. 24. By John H. Livingston, D. D. S. T. P.

On the importance and necessity of real religion in a minister of the Gospel, President Witherspoon argues thus: "Real religion in a minister will make him active and laborious in his work. Diligence is absolutely necessary to the right discharge of the pastoral duties, whether public or private. It requires no small attention and labour to seek out fit and acceptable words, as the preacher expresses it, to stir up the attention of the inconsiderate; to awaken secure, and convince obstinate sinners; to unmask the covered hearts of hypocrites; to set right the erring, and encourage the fearful. An unbelieving minister must be careless and slothful: As he is unconcerned about the success of his work, he cannot have any great concern about the manner of performance. But he who believes the unspeakable importance of what he is employed about, both to himself and to his people, cannot fail to be diligent. He knows that he himself must answer to God for the care he has taken of the souls committed to his charge, and that if he does not faithfully warn the wicked to turn from their ways, their blood will be required at his hand.

"Oh! my brethren, what a striking consideration is this, to suppose ourselves interrogated by the supreme Judge, concerning every sinner under our charge! Did you earnestly warn this unhappy

happy soul by earnest exhortations in public, and by serious affectionate expostulations in private, to consider his ways? It is an easy thing, by a partial or cursory performance of our duty, to screen ourselves from the censure of our fellow-men; but to stand at the judgment-seat of Christ, and answer there for our diligence, is a more awful trial.

"Will not also a concern for his people's interest animate a pious minister to diligence? If he is truly pious, as he loves God, he loves his brother also. The apostle Paul says, *Knowing, therefore, the terror of the Lord, we persuade men.* If a man in good earnest believes that everlasting misery must be the portion of all who die in an unrenewed state, what pains will he not take to prevent sinners from going to that place of torment! One who could see a fellow-creature in the rage of a fever, rushing to the brink of a precipice, and not restrain him, would fall under lasting infamy. Must not the same compassion move the heart of a serious person, who sees his fellow-sinners going blindfold to the pit of perdition?"

On the whole we consider this volume as a judicious and seasonable testimony for the truths of Christianity, and a very pleasing evidence how well they are understood and ably defended by our brethren, the ministers of Jesus, on the other side of the Atlantic.

The Sophistry of the First Part of Mr. Paine's Age of Reason; or, a rational Vindication of the Holy Scriptures as a positive Revelation from God: With the Causes of Deism. In three Sermons, by J. Auchincloss, D. D. *Printed by* Joseph Clarke, Stockport. *Sold by* T. Knott, Lombard-street, London.

WE neither know Dr. Auchincloss, his place of abode, nor to what denomination he belongs; and, consequently, in giving our opinion of the sermons before us, cannot justly be suspected of being influenced by partiality for, or prejudice against him. Without fear, therefore, of being contradicted (unless by persons of similar sentiments with the author of the Age of Reason), we do not hesitate to assert, that Dr. A. has fully accomplished what the title-page announces.

The first sermon goes professedly to prove the divinity of the Holy Scriptures; and although the reader must not expect new or more cogent arguments than what have already been produced, yet he will find these well arranged, and exhibited in a clear and convincing light. The second assigns some of the principal causes of deism. The third offers a few well-chosen and necessary directions, to antidote the baneful effects of infidelity. The sermons are upon a popular plan, written in popular language, and well calculated to establish simple-hearted Christians in the belief of the divinity of the Scriptures of the Old and New Testament. The notes are ingenious, and shew that the author has paid some attention to logical precision. Were we disposed to act the part of snarling critics,

critics, we could find fault with several expressions; but, satisfied that the sermons are possessed of much more excellence than will abundantly compensate for any *real* or *supposed* defects, we cordially recommend them to the attentive perusal of Christians of every denomination; and shall close this article with an extract, as a specimen of the author's manner and talents.

"The wonderful *preservation* of the Scriptures, through so many ages and dangers, is a proof of their divinity. *Reason* says, that if God condescend to give an *inspired* revelation, his goodness must make provision for the preservation of it. Without this it could only be useful for a time, and to a part of mankind: And this expectation is fully answered in the history of divine Providence respecting the Scriptures. *Some* of the *sacred* books are, of all others, the most ancient; and, notwithstanding the enmity of mankind, all of them have been saved from such dangers and devastations as nothing else hath survived. *Empires* have risen and fallen: Death hath carried off one generation of mankind after another: The *temple* of Solomon; the city of *Jerusalem;* the *lofty* walls, the *stately* palaces, the *hanging* gardens of *Babylon* have all been moved by the hand, and swept away by the besom of time. *Kings* and *Emperors* have burnt and destroyed millions of Christians; the Lord Christ himself was put to death; *Popes* have laid an embargo upon the Bible; they have covered it up in a dead language, and forbid it to be read by the people; but the greatest persecutors have never been able to destroy it. Towns and libraries have been burnt by fire, or swallowed up by earthquakes, but the Scriptures have been preserved: They are *before us.* The watchful providence of God hath rescued them from the *iron* hand of persecutors; from the *avaricious* clutches of priests; it hath stripped them of every dark covering; and, by *translating* them into every language, it hath spread them in large and shining characters before the eyes of all nations. Now, why hath God so carefully watched over the Scriptures? How is it, that a book so universally abhorred by wicked men and devils, should continue so long in the midst of their combined enmity? The fact is open; and this fact of the preservation is a part of the proof, that, *All Scripture is given by inspiration of God.*" Page 26.

Lasting Approbation. A Sermon, occasioned by the Death of Mrs. Walker (Relict of the late Wm. Walker, Gent.), who departed this Life Feb. 14, 1796, *in the* 61*st Year of her Age. By* John Carter. *Printed by* Crouse, Stevenson, and Matchett, Norwich. 24 *pages. Price* 6*d.*

HAVING given the outlines of such an amiable character as Mr. Carter supposes to be implied in St. Paul's commendation of Appelles—*approved in Christ,* he considers how it was exemplified in the principles and conduct of his deceased friend, Mrs. Walker. Impressed in early life with the importance of eternal things, she endeavoured to obtain the favour of God by her own works of righteousness:

righteousness: But perceiving, at length, their insufficiency, and finding by awful experience that she was a wretched sinner, she was brought to confide in the merits of Christ alone for acceptance, committing herself into his merciful hands, to be kept by his power through faith unto salvation.

Her mind was vigorous and well cultivated; her conduct irreproachable and engaging; uniting firmness of principle with affability of manners. She was mild, but faithful, in her reproofs; and eminently wise in her counsels. Her soul was formed for friendship, and melted in compassion to the poor. She constantly practised self-denial, that she might be liberal to those who stood in need of her bounty, *spare to spend* being her favourite maxim. In domestic life she is represented in an amiable point of view, training up her children, when bereaved of the partner of her life, in the nurture and admonition of the Lord, and setting them an example that they might follow her steps.

The preacher closes the discourse with a few reflections; calling upon the members of the church to preserve the memory of her Christian friendship, and to imitate her in every thing that was praise-worthy: And exhorting her children to be her just and faithful representatives; keeping, as their best treasure, the instructions with which she had laboured to enrich their minds; and never forgetting her fervent affection, prudent conduct, and exemplary piety.

A Sermon at the Settlement of the Rev. Archibald Douglas, as Minister of the Congregation of Protestant Dissenters, lately under the Charge of the Rev. Thomas Noon, Reading, Berks, on Feb. 24th, 1796. By John Winter. *Printed by* B. Fuller, Newbury: *Sold by* Robinsons, London; Smart and Cowslade, Reading; Burnham, Maidenhead; Norton, Henley; and Eade, High-Wycomb. 31 *pages.*

THIS is a plain discourse, in which the preacher endeavours to shew, that the faithful ministers of the Gospel are *a sweet savour of Christ*, because they make Christ crucified the grand subject of their ministry; speaking of the blessings of his redemption in an experimental manner, and using their utmost endeavours to bring others to the knowledge of the truth. Though their hearts are cheered, by seeing some of their hearers profited and *saved*, their joy is much abated, and their spirits greatly depressed, with the consideration that many who sit under the word, derive no benefit, but finally *perish*. This, however, he tells us, should not operate as a discouragement to vigorous exertion and perseverance: Since God himself shews how highly he respects their labours, by declaring, that *they are unto him a sweet savour of Christ, in them that are saved, and in them that perish.*

POETRY.

POETRY.

EFFUSIONS OF THE HEART;

A MORNING WALK.

NOW dawns a vernal morn, the springing grass [delight;
And op'ning sweets from ev'ry hedge
The mellow wild-notes of the airy race,
Thrill on the breeze, and o'er the fields above,
The sun which joys th' angelic hosts
Beams o'er my soul, and sweeps her cares away;
The sweets of early morn disclose thy love,
The mellow wild-notes a due tribute pay.

The breeze, which fans the glade, up-bears the song, [below;
A gen'ral off'ring from all things
And as I stray the flow'ry vale along,
The sounds of praise from all thy creatures flow, [plough,
Except from man, who yonder at his
With Belial song beguiles the tedious hour; [bow,
Not nature's charms his flinty heart will
To yield the glory due to matchless pow'r.

But stupid as the beast his hands control,
He hears, nor sees, nor feels thy presence round; [ders roll,
Tho' lightnings flash, and fearful thun-
He whistles heedless o'er his parent ground. [breast,
My blessed Lord, what sorrows swell the
When thy kind smiles behind a cloud are hid, [rest,
When the mind wanders from her only
And all the comforts of thy love are fled!

But faithful as the dawn which joys my eyes, [train;
And bears unnumber'd blessings in her
Thy consolations in my bosom rise,
Like dews of heav'n, and lift my head again.
My gladsome heart enjoys thy love divine,
And whispers oft the tributary lay;
Thou art my all, and I am surely thine,
For all things round, thy truth and love display.

A mournful note among the woodland choir,
Conveys a pensive softness to my soul;
Ah! what is earth where thousand cares conspire [control!
To mar our peace, and heav'nly joys
For heav'nly joys ne'er flourish long and fair, [head,
Whilst at a distance from the fountain-
But like this yellow flow'r with bosom bare, [bed.
Shakes at the rude blast on a desart
Yet are its roots deep fasten'd in the ground, [springs;
And ev'ry vernal sun the blossom
Ah! may I too on this wild tract be found, [wings.
Yielding some fruit beneath Almighty
When saints rejoice in hope and love divine, [below,
Leaving, like yonder lark, this earth
And all its sinful sweets and cares resign,
For thee, my God! and more of thee to know;

Then 'tis they glorify thee whilst they stray [briars spring,
Thro' this dark vale where thorns and
Not like the barren fig-tree in the way,
Smote by the curse of our incarnate King.
And when with ready will they would impart,
The dying Saviour to the savage race,
And trust thy pow'r to bend the stubborn heart, [grace.
And melt the rocks with thy Almighty

Now plowing o'er the briny deep, I view
The wond'rous cargo of ethereal stores;
All heaven shines brighter with celestial blue, [shores.
As riding onward to the Southern
See our wild brethren thronging down the Strand, [sky;
To ken the pendants hoisted from the
And trembling, fearful of an hostile band,
They run to arms, and wait with anxious eye.

Peace

Peace to your souls! ye natives of these shores; [harm,
No foe invades you, nor a wish to
From Albion freighted with celestial stores, [bosoms charm.
And heav'nly gifts which will your
We bring you Jesus—tidings of great joy, [your'd isle,
Which long have flourish'd in our fa-
These, these will all your griefs and cares destroy, [smile.
And give a claim to our Immanuel's

"Peace to your souls! ye brothers of our care, [your shore;
No prow'ling bands to tear you from
And in dire slav'ry's chain your children bear, [roar.
To India's coast where barb'rous oceans
No tender sire shall weep his bosom child, [his eyes;
Torn from his arms, no more to glad
Nor wretched mother with her sorrows wild, [spairing sighs.
Curse the white monsters with de-

But gentle peace and love divine shall raise
The cheerful voices of your injur'd race;
And millions join in unison to praise,
That word we now invite you to embrace."

The waving olives hush the wild alarms,
And peace and friendship crown the righteous cause; [eager arms,
Hark! what a shout! they stretch their
And prostrate fall—old Ocean roars applause.

Now languishing beneath a sultry sky,
The bleating flocks pant underneath the shade, [sigh,
And o'er the lengthen'd grass the breezes
And kindly fan the blossoms in the glade. [wing,
Then oh! my God! beneath thy shady
I too would seat me, safe from sultry skies; [spring
And, panting for thy love, the cooling
Should ever yield my soul divine supplies. SERENA.

THE MISSIONARIES.

WHEN Gallia's Lewis grasp'd the hero's name,
And o'er the Danube urg'd his plund'ring throng;
Poetic slav'ry twin'd the wreath of fame,
And adulation tun'd perverted song.
Then wanton pow'r and base oppression wore [war;
The pompous terms of policy and
Ambition's robe was stain'd with human gore, [car.
And ransack'd cities deck'd the victor's

When Holland's William cross'd the seas to reign, [giv'n;
And fill'd the vacant throne by Britons
The courtly Prior pour'd the flatt'ring strain, [heav'n.
And William hail'd, as the best gift of

And shall the men by God-like pity led,
(Whom distant seas nor dangers can dismay); [spread,
Thro' heathen lands the light of truth to
Unheeded and forgotten pass away?

Ah no!—nor shall the humble honour'd tribe, [past,
Whose cries have rous'd the zeal of ages
Whose open purse hath ready means supply'd, [cest.
Their mite unnotic'd in the treas'ry

Great was the day—none such has England found, [shook;
Since holy martyrs papal bondage
As when each man of God his mission own'd, [book *.
Receiv'd the solemn charge and sacred

Go, gen'rous Captain, gospel heralds go,
Ten thousand pray'rs shall waft ye gently on:
The church awaits your victories to know,
And shout to God the loud triumphant song. ALIQUIS.

THE GOSPEL BEACON.

BY W. BARRE.

LIKE as the beacon in a darksome night,
Directs the sailor by its friendly light,
Discovers to him where his dangers lay,
And how to shun 'em, points him out the way:— [gleams,
E'en so where'er the glorious Gospel
Benighted pilgrims, by its blessed beams,
Can 'scape the deadly snare which other feet
Fall into oft for lack of light to see't;
Thrice happy we to whom the Gospel's giv'n,
A light so needful on the road to heav'n.

* Alluding to the giving each Missionary the Bible.



REV. WILLIAM GRAHAM.

Newcastle.

Printed for I. Chapman, 141, Fleet Street. Oct. 1, 1798.

THE

Evangelical Magazine,

FOR OCTOBER, 1796.

BIOGRAPHY.

THE REV. JAMES DAWSON,
Late of Cleckheaton.

THE subject of this short memoir was born in the parish of Silkston, about eight or nine miles from Huddersfield, in Yorkshire. Though he was not called to labour in the Lord's vineyard at a very early period of his life, yet it appears that the Spirit of God began to strive with him, at times, when he was very young. When he was a boy, he would ask such questions about *God, Heaven,* and the *Scriptures,* as astonished even some aged people. He frequently said, there was something in religion he did not understand, and expressed a suspicion that he and many others were not right. When he heard, or read, of the new birth, he would say, that was the very thing he wanted. At an early age he began to make a public profession; but was afterwards unhappily seduced into a backsliding state, in which he continued for two years, and was more extravagantly wild than he had ever been before. During this interval, his conscience was too much enlightened to suffer him to be easy in his awful departure from the good ways of God. On being brought to a sense of the aggravation of his sins, an uncommon gloom seized his spirits, which continued for five years. His distress of mind, during this time, was so exceedingly great, as to bring him almost to the brink of despair, and reduce his body to a state of extreme weakness. To obtain some relief of mind, he was frequently led to those acts of mortification and penance, that would have led to suppose he was seeking remission of sins, rather by the direction of a father confessor, than by the promises and grace of Jesus Christ. His mother also endeavoured to sooth his sorrow, by telling him what a dutiful

child he had been---that he never had done wrong to any body, with such additional encouragements as are common to people ignorant of the Gospel. But she proved a miserable comforter.

He frequently said, when adverting to this season of distress, that Mr. Boston's Fourfold State, in its description of the cutting off the branches from the old stock, and grafting them into Christ, came the nearest to his case of any thing he had ever met. But here he could take no satisfaction, because he supposed there was some peculiarity in his condition, which that author has not perfectly developed.

Blessed be the Lord, the darkest and longest night of spiritual desertion is not without some glimmering ray, and shall be succeeded by a cheerful morning. At length that God, who is rich in mercy, for the great love wherewith he loved him, set his captive soul at liberty while reading Mr. Hervey's Theron and Aspasio. There he saw, as in a glass, the way of justification, by the imputed righteousness of Christ, so clearly stated, and so ably defended, that he has since said, if he had a thousand souls, he durst have ventured them all upon that foundation. This important doctrine having been so clearly and satisfactorily unfolded to his view, after a season of such uncommonly deep distress, he became a skilful guide to poor souls, even before he entered upon his public ministry. It may be worthy of notice, that though he lived at a great distance from any place where the Gospel was preached, and seldom heard an evangelical sermon, except when Mr. Thorpe, of Rotherham, came into his neighbourhood, or he was able to attend on Mr. Venn's ministry at Huddersfield, yet he had acquired so large a share of theological and experimental knowledge, as to enable him to pray and converse to the comfort and edification of a few serious people, with whom, at proper seasons, he was accustomed to assemble.

After he had obtained these satisfactory views of the Gospel of peace, and had been, for a considerable time, established in the truth as it is in Christ, he began to think, if it were the Lord's will, he could like to devote himself entirely to the work of the ministry, that he, thereby, might have an opportunity of shewing to poor sinners the way of salvation. His wishes were soon gratified; for, having approved himself to the religious friends who knew him, and their sentiments coinciding with his own, he was introduced into the academy at Heckmondwike, then under the care of the Rev. Mr. Scott. This was in the 29th year of his age. He and the Rev. Mr. Gulland,

Gulland, now of Holmsforth, Yorkshire, were admitted at the same time, and became classmates. Of them their tutor has often said, they drew together like bullocks in a yoke.

When Mr. D. had been at the academy almost four years, the congregation of Protestant Dissenters at Cleckheaton, near Halifax, became destitute of a minister; and, having had sufficient trial of his abilities, gave him a call to be their stated pastor. Of this, after due deliberation, he accepted, and continued with them nearly twenty-seven years.

The congregation was small when he went, and some of the people not very evangelical in their principles. The church, if it might be called one, was formed in a manner that he did not approve. He therefore new modeled and established it upon the congregational plan. The chapel was also very small, and so much confined, as both to injure his health, and contract his usefulness. After he had been there some years, it was agreed upon to erect a new house, about sixteen yards long, and twelve wide. This was effected much to his satisfaction, it having made way for an increase of hearers, and for additional success. From this situation he had several times an opportunity of removing to his advantage; but it being his opinion that his great Lord and Master had placed him there, not only for the support of his cause among the people of his immediate charge, but for the defence of the Gospel in the neighbourhood, no offers could induce him to remove.

He frequently observed, that though there was no particular period of his life, in which there had been a remarkable revival of religion, yet there was generally a good work going on among his people. This was abundantly evident to those who were acquainted with the congregation before and during his residence at Cleckheaton. His heart was apparently much concerned for the success of the Gospel. He often said, that he had rather be a faithful minister of Jesus Christ, than the greatest monarch in the world; and wished neither for riches, honour, nor long life, so much as to be the happy instrument of converting sinners to God.

Mr. D. laboured under a very nervous debility; a disease which often preys upon the spirits, and enfeebles the mind. Owing to this complaint, his exertions were rendered less than those of some of his cotemporaries; nay, for months together he has been incapacitated to preach, and when he has resumed his labours, the work of the sabbath has greatly exhausted him. Notwithstanding this debility, he had the happy talent of instructing his hearers in the great and important truths of the Gospel, above many others. Few men understood

understood the great mystery of iniquity in the human heart, or the still greater mystery of redemption by Jesus Christ, better than he did. He was well qualified to direct poor sinners in the way of peace.

He seldom preached without method and division, though his divisions were never very diffuse. This mode of teaching he preferred, because he thought it gave him easier access to the understanding of his hearers, and fixed what was said more deeply on their memories, than the multiplication of particulars, or their entire omission. The last discourse he delivered to his people was from Isa. lxii. 12. "And they shall call them the holy people; the redeemed of the Lord: And thou shalt be called, sought out, a city not forsaken. He was, however, prevented from prosecuting his design by that illness which terminated in his death. When first attacked, he yielded to this providence with great resignation; bore his affliction with considerable patience, and acknowledged the kindness of God to him through his whole life. He often spoke of the sufficiency of the righteousness of Christ to justify him, and of his entire dependence on it for his acceptance, in such clear and expressive language, as greatly to please and edify those who waited on him. To his friends he said, "I find the promises of such support to my soul, as to carry me superior to all the fears of death;" and added, "if the Lord please, he can raise me up, but his will be done; if he see meet to continue the affliction, his will be done; if he see meet to call me away by death, his will be done. He cannot err; whatever he does is right. I beg strength for the day, and grace to glorify him, whether it be by life or by death, and then his will be done."

The night before he died, Mrs. Dawson asked if he could go to prayer. He said he was very feeble, but desired her to read a few verses. When she had done, he stood up behind his chair, and uttered, with great difficulty, a few sentences; among others were the following: "O Lord! I am come, for the last time on earth, to thank thee for all the mercies thou hast bestowed upon me; I beg thou wilt help me at *this* time, and I shall need no more." He committed himself, his relations, the church and congregation, most affectionately into the hands of God. To Mrs. D. he said, "I commit you to the mercy and care of the Lord Jesus Christ, and desire you to cleave to him with full purpose of heart; and then I hope, in a little time, we shall meet, to part no more."

About three o'clock in the morning, being December 16, 1795, and the fifty-ninth year of his age, he said to Mrs. D. what

what a pain in my side! but nature is dissolving, and it cannot be without pain." He then sat down, and breathed his last without a groan.

Thus finished this eminent servant of Jesus Christ his mortal race, and received that crown of righteousness which fadeth not away. He has left behind him a disconsolate widow, to bemoan the loss of an affectionate husband, with whom she had lived happily in the conjugal relation above twenty-three years. He is succeeded in his pastoral charge by the Rev. Mr. Ralph, under whose care we hope the church will be both enlarged, and built up in faith and holiness.

Mr. Dawson was a minister of a weak constitution, but of strong and manly powers. He was, in sentiment, a moderate Calvinist; in discipline, of the congregational denomination; in morals, rigidly exact. He possessed a considerable share of acquaintance with the plague of his own heart, and with the purity of the law of God. In the discussion of the doctrines of grace, he was acknowledged to be a workman who needed not to be ashamed. It has been said, "if he had a fault, it was in being over-tenacious of his own doctrinal sentiments;" but, between these and the goodness of his whole conduct, there was so great a correspondence, as to excite universal veneration and esteem.

We are not fond of drawing comparisons between good men, but, without intending to disparage the gifts and graces of our brethren, we may venture to affirm, that the lives of few are more exactly modeled according to the apostolic direction. He was "blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word, as he had been taught."

So strongly was he attached to his church, that no offer could induce him to leave it; nor were his people deficient in their returns; for in his frequent indispositions, when unable to preach for months together, they cheerfully procured supplies, without the least deduction from his income.

A LETTER

From the MISSIONARIES, *on board the Ship* DUFF, *to the* DIRECTORS *of the* MISSIONARY SOCIETY.

WE, the Missionaries, whom you, under the influences of our common Saviour, Lord, and Master, Jesus Christ, the only begotten Son of the eternal Jehovah, have been in-

strumental in bringing together, uniting in one body, and every way furnishing with all temporal necessaries for the arduous undertaking we have in hand, cannot bid adieu to our native country, and dear brethren in Christ, without laying before the Directors of the Society (with the desire the same may be communicated to all whom it may concern), our views and feelings upon our present situation and future prospects.

Having, through grace, overcome the disagreeableness, which we at first experienced on our embarkation, arising from our little acquaintance with each other, change in our habitation, and manner of living, we find our minds composed and resigned, and our hearts more closely united to each other in the bonds of love.

On looking forward to the length of our voyage, and deliberating on all the dangers and difficulties which those, who traverse the bosom of the mighty deep, are exposed to, and frequently meet with, we are, by no means, discouraged; but can cheerfully give ourselves up unto Him, who holdeth the winds in his fist, and the waters in the hollow of his hand.

When we extend our view across the great Atlantic ocean, and contemplate the more extensive Southern sea; when, in our imagination, we conceive ourselves landed on our destined islands, surrounded by multitudes of the inhabitants, earnestly inquiring, "from whence do you come? and what is your errand?" We answer, "from a distant shore; the friends of God and human kind; touched with compassion at your unhappy state, as represented by our countrymen who formerly have visited you; moved by the Spirit of our God, we have forsaken relatives and friends, braved storms and tempests, to teach you the knowledge of Jesus, whom to know is eternal life." Though Satan and all the host of hell should be stung with indignation and resentment at our boldness in the Lord, and fire the hearts of their deluded votaries with all the fury and madness which brutal ignorance and savage cruelty are capable of; though our God, in whose name we go---our Saviour, by whose rich grace we are redeemed, should deliver us up to their rage, and permit our bodies to be afflicted, yea, persecuted unto death; yet, trusting in the faithfulness of the Most High, the goodness of our cause, the uprightness of our intentions, the fervency of our affection for Christ our head, and the elect of God, our hearts remain undaunted, and being, by divine mercy, enlisted under the banner of the great Captain of salvation, we are desirous to be "accounted worthy to suffer for his sake," and to endure hardship, as becometh good soldiers of Christ.

Such,

Such, honoured brethren, and fathers in Christ, are our present feelings; which, we hope, through your united prayers, and the supply of the Spirit of Jesus Christ, our Lord and your Lord, our God and your God, we shall never, never lose.

To you, and all who have contributed towards our going-forth, we render unfeigned thanks; and our prayers are, that the Most High God may grant you occasion to rejoice in Jesus Christ on our behalf; to whose grace we humbly and heartily commend you, most respectfully and affectionately, bidding you---Farewel!

By order of the Missionaries,
JOHN JEFFERSON, Secretary.

On board the ship DUFF, *at Spithead,*
the 29th of August, 1796.

CONVERSION OF THE JEWS.

THE deplorable state in which the Jewish nation is now found, has a loud claim upon Christian philanthropy. In proportion to their former privileges and glory, it is to be lamented that they are now involved in gross ignorance, if not in great sensuality. The Israelites were formerly distinguished by such tokens of the divine favour, as no other nation ever enjoyed: But this was eventually the circumstance that increased their misery, as it had greatly aggravated their guilt. That those people, to whose custody the oracles and ordinances of God had been committed, and who ought neither to have been ignorant of the true character of the Messiah, nor indifferent about his kingdom and interest; that they should crucify the Lord of Glory, was at once to fill up the measure of their iniquity, and to bring upon their devoted heads the just vengeance of an insulted Deity.

The Jews were, however, the natural branches of the spiritual vine; and, notwithstanding, in consequence of their being broken off, the Gentiles were grafted in, yet there will arrive a time, in which *all Israel shall be saved*; in which there shall be one fold both of Jew and Gentile, and Christ, the great head of the church, become the shepherd of the people. For this eventful period is the church now looking and longing; and as, previous to this, there must be a more full ingathering of the Gentiles, efforts well adapted to this purpose are now making: And surely designs so consonant to prophecy, so harmonizing with Gospel promises and declarations,

clarations, will not be frustrated, but be followed with a divine and special blessing.

The Christian world have felt it to be their duty to make exertions for the conversion of the heathen abroad, and the more complete spread of the Gospel at home. But, amongst all the benevolent plans which have been formed to secure the salvation of sinners, how little attention has been paid to the state of the Jews! They have lived and traded with us, and we have scarcely reflected on their melancholy state, as the outcasts of God. But do not the promises and prophecies of the Scriptures lay us under equal obligation, and afford equal encouragement, to attempt something for *their* good, as for the spiritual prosperity of the Pagan world? The object of this address is briefly to point out such methods, as are level to the circumstances of most; whereby Christians may be instrumental of real good to that people, whom God, in his providence, passed by to visit us.

It might be attended with very salutary effects, if a select number of persons, possessed of a competent knowledge of the Hebrew tongue, would form a society for this very purpose; probably a few might answer the design of such an association, and carry into good effect the important object of their union. In the metropolis, it might be expedient to extend the limits of such a society, and subdivide it into several classes, in different districts, but preserving a relation to, and connection with, the body in general. In large and populous towns, where many of these people reside, the same line of conduct might be adopted; and in such parts of the country as are more thinly peopled, and where, consequently, there are fewer Jews, and those more scattered abroad, an association of persons might be formed to act as much in concert as possible, and to make the same exertion in their own places of residence. The objects which present themselves to such societies are the following: To excite the attention of the Jews to the subject of religion in general: To gather from them some information of the state of their religious knowledge; which is an important measure, as it may guide and direct exertions for their conversion: To introduce amongst them Bibles, especially the New Testament. The generosity of some opulent Christians might be well directed in distributing copies of this sacred book amongst these people in their vicinities. They should also be frequently and seriously conversed with, as opportunities might present themselves; and who can tell what a few minutes spent in prayer with them may do, if they can be

be prevailed upon (which may be tried) to unite with us in the exercise? They should also be invited to our public worship, and those, who from good motives frequent the house of God, would do well to urge this upon them, and accompany them. With such views no measure of obloquy can possibly attach itself to a professor. I have only to add, that if *small* tracts were written by proper persons, and distributed amongst them, many beneficial effects might result from it. These addresses might, first of all, be general, and then might afterwards be compiled more particular. Something of this kind will shortly be done by individuals; but in order that an extensive dissemination of this plan may take effect, it is thus publicly recommended to the Christian world at large. Above all, let this important object occupy a *constant* part in all our addresses to the throne of grace; especially let it never be forgotten in *public prayer*. Who can tell what God may do for his church in our days? What heart can express the joy resulting from a consciousness of having successfully aimed at the glory of God, and the salvation of sinners, both Jews, Gentiles, and Pagans?

CIO.

Mr. EDITOR,

THE following piece has appeared in the *Theological Magazine*, a periodical work in America. The editors of that Magazine, I observe, adopt some things from your's. If you have no objection to do the same by theirs, I persuade myself the following will be interesting to your readers, as well as oblige Your's,

GAIUS.

ON THE PROGRESS OF THE MODERNS

IN KNOWLEDGE, REFINEMENT, AND VIRTUE.

There is no new thing under the sun. Eccles. i. 9.

THE mind of the preacher was formed by the God of nature for uncommon stretch of thought, and, in addition, was miraculously endowed with wisdom from on high: From his writings he appears to have improved this stock of heavenly gifts by experience and reflection. It is not easy, as it may seem to a superficial observer, to determine on the merit or demerit of different ages, or to decide what age is the most erroneous

erroneous and corrupt, or what age has made the greatest proficiency in the science of truth and morals.

The wise man seems to have deviated from the track of modern declaimers, on the extravagant progression of man in knowledge, refinement, and virtue, and who are electrified with the luminous close of the eighteenth century. He represents the progress of human labours, and researches, as more analagous to the natural world.

"The sun ariseth, and the sun goeth down, and hasteth to the place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to its circuits. All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again. The thing that hath been, is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new?"

The dress of thoughts is as variable as the dress of men; and we might as well suppose the moderns to be a distinct species from the ancients, because they have thrown away the wigs of the last half century, as that thoughts are original because they appear in the *ton* of style. Mode and fashion will have influence on the light in which vicious conduct is seen; of course wickedness will ever vary its manner of expression to hit the humour of the day; "for men want not to be--but to seem." But human nature has always been the same in essence; "as in water, face answereth to face, so the heart of man to man." And the feelings of the human heart, towards Christianity, have always been one and indivisible. While the mode of opposition has assumed a thousand different alterations, its native enmity has remained one and the same.

The indifference which prevails, and the scepticism and ridicule which are at present employed against the cause of the Redeemer, are doing the work of former times. Mankind are at least in as great danger of being laughed out of religion, as of being deterred from it by fire and faggots. The mint that would counterfeit real coin, with heathen alloy and philosophic dies, was early set on foot, and is still at work; even corruption itself, in its wily wisdom, has decried *the corruptions of Christianity*. While the Founder of the Christian system was on earth, and during the ministry of his Apostles, the enemy of all good thought his most convenient garb would be that of a philosopher; but failing of raising a sage who, by stealth

stealth from the Scriptures, or otherwise, could equal the sage of Nazareth, he quitted the gown of the philosopher for the hood of the monk. Finding it impossible to resist the current that set so hard against him, he resolved to join it, and urge the leaves it carried into the extreme of fanaticism. He succeeded to his most sanguine expectations; and had it not been decreed that error must ever overact, he must certainly have carried the point. Baffled in this, he seems of late to be assuming his old Athenian habit.

"The thing that has been is that which shall be." One age believes every thing, and will adopt the most foolish legends; another, with the same spirit, doubts of self-evident propositions. A quip, or merry turn, or a rounded period of a pert sceptic, appears now to have the same effect that a decree of the Pope had in the tenth century. Then knaves thought they were religious, and despised infidels: Now knaves think they are enlightened, and despise Christians, and thank God they are not as other men. With the same object of heart, one age crusades for Christianity, and the *cue* of another is to crusade against it. One embraces transubstantiation, and believes in indulgences: The other thinks blackguard and strong expressions, argument; and sophistical jargon, the oracles and *age of reason*. Both are alike confident, and both uncharitable and cruel. Papists would never allow themselves to be called a sect, nor sticking to creeds, heresy; neither will infidelity. The Pope was infallible, so are modern dogmatists. Papacy began by mingling Christianity with philosophy, and addresses to the worst of the passions. By the same steps, free-thinking, or, more properly, licentious-thinking, has passed from the sober habits of religion to the unhinging subtilties of deistic and atheistic absurdity. The Catholics began by being liberal to all religions *save one*, and, out of complaisance, blending many of their fooleries with their own, till, by art, they had engaged the arm of power on their side; then they plead both religion and policy for the persecution of those who dared to differ from them. The modern liberal men have unbounded charity for all sects, *save one*; to them the tender mercies of their liberality are cruelty. The apostles of deism have boasted how much their researches would benefit mankind, and that the humanity and liberality of their principles were so delicate, that such as embraced them would never persecute opinions. Happy for the cause of truth, the events of a few years have developed the human heart in this respect. The popular deists of France, instead of arming only at the flippery of their

their national church, have aimed a deadly thrust at Religion herself. They have had their court of inquisition by another name; and St. Dominic has done as much for Voltaire, Hume, and Rosseau, as he did for the Romish hierarchy. The goddess of Liberty is erected in the room of the blessed Virgin, and has had as many hypocritical priests and adorers. As many wretched sufferers have been bereft of liberty and life, and had their pockets picked by the one as the other. Alas! it is one of the curses of the apostacy, that men can never rest satisfied with the mean of all extremes; like the swinging pendulum, they collectively seem condemned to pass and repass, pass and repass the mark of truth, without a possibility of ever standing at the point of gravitation.

The philosopher's sing-song "of the fog and mists dispelling, and the dawnings of a bright and glorious day," by dint of human sagacity alone, resembles the fruitless chase of the peasant's boy after the glories of the rainbow's end; or following the thread of labyrinths, which brings us to the place from whence we took our departure. Omnipotence alone can turn the current of the human heart, and change the wonted ebbing and flowing of the tide of human affairs. I doubt not that the world progresses; but I believe new thoughts are as rare as comets, and other new appearances in nature. The analogy between the natural, intellectual, and moral worlds evinces the assertion. If one age can materially differ from another, the present, in its own opinion, is of all the most fertile in original genius. Whoever is so fortunate, in writing or speaking, as to hit on some plausible plan of overturning a theory or system, or seeming to overturn one, that has this radical deficiency, it is ancient, is sure to be dubbed with immortality. The pantheonizing of philosophers, in this respect, bears a strong resemblance to the canonization of the conclave; it is generally without merit, and always without truth. The same spirit that raised saints has laid them prostrate, that metaphysical deities might assume their seats, and grace a new calender. The camelion is always different, and the same; and so is man. Barbarism and excessive refinement meet in the same point, with this difference---excessive refinement seems to block up all the avenues by which we are brought to see men and things as they are, and raises a man, as a boy is raised by stilts, among his fellows. Of this species is *Sterne's* excessive humanity. While it is in tremor for the accident that broke a cricket's leg, or in agony at the expiring pangs of a fly, it will profane the

the name of God, and damn mankind to express itself. That fustian rant, that sententious mouthing of great swelling words of vanity, and study of periods peculiar to the present enemies of Christianity, is probably attempted for the same purposes that the chanting of masses, formulas, and creeds were by the satellites of the boasted successor of St. Peter. That *bauteur* called "marks of dignity of mind, and independence of thought," quadrates well with the grimace of a jesuitical phiz, when they behold or thought of Hugonots. Men once became religious for the purpose of interest, and to make an ostentation of their great piety; with the same spirit they now turn cavillers, to whip their top, and brandish their rattle of reason.

There is no such awful dignity of mind in a man's trying to differ from his progenitors, as men suspect. The unnatural productions of a hard and stupid heart often lead a man to mistake his own restlessness for activity of genius, and his own captiousness for rare sagacity of understanding. Besides, there are now nearly as many temptations for a man to be an infidel, as there were once to be a Christian. It is the escutcheon in the world, the estimation of magnanimity, and independence of thought, the badge of honour, and the ticket of admittance into the polite circle.

Formerly, as well as in modern times, error would thrive by being well-timed, and adapted to the genius, taste, and manners of the age. *Quod volumus facile credimus* *, has always been that blind side of man to which the assailants from earth and hell have approached with the most sure and certain hopes of conquest. On this ground dogmatical assertions of doubtful opinions, and subtle cavils against plain truth, have generally carried; and thus men, I charitably believe, have been finally brought to believe their own whim, from the unexpected number of disciples it has made.

The materials of a popular legend in the dark ages are well known. The same materials, differently cooked, will answer the same purpose now. To make a book that shall be all the rage, is one of the easiest undertakings imaginable: The author has only to be at the trouble of finding a very disputable subject, use equivocal words, quote some ancient authors, real or fictitious, no matter which, and intersperse it with a few occasional remarks and back-handed strokes against religion, as an unphilosophical thing; this will give his book what many are pleased to call a liberal turn, and he will pass as a candid philosopher, a manly free-thinker, and

* What we wish, we easily believe.

a very fine writer. Witness the chimerical divinity of some of the leading dissenters in England, in which the Saviour of men is treated in no better light than that of a *moral non compos*, or, at best, as a foil to set off the superior dignity of Plato and Epictetus. The reign of bigotry has generally been limited to the time of the extensive influence of the Roman Pontiffs since the Christian æra. I apprehend this is a mistake. The same temper of heart exists still. The *cowl* has only been exchanged for the *rouge cap*. Philosophers appear to have all the bigotry, tenacity, virulence, and rancour of monks and friars. Although they have assumed all the characteristics that an ambitious clergy once assumed, the love of mankind, humility, liberality, humanity, and moderation; yet our eyes have seen, and our ears heard, that, like anchorites and inquisitors, they have strained every nerve to become a national establishment.

That the human heart is always the same, and that it has ever been like-affected toward real Christianity, appears by only stripping modern infidels of their fringe and trappings; take away these, and they are *Mazarines* and *Richlieus*. Should any think these remarks too severe and illiberal, the charge is without ground, if they are just.

If, when infidelity is unmasked, it appears to strike at the root of human happiness, and, like the ambitious Grecian, to be seeking earthly immortality by destroying the temple and the altar, honest plain-dealing is a virtue. Sceptical writers take it upon them to treat religion and its friends with opprobrious language and ridicule, and the taste of this age passes it for wit, elegance, and liberal inquiry; but let a friend of Christianity only make an attempt to use the same weapons, and it is bigotry and abuse. Indeed it is not safe to treat certain writers as they have treated Jesus Christ; for philosophers would make it appear that, *jure divino*, they are inviolable, and have the rights of kings in science, and that, from the very garb they assume, they can say and do no wrong.

&c.

CHRISTIAN UNITY.

SCATTERED as the disciples of Christ are by local situation, and unhappy divisions, they have all personal interest in *one* common Saviour, "*one* God and Father, and *one* Spirit;" while they themselves are "*one* body," having

"*one*

"*one* faith, *one* baptism, and *one* hope of their calling." How becoming for brethren to keep the unity of the Spirit in the bond of peace!

Different as the sentiments of believers may be on less important matters in religion, they all "have the mind of Christ." They have "an unction from the Holy One, whereby they know all things" necessary to salvation. Is it to be supposed, however, that, in this present state, though saints be like-minded, that they will always be of the same sentiment upon every subject? Fatal experience too forcibly proves the contrary. The feuds and animosities which have arisen among the faithful, in the way to their Father's house, must be galling to every lover of the brethren. But what has been the contest? Alas! too often like that of the twelve, which of them should be greatest in the kingdom of Christ. Did ever any of the godly fall out in cleaving to Jesus; in striving to enter in at the strait gate; in running the race set before them; in following the footsteps of their Lord and Master; or in watching and praying and waiting for their Lord's coming? Nay, in all these they agree. They differ only in those things which they lay no stress on at the hour of death, but reject as hay and stubble.

If these contentions must be left in the swellings of Jordan, and never can enter the heavenly Canaan, let them now be swallowed up in mutual forbearance. *Forbearance* did we say! Not only so, but "let the same mind be in us which was also in Christ Jesus." Did Jesus, "who being in the form of God, take upon him the form of a servant," to redeem all the brethren, and shall not we become all things to the saints of God? Did Jesus, who was "holy and harmless, and separate from sinners," bear with the ignorance, ambition, and frowardness of his disciples, and shall not we cover the infirmities of fellow-saints? Did our Lord and Master not only sympathise with his Apostles, but also condescend to wash their feet; and ought not we to "bear one another's burdens, and so fulfil the law of Christ?" Did our dear Redeemer suffer for us unto death, even the accursed death of the cross, and shall not we be ready "to lay down our lives for the brethren?" Does our exalted Saviour now hold communion with all his people, amid their faults and infirmities, and should not we cultivate fellowship one with another? Can we feel the flame of divine love, and not be assimilated into its like-

ness? "If Christ so loved us, we ought also to love one another."

To see children of one family assuming apparently different roads to their Father's house is truly absurd, to say nothing worse. We are told it must be so, as long as so much imperfection remains. But it appears we take pleasure in this imperfection, or, at least, we are not careful to overcome it.

Happy souls! who have not merely the general traits of the image of Christ, but who are set free from the chains of bigotry, party zeal, and all their fatal consequences. Go on.—Deliver the dove of Christ from the snare of the arch-adversary.—Break this device of Satan, whereby the Church has been so long kept in bondage, and "then the way of God shall be known upon the earth, and his saving health to all people."

Let us embrace, cordially embrace our dear Saviour in the hearts of all his saints, by whatever name they are called. Is it asked, where we shall stop in our charity and forbearance? Just where Christ does. *Where* men leave the simplicity of the Gospel of Jesus; *where* Christ is rejected as our wisdom, righteousness, sanctification, and redemption; *where* the grace of our God is turned into lasciviousness—*there* "let us touch not, taste not, handle not."

May the God of peace soon put an end to all our unhappy divisions! This is the earnest prayer of

PHILADELPHOS.

AN INQUIRY

CONCERNING THE EVENTS TO BE ACCOMPLISHED BY THE THREE ANGELS, MENTIONED, REV. xiv. 6---11.

THOUGH I do not pretend to have made the prophecies in the Revelations the subject of much critical examination, there is one passage which has lately made a considerable impression upon my mind, and has led me to indulge an idea, which I would propose to the examination of my brethren.

I refer to the account of the three angels following each other in succession, as recorded in Rev. xiv. 6--11. I know this passage has been supposed, by worthy expositors, to allude to the *first* reformation from Popery. The first angel has been considered as the emblem of the revival of religion,

ligion, and the progress of evangelical knowledge, by means of the Waldensian churches, at the first dawn of the reformation, in the thirteenth and fourteenth centuries. The second angel is supposed emblematic of their successors in Bohemia, and elsewhere, in the fifteenth century, announcing the fall of mystical Babylon with great boldness, though long before the event; and the third angel has been explained as representing the successful ministry of Luther and others, who brought on a complete separation from the corrupted and idolatrous church of Rome.

But I wish it may be examined, whether the whole of this prophecy may not rather refer to events which shall take place immediately before, and at, the final destruction of Antichrist, rather than to those at the beginning of the reformation, which was so long before the downfal of mystical Babylon? I query whether any past event can be justly thought *equal* to the representation, (made in the sixth verse,) of the Gospel spreading as *widely*, *rapidly*, and *irresistibly*, as if it were preached by an "angel flying in the midst of heaven, to every nation, and kindred, and tongue, and people." I therefore question whether this prediction does not relate to some *future*, *vigorous*, and *united* attempt, of the reformed churches, to spread the Gospel among the nations that have not yet heard the glad tidings of salvation. And consequently, on comparing the sixth verse with the seventh and following, I am led to suspect that it will be in vain to hope for the fall of Babylon, till this *preceding event* has been accomplished. Let none, therefore, who love our Lord Jesus Christ in sincerity, and long for the destruction of Antichrist, hang back from this good work of sending Missionaries among the heathen, under a notion that the time is not yet come, and that we must wait for Popery to be destroyed, as a signal for our beginning to look, or labour, for the salvation of Pagan nations. I am strongly of opinion that Protestants must be stirred up to mighty efforts, for the honour of their Saviour, *before* his pretended vicar, but real rival is dethroned.

The Papists have made the most of their own attempts to propagate a spurious Christianity, and have wickedly denied the fact, that some Protestants have done somewhat much more to the purpose than themselves; though, alas! on too small a scale. But the general indifference of Protestants to the propagation of Christianity, and especially of national churches, whose conduct is more obvious to observation than that of individuals or smaller societies, has

afforded

afforded them a great handle for boasting; and has, probably, proved a stumbling-block to some of the most serious persons in their community. The reformed churches have too much reason to lament, "like as a woman with child, who draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord! We have been with child, we have been in pain, we have, as it were, brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen." I greatly hope, God is beginning to stir us up to greater activity and zeal in his cause; and wish that the Spirit of God from on high may excite such a general and ardent concern for the salvation of our fellow-creatures, in all parts of the globe, among true Christians of all denominations, as, I suspect, will be found a necessary prelude to our hearing the joyful shout of the succeeding angel, saying, "Babylon is fallen, is fallen!"

ELEUTHERIDES.

A SEASONABLE WORD TO DESPONDING CHRISTIANS.

[A Letter from HEMAN, whose experience was printed in our Magazine for January last.]

SIR,

NO small number of those who profess faith in our Lord Jesus Christ are continually teazed and perplexed with the most anxious solicitude and tormenting fears about their own salvation; and yet, from various considerations, are averse freely to disclose their distress and despair to any. I am bound, by the remembrance of the Lord's special goodness to me, to say what I can for their relief. I stand, as it were, on the opposite bank of a dangerous river, which I have lately passed, and wish to point my fellow-travellers to the means by which I escaped, that none of them may be carried down the stream.

Brethren, I was long the subject of despair. I considered myself a cast-away. I condemned myself to destruction, as I thought, upon the most rational principles: I turned and tortured Scripture to give force to my conclusions. I saw a propriety in God's confirming the sentence I passed against myself. I did not see how he could act differently from the plan I had formed in my own mind. Finding the charge brought

brought against antediluvian sinners peculiarly applicable to me, I looked forward to similar destruction; yea, I expected a more awful condemnation, as I had enjoyed a clearer revelation of mercy and grace through Jesus Christ, which, instead of improving, I had slighted and abused. All this was bad, and pride was at the bottom. *Unbelief*, my greatest sin, remained undiscovered.

Did we always know and perceive the glory, the grace, the sympathy, the good-will, and the ability of Jesus, we should always believe, and always rejoice. But such is the darkness which seizes the mind in consequence of sin, that we become blind to our privileges, and deaf to the testimony of God. No wonder, therefore, our heart becomes harder. Sin is very deceitful both in its rise and progress. We are often insensible to its inroads, and sometimes materially damaged before we are aware. The moment our attention is drawn to it, we are startled, discouraged, depressed. We endeavour to better or alter the matter, struggling like a bird in the snare of the fowler. Our exertions and resolutions prove ineffectual; the disappointment produces a melancholy gloom in our mind, which frequently proves the parent of despair. But did we perceive or believe the doctrine of Christ, all these evils would flee away. If we really believe that Jesus died and rose again, in the light in which God hath declared these truths---if we believe that God is in Christ *reconciling* the world to himself, not imputing to men their trespasses, we should see it most reasonable to hope in such a God; we should shudder at the thought of his being a hard master; our despairing apprehensions would instantly vanish, and our hearts be disposed to rejoice with joy unspeakable and full of glory. But we are, by nature, so strongly inclined to atone for our own guilt, or, at least, to make some compensation, that we think we cannot be so uncivil to God as to take salvation for nothing---we cannot, because we will not submit to the idea of having nothing to do but to credit a report, or believe a testimony. Even in this state we may be very orthodox in our professions, and be crying down our own conduct in others. The human heart is deceitful above all things, and desperately wicked; who, but God, can know it?

I confess that ever since Jesus met with me in the manner formerly described in your Magazine, the temptation to doubt my safety seldom enters my mind; that point appears settled to my own satisfaction; but, notwithstanding this, I have, and do, walk through many days of darkness. Some may

say

say, what are you in darkness about? I answer---about the glory and splendour of truth: The approbation and complacency of God; the dread of committing sin, and procuring enlarged chastisements. At one time, I perceive such dignity, excellence, and glory in Christ, as manifested in the Scriptures, that my mind is stayed upon him with fixed wonder. The sight eclipses the glory of every thing earthly. Thus beholding, as in a glass, his glory, I *feel* myself so far changed into his image. Sin is subdued, and sorrow of every kind is banished. With the Ethiopian traveller, I go on my way rejoicing. At another time I am so sunk in insensibility, that though I have no doubt but Jesus is alive, and ever liveth, that he is glorious beyond conception, and that I shall soon see all this glory; yet, for the present, the whole is obscured; clouds and darkness so surround his throne, that these matters of belief are not powerfully engaging to my mind. I have no doubt but the moment my perceiving power is restored by my gracious Lord, I shall that instant be filled with joy unspeakable and full of glory.

I believe no one supposes that the glory of Christ struck Peter so forcibly in the High Priest's hall, as upon the mount of transfiguration; yet had Peter viewed Christ by faith, taking in his whole character, he would have seen as much real glory in him---as much to excite admiration and wonder upon *this*, as upon the former occasion. But, alas! sin, in Peter's mind, had totally obscured the majesty and glory of Immanuel from his view. This, however, the Lord in his own time completely swept away. Then he boldly confessed Jesus before Kings, though at equal hazard of his life. The righteous in every age have had the courage of lions when they evidently perceived the glory, and felt the presence of their Lord. As this abated, cowardice commenced. I think we have the unanimous suffrage of the saints to the truth of this assertion; and do we not feel the fact in our own experience?

Sin gains no advantage over me, so long as I am kept dependent on Jesus and the Sanctifier; but the moment I commence a warfare distinct from them, sin rages, my efforts are baffled, and my mind thronged with vile usurpers. When I begin to bemoan my case, I conceive Jesus saying, "Why did you relinquish dependence upon me? Wherefore took you the management of your mind into your own hand? Doth not my word say, Cast thy burden on the Lord, and he shall sustain thee? Neglecting this, how could you stand?" Now, I am ashamed in reviewing my conduct in the presence

sence of Jesus. I stand convicted of the most consummate folly, and unscriptural behaviour. My mind recurs to the atonement of Jesus. I perceive God reconciled through the death of his Son. His friendship I dare not doubt. Peace sounds in my ears, through the blood of his cross. I repent of my ways---I return unto the Lord---I resolve in his strength to sin so no more. Now I feel ready for every good work. If he demands my substance, he is welcome to it all; if my service, I *run* to give it him. If he chuses to try me with suffering, I have no objection; if with death, I open my breast to the blow.

My hours and years, Sir, are filled with this sort of variety. My warfare is recorded, but known only to God and myself. When in his providence it seems necessary and proper to open a leaf of it to a friend, I do it frankly. A hope that this paper may afford a useful *hint* to some fellow-traveller, is my only motive for sending it to you. I am a living instance of the patience of God with vile sinners: That is love is incomprehensible, and that no man out of hell should despair of mercy. I had once every thing in my character which seemed necessary to constitute a hopeless condition; but I *now* see, that the thoughts and ways of God are not such as most men suppose---that there is a mercy and grace in him which no man nor angel can fully describe, but which will be a fund for their contemplation and wonder through eternity.

That the Lord may enlighten the minds, comfort the hearts, and increase the faith of such as are cast down, is the present and daily prayer of

Sir,

Your sincere Servant,

Closet, July 24, 1796. HEMAN.

AN INVITATION TO CANAAN.

IT was well said by the faithful spies, when they made an honest report of Canaan, and presented a specimen of its admirable productions---"Surely it floweth with milk and honey, *and this is the fruit of it.*"---"Look at it, brethren; behold these noble clusters: Could Egypt produce the like; or is there any thing in the wilderness to equal them?" Just so, Christian, would you induce a relation, a friend, or a neighbour, to accompany you in the heavenly road; shew him the bunch of grapes; shew him that you are holier and happier than himself.

The man who, forgetful that the kingdom of God is peace, and joy, and love, only sighs and groans, and looks dejected,

brings up an evil report of the goodly land; he talks, like the unbelieving ten, only of the giants, the sons of Anak; and who can be prevailed upon to forsake the present pleasures of sense, and encounter the perils of war, unless something be exhibited worthy of the labour and the risk?

Blessed be God! there are *first fruits of the Spirit.* A believer may delight himself in the Almighty. The peace that passeth all understanding may take the lead in his conscience. His heart may swell with joy, and bound with hope. He may exult in the Lord, and triumph in the God of his salvation. And in this happy state, he may, with Joshua and Caleb, hold forth his blessedness to the gazing throng, and say, "Sure it floweth with milk and honey, *and this is the fruit of it.*"

I can retire to my closet, and be cheerful in a rainy day or a stormy night. I can read my bible with new pleasure, and converse with God as my friend. Can the tavern, the bottle, and the newspaper afford you equal delight?

In the day of public alarm, when the stocks fall, and fears rise, I can find an asylum in the chambers of the divine perfections and promises, and not be afraid of evil tidings; for my heart is fixed, trusting in the Lord. Can you find equal repose in the company of the gay, and in the bustle of the world?

I can resort with gladness to the house of God---of God, my exceeding joy; unite my voice with those who praise the Lamb that was slain, and so anticipate the joys of the redeemed in glory. I can sit down under the word, pluck fresh fruit from the tree of life, and find it sweet to my taste. Can the Theatre afford you equal satisfaction?

When disease invades my earthly tabernacle; when mortal symptoms announce a speedy change; when creatures all withdraw their aid; I can smile at the grisly monster, and say, O death! where is thy sting? Will the pleasures of the bagnio, the honours of the court, or the gold of Peru, enable you to do the same?

Come away then, deluded fellow-sinner; forsake your vain pursuits, your carnal delights, your destructive pleasures. "Go with us, and we will do thee good." Accompany us in our march to Canaan; "for it is an exceeding good land, it floweth with milk and honey, and *this is the fruit of it.*"

And would'ſt thou feed on Canaan's ſtore,
When all thy days are paſt?
Then taſte it on this earthly ſhore,
Or thou wilt never taſte.

BERRIDGE.

B.

A LETTER

A LETTER FROM AFRICA.

[AS we have the pleasure of hearing that the Missionary Society have determined to prepare a Mission, as soon as possible, to the Coast of Africa; the following letter from a Gentleman residing in that country, to his friend in Scotland, will, probably, be highly acceptable.]

Africa, Sierra-Leone, Free-Town,
22d of April, 1796.

DEAR SIR,

FROM my desired haven I address you. I am well, and have been so, thank God! ever since I left you; and hope this will find you and friends all enjoying the same blessing. We sailed from England the 23d of February last, and had very stormy weather the first half of the passage. The other half was very calm and agreeable, and we arrived safe the 18th of March.

Here are *public assemblies* for worship every evening, Saturday excepted; having no less than five different *places of meeting*. Mr. John Clark is the only Presbyterian Minister; but there are four other *Ministers*, Methodist and Baptist Missionaries. Besides these we have no less than eleven black men who are preachers. They are very warm and zealous, and seem to have much experimental knowledge. I have not heard one doctrinal sermon from any of them; and perhaps it is well they are not inclined to attempt any thing of the sort, as it may be supposed, men, who labour through the day, cannot have much time to study a doctrinal discourse: But they seem to speak their own sentiments as they occur with ease and freedom.

Mr. David George, a Baptist, for whom Mr. Clark has preached more than once, intends leaving Free-Town, as he thinks there is now no occasion for him, Mr. Clark being here.

Professors of Religion are very numerous in proportion to the number of Colonists; but from what I hear, there is in some a deficiency of the power of godliness; the Governor and Council favouring religion, and public worship being so constantly kept up, it will not be surprising that the majority of the people profess reverence thereto, and submit to its outward forms. But where it truly reigns, it appears in Apostolic simplicity; each preferring another in love; ministers labouring together, and for each other; hearers exhorting one another, and putting no value upon party-names, but anxious to maintain Christian fellowship with each other. The Baptists go with us to our church, and ask us to go with them to theirs, with as much freedom as if we were Baptists also. There is a warmth in their devotions to which we

seem strangers. They have such a flow of spirits in prayer, that I am sometimes afraid they will hurt themselves. Whether this be constitutional or not I cannot determine: Perhaps it is, as I see their joy or sorrow is naturally excessive. This may be better regulated, when their knowledge and experience come to be more enlarged. They are like the traveller, who, at his first outset, is affected with trifles, which afterwards would not discompose him. In celebrating the divine praises, all stand on their feet; the men sing at one time, the women at another; and then all unite together. Their tunes have a great variety of music in them, and they are sung so well, that I do not remember to have ever heard such melody. In prayer, every one kneels; many utter the word *Amen* to most of the petitions, while others are using different expressions. This was disagreeable to me at first, but it is not so now.

Mr. Clark catechises here, on the Sabbath evening, as he did in Edinburgh; he had about sixty children the first night, and one hundred-and-forty the second. This office is now occupied by the two catechists he brought with him from Edinburgh, who, I think, will do well therein. It being intimated in the different congregations, that Mr. Clark was desirous of visiting the different families, they all expressed their willingness; in consequence whereof, a visitation takes place soon. When the Lord's-Supper will be administered I cannot yet say; no doubt many are desiring it. It is, however, administered in the other congregations, and will be by Mr. Clark, once in the month, God willing.

This place is, upon the whole, agreeable; the *soil* is excellent; in many places fertile without cultivation. The whole country is covered with wood, except in some places, where it has been cleared away. The *birds* and *fowls* are many, various, and beautiful. The *insects* are very numerous, particularly one kind, near an inch long; which will devour a snake, a sea-fowl, or any other such animal. They sometimes get between a person's garments, and oblige him to strip off his cloaths in the woods, and families must even leave possession of their houses to them for a time.

The *settlers*, are, in general, handsome; in their behaviour they are open and free, and their regard and love for white people is almost childish. If I look any of them in the face, I am almost sure of a courtesy or bow, if not a shake by the hand, which they reckon a great compliment. The day I landed, before I had gone six paces from the shore, I shook hands with about forty persons. They talk pretty good English, and

and are very dressy after the English stile. To see them in the church by their backs, were it not for their short hair, you would judge them dressed for the play-house, had we any such place here. The men are dressed in ginghams, nankeens, &c. and the women in the same, or muslins with turbans on their heads; and many of each sex wear straw, or beaver hats.

The *natives* likewise are very handsome in general, and their countenances expressive of their minds. They also are very fond of white people; acute in recollection, and possess much gratitude. Some time ago, two women, (should I call them *ladies*, as they wore more ornaments than usual?) from King Jemmy's Town in our neighbourhood, came to our lodging, which is the only two-story house in Free-Town, and inhabited by five persons from Scotland. I presented each with two yards of ribbon. The next day they returned with a bottle of honey: Not being at home, they would not give it to any of the other Gentlemen, but waited till I came, and gave it me. A few days after two others came; and when they understood who it was that gave their countrywomen the ribbons, in their blunt stile of manners they caressed, and generously invited me to pay a visit to their town to get pine-apples and oranges, which grow in great abundance in many places of this country.

Their *houses* are mostly round, about forty feet diameter, the walls of which are constructed by strong posts, six or eight feet high, interwoven with branches, and so finished with clay, that they are as neat as any brick house; they have two doors, and three or four windows, and are well thatched, rising like a pyramid eight or ten feet above the walls; the thatch projects about five feet all round the walls, and forms piazzas for walking comfortably, being a defence both from rain and sun. Their principal *food* is goats, cows, fowls, yams, and other vegetables and fruits. The *men* wear wide breeches or trowsers, and a long loose robe of cloth of their own manufacture; a turban on their head, and sandals on their feet, complete their *dress*. Many, however, have nothing but a girdle round their middle. Their *weapons* are fire-arms, swords, dirks, bows and arrows. They possess a daringness and alertness which would astonish a person who has only heard historical accounts of them. The *women* also wear turbans, and are dressed with a girdle hanging from their waist to their ancles; many have a plaid of their own manufacture, which they wrap carelessly around them when they come to Free-Town. Their *ornaments* are wrist pieces, bracelets,

lets, finger-rings, and ear-rings made of silver dollars, and some of gold. They also decorate themselves with beads and ribbons of different colours round their necks, ancles, and wrists. *They are remarkable for chastity*, and any unseemly usage is considered by them a capital crime. The chief *employment* of both men and women is collecting, cooking, and eating their victuals, and carrying country produce for sale to different places of the coast in their canoes. These *canoes* are of two kinds: The first is large, made in the British way, and rowed by several men, singing a curious song, and rising every second stroke on their feet as regularly as may be. The other sort are smaller, hollowed out of a tree, and are in general about twelve feet long, two and a half broad, and two feet deep, each managed by one man, who forces it along the water with a paddle about a yard in length, quicker than an European boat is rowed by several men. Should a canoe be overset, the man, with much composure, swims along by its side, till he has raised it up, and restored it to its former position. By such accidents, however, they lose none of their cargo, as they always take care to fasten it to the canoe.

Their method of trying those charged with *capital crimes*, is singular and superstitious. A Palaver, or Council, is called, consisting mostly of Chiefs; and if the majority agree that the accusation is just, the accused person must drink red, or poisoned water, one pint of which would prove deadly, if not vomited immediately. If vomited, they make the person drink more, and continue so until he drink and vomit perhaps twenty English pints. If he survive, then only do they consider him innocent of what is laid to his charge. This is their mode of proving different capital crimes with both sexes, especially witchcraft, which they seem all to believe in. They are, in general, Mahometans.

The *weather* here is very settled, there being little rain, wind, or fogs, except in the rainy season, which begins about the end of June, and continues for two months. This is generally a sickly time. The *heat* is considerable, but not so great as we expected; the thermometer arising to about 85 or 90. A cooling *breeze* blows from the sea every day, about eleven o clock, and continues till about seven in the evening, when it changes, and blows from the land.

We generally have what is called a *tornado*, every now and then. It is one of the most majestic and awful scenes in nature. Cattle and fowls flee for shelter from it. A ship which has even a single sail up, will be whirled about at its pleasure; the lumber and mariners will sometimes be swept from the decks,

decks, and even the masts themselves carried away. It is accompanied with his voice, whom storms and tempests obey. Its sound is awful. The flashes of lightning sometimes last for half a minute together; scarcely a minute intervenes without them. A few nights ago, during one of these awful scenes, the atmosphere was so illuminated, that I clearly perceived a ship out at sea, about a mile distant; even her ropes and pullies were discernible, though, during the intervals, I could not have seen a house six paces from me. The rain was so violent, that when I rose from bed to shut my windows against the storm (for I always sleep with them open), though I was dressed with a flannel gown, yet, in half a minute, the time I was in pulling my shutters too, I was drenched to the skin. No doubt you will wonder I did not then shut all my windows. But I think such a sight is too valuable for any one to lose; it fills the soul with exalted thoughts of God, fear of his judgments, and astonishment that such creatures as we should stand related to such a Being through his Son Jesus Christ, our Redeemer.

The goodness of God appears in the timely notice he gives of the approach of these tornados, that we may the more effectually be guarded against them; about half, and sometimes a whole hour before they commence, a large black cloud is formed which emits fire; and sometimes it thunders; next it blows vehemently; then heavy rain descends, which is reckoned the tornado.

Every evening we have a little dew, and some lightning of a very singular appearance, issuing only from one place, like the light that comes from a great gun when discharging, but without noise.

I am. &c.

LETTER TO A CHRISTIAN FRIEND.

[Who the author of the following letter is, we cannot tell; nor is it very material; but the Rev. Mr. BULL, of Newport Pagnell, into whose hands a copy of it fell, was so obliging as to transmit it to us.]

My dear Friend and Brother in Christ,

MY last being so long unanswered, I had almost concluded that you had done with me; but eternal thanks to the God of all my mercies, that he hath put it in your heart to write me a line, which, I assure you, hath been a means of comforting my soul. In one part of your kind letter, you are complaining of a cold heart towards God; and

and here, my brother (if I may be permitted to call you brother), I can sincerely sympathize with you; for surely my heart, with respect to its motions God-ward, is a *rock* for hardness, and *ice* for coldness: So that, had it not been for the everlasting, unchangeable love of a covenant God---had it not been for his long-suffering grace and mercy in Christ Jesus, I must have been driven from his feet, to have dwelt with the despisers of his name. I often think that if I had been treated with such ingratitude by one of my fellows, as that with which I have treated my God, I could not have borne the sight of the wretch; but as high as the heavens are above the earth, so high are my thoughts above your thoughts, and my ways above your ways, saith Jehovah. Hear what our dear Lord says concerning his backsliding Ephraim of old, I have seen his ways, and---will destroy him?---No; I have seen his ways, and will heal him. O blessed be God! that there is at Jerusalem, by the sheep-market, a *pool*, and that too for *the healing of the sick*; so that

> If sickness remov'd return and remain,
> This pool may be tried again and again.

O to be enabled, by a renewed act of faith, to plunge into this fountain opened for sin and for uncleanness! But if you should have any objection to plunging, it will suffice that our souls are sprinkled with the atoning blood of the paschal Lamb, and then the destroying angel shall not hurt us. I had, last Wednesday evening, an opportunity of hearing a dear, eminent servant of God, whose soul seemed much alive, preach from these words, "Wilt thou be made whole?" I hope I was enabled to answer the question, by saying, Dearest Lord, it is *all* I want, for I find myself wounded by sin! And is it not a source of comfort, that whosoever steppeth in shall be made whole, whatsoever be his disease? Blessed, for ever blessed be our God, for these *whosoevers* and *whatsoevers*! had it not been for *these*, I know not what would have become of me by this time; for I find I am as much beholding to the Lord for these general passages as ever. I find the necessity of coming, as at the first, a poor, helpless sinner, and casting myself at the Redeemer's feet, with a---"Peradventure the Lord may be gracious." By this time, perhaps, you may be a little able to judge how I go on, which is a part of your request: You see it is in a poor, hobbling manner; and, indeed, what can you expect from a poor cripple, a mere Mephibosheth, lame on both feet?

feet? But it is a mercy (let me praise the Master for it!) that he hath provided me crutches, and hath promised to lead me himself, and hath ordered me to be brought to his table: Truly I must say, with my fellow-cripple of old, "What is thy servant, that thou shouldest look on such a dead dog as I am?"

I am glad to hear nothing amiss concerning your body; but as to your soul, I cannot but think and pray for you, being myself in much the same circumstances. Desiring an interest in your prayers, I remain your's, most affectionately,

June 7, 1776. S. M.

A HINT TO MINISTERS.

Mr. Editor,

I AM confident that your designs, in your very valuable publication, are noble; and that you wish to correct whatever may be reprehensible, either in ministers or people. *Impartiality* in every department is highly becoming and honourable, but especially in religious and ecclesiastical affairs. I beg leave, Reverend Sir, through the medium of your Magazine, to suggest an hint to my dear and worthy brethren in the ministry, for their consideration. Double lectures, ordinations, and associations of ministers are, more or less, common in every county of this highly-favoured kingdom. I beg leave to ask whether the *afternoon* of those days might not be improved much more than is generally the case? Would it not be more consistent with the sacred engagements of the morning? Might not this be either by solemn *prayer*, or the *discussion* of some important point in divinity? Some of your very ingenious correspondents, no doubt, could strike out a plan which might conduce to general benefit.

N. B. I once attended an association of ministers at *Southampton*, when, after dinner (which was a very plain, and, therefore, a very wholesome one), a theological subject was discussed, not a little to the pleasure and advantage of the younger ministers, of whom I was one; and I shall remember it as long as I live. I am, Reverend Sir, your sincere friend and constant reader,

MILES EMERITUS.

ADVICE TO SERVANTS.

[A letter from a Father to his Daughter.]

DEAR CHILD,

I AM glad to hear you are well, and in good health; as, through divine mercy, it leaves us at present; and I hope and pray to the Lord that you will mind, and practise what I write unto you. God willing, I shall come and see you next Monday se'nnight, with your brother. Remember a good character is valuable to every one, but especially to servants, for it is their bread; and without it they cannot be admitted into creditable families; and happy it is that the best of characters is in every one's power to deserve. Never undertake any place you are not qualified for; in pretending to do what you do not understand, exposes yourself, and, what is still worse, deceives them you serve. Preserve your fidelity, for a faithful servant is a jewel, for whom no encouragement can be too great. Adhere to truth, for falsehood is detestable, and he that tells one lie, must tell twenty more to conceal it. Be strictly honest, for it is shameful to be thought unworthy of trust. Be modest in your behaviour, it becomes your station, and is pleasing to your superiors. Avoid pert answers, for civil language is cheap, and impertinent provoking. Be clean in your business, for slovens and sluts are disrespectful servants. Save your money, for that will be a friend to you in old age. Be careful of your master's and mistress's property, for wastefulness is a sin. Be always ready to assist a fellow-servant, for good-nature gains the love of every one. Never stay when sent on a message; quick returns shew diligence. Rise early, for it is difficult to recover lost time. And now, dear child, mind and keep good company; ill company has proved the ruin of multitudes, that otherwise promised fair for a sober and religious life. Be shy, therefore, of this fatal snare, and consider what solid content, and great satisfaction must possess that happy breast, that is blessed and honoured with an humble familiarity with heaven; that feels the love of God shed abroad in the soul, and Christ dwelling in the heart by faith, and in him the hope of glory.

Thus, my dear daughter, I have endeavoured, after my poor manner, to express the tenderness of a father towards your better part, that which I am most ambitious to secure, even your precious soul, which I most passionately desire may

may be saved, when my head is rolled in the dust. If you would express a grateful sense of my memory, do it by minding my advice; then you may hope to fall asleep in the arms of your blessed Jesus. God grant this inestimable blessing to us all, for Jesus sake! This is the sincere prayer of

Your affectionate Father.

ANECDOTES.

A Man in Years, a Child in Grace. A late Conversion.

THE son of a wealthy grazier in Rutlandshire, by accident, or rather providence, was led to my church many years ago, and graciously drawn to the love of God our Saviour. From thence he became a frequent attendant, though living at a distance of twenty miles. The old man, his father, just then four-score, perceived the change that had taken place in his son, and, on inquiry, the son told him all the circumstances, and signal blessings which had attended my preaching. "Son," said the old man, "I wish I could hear the man myself; do you think I can ride so far." "Father," said he, "if you will go to cousin W. over night on Saturday, I think you could." The horses were saddled, and off came father and son the Saturday night. Sunday they came to church, and the Lord blessed the very first discourse to the old man's heart, and from that day he began to confess Jesus Christ his strength and redeemer. During two summers he attended at the same place; but infirmities confining him to his bed, he requested me to visit him at his house; where I found him with the tears running down his cheeks whilst he spoke of the hardness of his heart; yet his heart seemed tender as that of a little child. "Mr C." said I, "how old are you?" "Little more," said he, "than two years old; for I can only reckon my life from the time I knew the Lord Jesus Christ; the fourscore years before were but a life of death." At eighty-four he departed, full of faith and hope, and entered, at the eleventh hour, into the joy of the Lord.

Extensive Charity the best Insurance of Worldly Property.

Mr. COLSTONE, formerly an eminent merchant in Bristol, is deservedly famous for his very great and extensive charities. The providence of God seemed to smile in an unusual degree on that generous man, who so faithfully disposed of his abundance. It is affirmed of him, that he never insured, nor lost a ship. Once indeed a vessel, homeward-bound, struck upon a rock, and immediately sprung a leak, by which so much water was admitted as justly to alarm the crew. But in a little time the leak stopped without any apparent cause, and the ship reached Bristol in perfect safety. On examination, a fish, said to be a dolphin, was found fast wedged into the fracture made in her bottom when she struck, and by which further mischief was prevented. In memory of this singular interposition of Providence, the figure of a dolphin is carved upon the staves, which are carried in procession, by the persons who were educated at the schools founded by him.

May this anecdote stimulate the rich to abound in works of charity to the poor! "for with such sacrifices God is well pleased."

SELECT SENTENCES.

IT is best to depend on Him who is absolutely independent, *i. e.* God.

A good man should account nothing more precious than his word, nothing more venerable than his faith, and nothing more sacred than his promise.

This should ever be a Christian motto, So live with man as if God saw you; so speak to God as if men heard you.

If you are disposed to be merry, have a special care to three things: 1st, That your mirth be not against religion; 2d, That it be not against charity; 3d, That it be not against chastity.

Think well of that point, which, when once done, is done for ever.

He that lets the sun go down on his wrath, and goes angry to bed, is like to have the devil for his bedfellow.

The

The Holy Spirit is an antidote against seven poisons; it is wisdom against folly, quickness of apprehension against dulness, faithfulness of memory against forgetfulness, fortitude against fear, knowledge against ignorance, piety against profaneness, and humanity against pride.

Christians, may this principle ever be wrought in your hearts! that there is nothing got by sin but misery, and nothing lost by holiness but hell.

Were the sea ink, and the earth parchment, we should not be able to write and describe the debt of love that we owe God for sending his Son into the world to die for us poor sinners.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

WHEN this paper was about to be sent to the press, we received an account from Portsmouth, informing us, that, at length, the Missionary vessel has sailed. On Thursday the 22d of September, she dropped down to St. Helen's, and the next day sailed, with the rest of the convoy, under the protection of the ADAMANT, and, we hope, under the far superior protection of the wings of the cherubim.

The Captain, the Missionaries, and the Mariners were all in good health, and ardently desirous to be gone in pursuit of the grand object. The wives of the Missionaries, happy as their husbands in the prospect before them, rejoiced to leave their native land, and devote their lives in the arduous and important undertaking.

It is highly probable that, since the days of our Lord and his Apostles, the bosom of the deep was never graced with such a vessel. If a prodigy in the heavens above attracts universal notice, no one, we trust, will charge us with enthusiasm, if we express our grateful admiration at a sight so pleasing and unusual in the depths beneath. Surely the hand of the Lord hath been conspicuous in laying the beams of his chambers in the waters, and establishing a household of faith upon the floods. Every serious person, who has been on board, and seen the order which there prevails, and joined in the devotions there offered up, has been constrained to say, like Jacob of old, *this is none other but the house of God, and this is the gate of heaven*. Well might the Captain's nephew, who has been commander of a West-Indiaman, quit that service, and prefer a subordinate situation in this little ark, where God is worshipped day and night with a pure heart fervently. Such a society cannot easily be found, as this floating church exhibits, where so much good is evident, and so little evil appears. In all their words and actions love abounds; the sweetest harmony reigns in every heart; and subordination, like a plant, thrives unperceived. Command, losing the severity of its name, is paternal request or affectionate advice; and obedience, forgetful of every thing but the obligations of kindness, is only the renewal of pleasure.

Thus

Thus has the detention of the veſſel, which at firſt gave uneaſineſs, proved a bleſſing. For the minds of the Directors, and friends of the Inſtitution, are now relieved from the painful ſolicitude they would otherwiſe have been ſubject to, had no ſuch opportunity occurred for diſcovering the temper and conduct of the Miſſionaries. Notwithſtanding the care taken by the Committee of Examination in ſelecting proper perſons, had they ſailed immediately, it could not have been known, for a long time to come, perhaps not till the return of the veſſel, that all were ſo well affected to the cauſe, and ſo uninfluenced by a ſpirit of novelty, as not to repine, but rather to feel an increaſing zeal, when they came to experience the inconveniences of the ſhip, and the ſickneſs attendant on the firſt entrance on their voyage: Nor could it have been ſuppoſed, that even pious people, accuſtomed to different modes of worſhip, and previouſly unacquainted with each other, would ſo readily lay aſide their little party prejudices, and ſo cordially unite in the ſervice of God, and daily expreſſions of fraternal affection.

But this has not been the only advantage reſulting from the delay. Important information, reſpecting Otaheite and its vicinity, has been kindly communicated by the clergyman at Portſmouth, who attended the mutineers belonging to the Bounty, highly confirmative of every ſtep the Directors have taken; and a vocabulary, or dictionary of the language, ſo complete, that the Miſſionaries will be able to learn enough of it on their voyage to converſe with the natives as ſoon as they land on the iſland.

Other particulars, with an intereſting letter or two from the Miſſionaries, we muſt, for the preſent, poſtpone. But we cannot conclude without apprizing our readers, and eſpecially the miniſters who are friendly to the Society, that a Miſſion to Africa will probably be the next object. In the Foulah country, about 250 miles from Sierra Leone, there appears to be a favourable opening for the Goſpel; and we hear that a Committee is appointed by the Directors, to procure intelligence, with a view to the moſt ſpeedy commencement of their operations. We truſt no exertions will be wanting to carry their deſign into effect. The injured ſons of Africa have the greateſt claim of any people on earth on our compaſſion. May godly men freely offer themſelves to the work; and congregations again contribute towards ſo good a cauſe! Mechanics, particularly carpenters, will be wanted for this Miſſion; and we have no doubt, but the churches of Chriſt can ſupply the Society with many heavenly-minded men of this deſcription, highly qualified for the undertaking. Such ſhould write to the Secretary of the Society, and conſult the miniſters of the congregation where they attend.

ON Sunday, the 14th of Auguſt, was opened at Lancaſter, a large, commodious place of worſhip, capable of containing at leaſt 1200 perſons. The worſhippers uſe the liturgy of the Church of England. The miniſter is the Rev. Robert Houſman, (late curate to the Rev. Thomas Robinſon, of Leiceſter), a clergyman who, by his preaching and publications, has proved himſelf a zealous defender of thoſe glorious doctrines of the Goſpel, contained in the Articles of the Eſtabliſhed Church.

In a very ſuitable diſcourſe, delivered by Mr. Houſman at the opening of this chapel, he ſolemnly engaged never to loſe ſight of that important and intereſting exhortation, which he choſe for his text, "Speaking the truth in love*."

* Eph. iv. 15.

Although

Although many have been deterred from taking pews, by the fear of incurring the name of "Methodiſt," we are happy to ſay Mr. Houſman's miniſtry is attended by a reſpectable congregation; and we ſincerely hope his evangelical labours will not be in vain.

ORDINATIONS.

ON Thurſday, September 8, the Rev. Mr. Broady, at the new meeting at Poplar. Mr. Atkins and Mr. Hutchins, of Greenwich; Mr. Beck, of London; Mr. M'Gregor, of Woolwich; Mr. Newman, of Old-Ford; and Mr. Townſend, of Rotherhithe, engaged in the different parts of the ſervice. The charge, by Mr. M'Gregor, was from 2 Tim. ii. 10, and the ſermon, by Mr. Beck, from 2 Cor. xiii. 11.

ON Wedneſday, September 14, the Rev. George Ford, at Stepney, by the Rev. Mr. Knight, of the Borough, Dr. Fiſher, Mr. Kello, Mr. Clayton, Mr. Towle, Mr. Barber, and Mr. Jennings. The charge, by Mr. Clayton, was founded on 1 Tim. vi. 11, and the ſermon, by Mr. Barber, on Acts, xi. 23.

OBITUARY.

Death of Catherine Hardy.

ON Monday, Auguſt 1, died, at Bilderſtone, Suffolk, Catherine Hardy, a member of the Baptiſt church at Coggeſhal, Eſſex, under the paſtoral care of the Rev. Mr. J. Hutchings; ſhe had been called by divine grace, through the inſtrumentality of Mr. Hutchings's miniſtry, about four years, when it pleaſed God to afflict her with a pulmonick diſorder.

For a conſiderable period ſhe lived in the capacity of a ſervant in Mr. Hutchings's family; during that time, to uſe Mr. Hutchings's own expreſſion, "As a ſervant ſhe was faithful, as a Chriſtian ſhe was amiable." Her diſorder increaſing, rendered her totally incapable of continuing in her ſituation as a ſervant; accordingly ſhe left Coggeſhall, though with much reluctance, and removed to Bilderſtone, where her aged mother reſided. She felt the ſymptoms of death with ſerenity and compoſure, and often expreſſed a deſire to depart, and be with Chriſt.

Mr. Trivett, paſtor of the Baptiſt church, viſiting her, a few days previous to her death, had the pleaſure to find that her will was perfectly reſigned to the will of Jeſus, and that ſhe experienced it

"Sweet to lie paſſive in his hands,
And know no will but his."

As her mother's circumſtances were but low, Mr. Trivett aſked her whether ſhe was deſtitute of any of the neceſſaries of life? ſhe calmly replied, "I ſhall not want long." Mr. Trivett, after relieving her, and promiſing a further ſupply, if neceſſary, left her filled with gratitude.

About three days previous to her death, ſhe was deprived of the uſe of her reaſon; but on the day ſhe died, her ſenſes returned, and the laſt words ſhe was heard to ſpeak were, "Come, Lord Jeſus, come quickly!"

Here is again an evidence of the reality of that evangelical religion, which alone is capable of ſupporting in a dying hour.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

A Sermon and Charge delivered at Sion-Chapel, London, July 28, 1796, on occasion of the Designation of the First Missionaries to the Islands of the South-Sea; together with Counsels and Instructions for the regulation of the Mission. The Sermon by Henry Hunter, D. D. *Minister of the Scots Church, London Wall. The Charge by* Edward Williams, D. D. *Minister at Rotherham, Yorkshire. The Counsels and Instructions, by the Directors. To which is prefixed, a Short Narrative of the Order and Solemnity of that Day.* 8vo. 70 *Pages. Price* 1*s.* Chapman.

HAVING given, in a former number, a brief account of the manner in which the solemn services of the day of designation were conducted, it is unnecessary for us particularly to notice the *narrative*.

To the list of Missionaries, which immediately follows, we presume the name of Mr. George Veeson may be added, who, though accepted long before, through the miscarriage of a letter, did not arrive in town till the solemnity was over; and Mr. Huddon's name may be erased, as he and his wife were set on shore for the reasons mentioned in our last number.

As some may be surprised at not seeing the name of Mr. Gardner in the list, after he had been introduced to the whole Society as a Missionary, by praying in the pulpit at Surry Chapel, at the last general meeting; we consider it a duty we owe to his feelings, just to hint, that he was not discarded for any impropriety of conduct, but having some scruples in his mind that he could not entirely surmount, the Directors thought it expedient to decline his services for the present, as it is a principle they have established, to send out none but those who have the fullest conviction in their own minds of being in the path of duty.

The text, on which Dr. Hunter's discourse is founded, is happily chosen, containing the instructions given by our Lord to the seventy disciples, from which he deduces the following judicious observations.—Christ sent out the seventy by *pairs*, seeming to say to his brethren, "See that ye fall not out by the way."—Our blessed Lord fairly and faithfully warned the seventy of the difficulty and danger of the charge which they were undertaking.—He cautions his Missionaries against an over-curious and minute regard to accommodation.—He recommends undivided, undeviating attention to what was specially committed to them.—His instructions respect their work: They were to proclaim peace, heal the sick, and announce the immediate approach of the kingdom of God. He encourages

courages them with this assurance, that he should consider the reception which they met with, as given to himself—He instructs them to keep their hearts, with all diligence, from the emotions of self-gratulation and complacency in the hour of success.

Dr. Williams adopts as a motto to his charge to the Missionaries, those encouraging words, Gen. xvii. 1. "*I am the Almighty (or All-sufficient) God; walk before me, and be thou perfect;*" from hence, he recommends an imitation of Abraham, and offers the following directions.—Maintain a constant holy jealousy over your ends and motives.—Let the instruction, conversion, and everlasting happiness of the heathen, be steadily intended, even when you may not think it expedient openly to avow the design.—Cultivate a greater acquaintance with the purity of the Gospel.—Pay an alternate regard to private and social religion.—Aim at exemplifying the religion of Jesus in all its parts.—Be more attentive to duty than even to success.—Contemplate, with assiduity and affection, the character of God.

To support the minds of the Missionaries in the prospect of this arduous undertaking, the Doctor suggests the following hints of encouragement.—Under every trial, hardship, or perplexing difficulty, know assuredly that, while in the way of duty, you have a covenant interest in the *all-sufficiency* of God, the Lord Jesus Christ has all power and authority in heaven, earth, and hell, for your good.—Take encouragement from the covenant, office, and promised influences of the Holy Spirit.

Since our connexion with the worthy authors of these excellent discourses forbids us to expatiate in their commendation, as we should certainly have done, had no such connexion subsisted, we must beg leave to refer our readers to the sermons themselves, which we are persuaded will afford them much pleasure and instruction.

The counsels and instructions for the regulation of the Mission, are, in the highest degree, judicious and comprehensive; not delivered in the spirit of proud dictation, but in that of love and meekness. They relate to the personal conduct and spirit of the Missionaries—Their internal order, administration, and instructions—Regulations on the voyage—Mode of settlement in the islands—Manner of life in society, domestic œconomy, and employment of time.

The particulars arranged under each of these heads are, in our opinion, so peculiarly interesting, that serious people, in general, and especially the members of the Missionary Society, will be highly gratified in the perusal of them. As an abstract of them would be difficult, or, at least, unnecessary, we shall conclude with this general remark, that the same liberality, harmony, and benevolence which manifestly appear in all the other productions of the Society, strongly characterize the present publication.

Addresses to the People of Otaheite, designed to assist the labour of Missionaries, and other Instructors of the ignorant. To which is prefixed a short Address to the Members and Friends of the Missionary Society in London. By John Love, *Minister of the Scots Presbyterian Congregation, Artillery-lane, Bishopgate-street, and Secretary to the Missionary Society. Pages* 184. *Price* 2*s.* 6*d.* Chapman.

AMONG the various effusions of the heart and of the mind, which a design to evangelize the heathen world hath produced, this little work is by no means the least respectable. It is pleasant, and not unedifying, to observe what different tracks men pursue, in pressing toward the same object. The utmost harmony of intention and co-operation has hitherto prevailed among all who have *put their hand to the* missionary *plough*; but what a striking variety of talent and ability! Our author, upborne on the wings of an ardent imagination, outflies the utmost speed of the missionary ship, and the yet unattempted labours of the missionary band, and, by a bold anticipation, supposes the islanders of the South-Sea already prepared and disposed to receive instruction, while he, at the same time, considers them as totally unacquainted with every principle of revealed religion. He avails himself of this supposed state of things, to convey a summary of Christian knowledge, equally worthy of approbation, whether we regard the lucid order of the arrangement, the ingenuity displayed in adapting well-known truth to a case entirely new, the solemnity of the manner, or the fervour of the eloquence with which truth is enforced.

These addresses, fifteen in number, are introduced by a prefatory "Address to all the members and friends of the Missionary Society in London," whom he cordially congratulates on the benign aspect of Providence on their infant attempt, and on the prospect of their future success. He exults, with an honest warmth, in reflecting on the goodly number of persons provided and prepared, without the intervention of human sagacity, by *the Lord of the harvest*, for the great work in hand, and on the ample means supplied for their conveyance to the place of their high destination; but not in these does his confidence rest, nor in any apparently propitious circumstance, but on the power, and grace, and intercession of the Redeemer. He modestly apologizes for his publication, as proceeding from unfeigned solicitude to serve the important cause, as an act of duty to the embarking Missionaries, as the means of assisting Christian parents in conveying instruction to their children, and as likely to "attract the notice of some, who may be otherwise averse from the consideration of heavenly truth." With the utmost propriety he turns his own attention, and directs that of the Society, from the perishing heathen world, to the state of "impenitent multitudes in our own island." In order to give this a deeper impression, he quotes part of a parochial exhortation, published near half a century ago, by the late excellent Dr. Gillies, of Glasgow, and entitled

titled, "Lamentation over perishing Souls," which we would earnestly recommend to the serious attention of every Christian minister, as a stimulus to zeal and diligence in executing the sacred trust committed to him. Our author subjoins to this valuable extract, a very proper hint of his own, relative to the mission in view, recommending "faith, patience, and prayer," since, from the nature of the work, and the great distance of the field of experiment, accounts of solid success cannot reasonably be expected for years to come.

An analysis of these interesting addresses would not only occupy a greater space than we can allot in so small a pamphlet, but would unnecessarily anticipate that pleasure, which, we are persuaded, our readers will enjoy in the perusal of them. Nevertheless, as a specimen of our author's stile and manner, we beg leave to present, without curiosity of selection, the following extract from the third Address, being part of the Missionary's reply to the poor islander's difficulty and demand respecting the "*unseen* God."

"We look for him with our minds, but we do not find him—shew us a picture, an image of your God."

"Ah! we cannot make an image of our God. He is too great to be represented by any work of the little fingers of man.

"Brethren and sisters, inhabitants of Otaheite, lift up your eyes to the bright burning sun. He dazzles you, he strikes you blind with his splendour, your eyes are feeble, they cannot look upon him. That bright sun which you cannot bear to look at, is only a shadow, a dark shadow of our God. The sun is not our God, he is but a candle held forth in the hand of our God to enlighten the earth. Look away from the sun, view the blue serene skies all wide spread out around him. These skies are beautiful; they are clear and shining; they are gracefully arched over the earth; they are vast and capacious; but they are not great enough, they are not beautiful enough, they are not sufficiently splendid, to represent the God whom we declare to you. Fair is the green earth, its blossoms are sweet, its fruits, its perfumes; but they are not sweet and fair enough to express the beauty and amiableness of our God. We have seen the vast ocean roaring and foaming to the skies, and seeming to open a thousand abysses to swallow us; it was terrible: But not so terrible as the anger of Jehovah against wicked men.

"Still you say, how shall we know him? Shew us his image!"

Reasons for Faith in revealed Religion, opposed to Mr. Hollis's Reasons for Scepticism. In a letter to that Gentleman. By Thomas Williams, *Author of "The Age of Infidelity," &c.* 45 *Pages* Heptinstall, *Fleet-street. Price* 1*s.*

THE enemies of Christianity try every method to destroy it. Some, like T. Paine, hope to seize the citadel of revelation by

storm; others, among whom we may rank Mr. Hollis, work slowly under ground, and attempt to sap its foundations by *sober reasons* for scepticism: "But he that sitteth in the heavens shall laugh: The Lord shall have them in derision." The King Messiah is too firmly established on his throne in Zion, to be moved by all their vain attempts. It is, however, commendable in the friends of the Gospel to guard the unwary against these insidious designs, and to expose the sophistry of their carnal reasonings. In the tract before us, Mr. W. has done successfully, and with good temper.

Mr. H's first objection to Christian revelation is derived from *its doctrine of future punishment*, compared with that of philosophical necessity, and contrasted with the known benevolence of the Deity. To this Mr. W. opposes the proportion of the human race which will probably be saved, including all children who die in infancy, and who form at least one half of mankind; the vast multitude who shall dwell on earth during the millennium; the elect of God at all times in all countries; and, upon the supposition of other inhabited systems, the innumerable pure and happy intelligences who are placed in them, to whom, as Dr. Doddridge observes, "the whole human species may be no more in the works of God, than an individual to the human race."

He proceeds to answer Mr. H's second objection, which is drawn from "*the extermination of the Canaanites.*" Mr. W. refers to the sovereignty of God, who has an undoubted right to resume the life he gave: Their extremely criminal and vicious character; the divine patience so long exercised towards them; and the alternative afforded them at last of saving themselves by flight, or by the renunciation of their abominable idolatries. The reader may see this fully considered by the Bishop of Landaff, and by Mr. Scott, of the Lock, in their late publications, and by the author of this tract, in his Age of Infidelity, to which he refers.

Mr. H. is much offended also at the *imprecations in the Psalms*, and complains not only of the sanguinary character of the Jews, but of finding cruelty and malice even in their devotions. To this objection, Mr. W. offers several satisfactory remarks, particularly what Dr. Hammond, Merrick, Witsius, Bishop Horne, and many others, have so judiciously observed and insisted upon, namely, that all such passages may be properly rendered in the future, instead of the imperative, as, "*They shall* be confounded," instead of "*Let them* be confounded;" and so, have no more difficulty in them, than the other frequent predictions of divine vengeance in the writings of the prophets, or denunciations of it in the Gospel. Bishop Horne pursues this method throughout his commentary on the Psalms*.

* The knowledge of this would have saved a certain authoress the trouble of publishing an edition of the Psalms, wherein she says, "She has omitted all the *exceptionable passages!!!*"

Mr.

Mr. H's last objection is formed from *the difficulty attending the very notion of miracles and revelation*. Mr. W. opposes this mode of reasoning as weak and inadmissible. "The Scriptures allege miracles and revelation as facts, attested by a variety of credible eye and ear-witnesses; and you admit that they are *not absolutely incredible*; nay, you confess, that supposing the Christian religion to be *false*, both the conduct of the Apostles and the rapid success of Christianity are unaccountable; all you object is, that these facts are *antecedently improbable!* But facts are stubborn things, Sir, and will not give way to theory. That a magnet should attract iron, that it should point always to the poles, and communicate that power to a needle, are facts *antecedently improbable*; but that it should be possible for human art to form artificial magnets, must have seemed *antecedently impossible*. The like may be said of a thousand phænomena of nature, and of ten thousand circumstances in providence: What then is the weight of your antecedent improbability?"

The author having examined Mr. H's objections to Christianity, closes his work with a few arguments in its favour, drawn from the character of Christ; the history of the Jews; the antecedent probability of a divine revelation, considering its utility to us, in connexion with the benevolence of the Deity; and, finally, from the tendency of *partial* to *universal* scepticism. Here he shews that many of the objections to revelation apply also to natural religion, and that the same mode of reasoning, pursued a little further, would carry us to Atheism. The same method by which Deists get rid of the evidences of revelation, Atheists employ to get rid of Theism. And the same libertine conduct and principles, which lead men to wish, and hope, and conclude, that the Bible is a fable, will lead them also to wish, and hope, and conclude the same, as to the doctrines of a Deity and a future state.

But we refer to the pamphlet itself, which, we hope, will be attentively perused by all who have read Mr. Hollis's *sober reasons* for becoming that wretched, uncomfortable being, A SCEPTIC.

Original Essays on Miscellaneous Subjects in Religion. By the Rev. George Campbell Brodbelt, Rector of Aston-Sandford, and Perpetual Curate of Loudwater, Bucks. 8*vo*. 119 *Pages*. *Price* 2*s*. Matthews, Priestley, London; Calcott, Oxford; Marlin, Aylesbury; Stratton, Risborough; and Eades, High-Wycomb.

THIS is a well-written pamphlet, equally calculated to please and instruct. The subjects treated on are, Providence—The Way to find out the Truth—Reciprocal Duties of Ministers and People—The Candid Clergyman—Preaching Extempore—Ministers visiting

siting their Flocks—Opposition of the Unawakened to Truth—Bigotry—Worthiness of Christian Communicants—Marriage of Christian Believers—Nervous Affections in Religion—Christian Politics—Conformity to the World—Hearing the Word of God—Forgiveness of Injuries—and the Death of those we love.

As a particular account of each of these essays would far exceed our limits, we hope our readers will be content with a general, but *sincere* recommendation. They are written in a manly, unaffected stile, and the subjects treated rather in an experimental than doctrinal manner. They are evidently the production of a candid, thinking mind, that has been in the habit of social intercourse and free communication. Notwithstanding this, we think that we can perceive, in the twelfth and thirteenth pages, some remaining tincture of educational prejudice; and that in the essay on Christian Politics, sufficient distinction is not made between a conscientious *subjection* to the higher powers, and unqualified *approbation* of their measures.

The Scripture Testimony, examined and confirmed by plain Arguments; or, an Appeal to Reason and Common Sense, for the Truth of the Holy Scriptures. In two Discourses. By David Jennings, D. D. *A new Edition.* 12mo. 55 *Pages. Price* 1s. Chapman and Knott, London.

THESE excellent discourses are so well known, and have been so highly esteemed, that it will be sufficient barely to announce their re-publication. If a defence of the authenticity of the Scriptures was necessary to counteract the apparent increase of infidelity, about forty years ago; the necessity of something of this kind, in the present day, is still more obvious. Though many persons have written on the subject, none have treated it in a more easy or familiar manner than Dr. Jennings. And we doubt not but it will please God, who made the preaching and first publication of these sermons acceptable and successful, still to accompany them with his blessing.

Hymns, Cries, and Groans, lately extracted from a Mourner's Memorandum. 12mo. 302 *Pages. Printed for* T. Wills, Stationers'-court.

THE title page does not mention to whom we are indebted for these hymns. It is pretty certain, however, that we are not indebted to the *Muses*. No doubt, the author's progeny were so amiable in his own eyes, that he thought it better to introduce them to the world, in their native form, than to decorate them with poetical graces. Their *Cries* and *Groans* may be musical enough in his ears; but, we confess, they are not such strains as have afforded us any kind of pleasure.

POETRY.

POETRY.

EFFUSIONS OF THE HEART.

AN EVENING WALK.

NOW, 'ere the sun his burning glory laves,
And hides his cheering presence from mine eye, [waves,
Where western Ocean heaves his mossy
And meets the beauties of the bending sky;

I seek thy face, my God, where vernal blooms [view,
Unfold their silken plumage to my
And to the breeze dispense their rich perfumes, [new!
I muse on all thy works with wonder

I muse, and I adore! for thou hast died,
And paid thy life a ransom for our souls.
O! may these tidings, wafted far and wide, [rolls.
Be known and felt far as the ocean

From this high eminence what scenes delight!
Surrounding prospects well repay my pain;
Th' extensive vallies open on my sight,
And all the grandeur of the distant main.

There Europe's sons with crimson'd weapons shine, [hands bestow;
And wounds, and death, the warrior's
Ah! ye most wretched, pride and hate consign
To endless torments in the hell below.

See there the ships rush onward to the fray! [roar,
Approaching near the loaded cannons
And many a thoughtless soul is swept away, [man gore.
And sinks to hell o'erwhelm'd with hu-

Quick let me turn from scenes where tears are vain,
Whilst man with man the deathful weapons wields;
The peaceful cot, on yonder grassy plain,
The charms of health and social pleasure yields.

But hark! what deep-felt sighs the breezes bear! [ling boy;
'Tis some fond parent mourns a dar-
Bending beneath a pond'rous load of care,
Stranger to hope, and lost to ev'ry joy.

'Tis war, dire war, whose desolating sword
Hath robb'd the aged tenant of delight;
The peaceful cot can nothing now afford,
But gloomy care, deep anguish, and affright!

Here plaintive grief resides, where once was heard
The cheerful voices of the rural throng:
Ah! ye ambitious, when will ye regard
The hapless poor, sad victims of your wrong?

Adieu! ye painful sorrows of the mind!
Dear Prince of peace, whose potent voice can charm [wind,
The ocean's rage, and hush the boist'rous
Subdue the proud, the violent disarm.

O! let thy kingdom come, when soothing peace [main;
Shall wave her olive sceptre o'er the
When to earth's utmost bounds dire war shall cease,
And all enjoy the blessings of thy reign.

But lo! swift gliding o'er the briny wave,
A bark I see! freighted with richest stores; [vants save,
Kind heaven look down—thy faithful ser-
And waft them safely to the Southern shores.

See, round the mast the gallant topsails play, [smile,
Whilst myriads of celestials sweetly
And, shedding from their wings a brighter day, [isle.
Hail the high delegates from Albion's

Immanuel smiles! and from his lofty throne, [deep,
Bids Gabriel smooth the furrows of the
Th' obedient waves the potent orders own,
Nor once transgress the bounds they're bid to keep.

Whilst

Whilst onward wafted by propitious gales,
Devotions pure, like sweetest incense, rise,
The breath of prayer distends the swelling sails,
And praises echo thro' the lofty skies.

Dear, blessed Lord, may my best passions move,
T' ascribe all honour to thy sacred name!
And may thy people, happy in thy love,
Proclaim to ev'ry land thy deathless fame!

SERENA.

HARVEST HYMN.

NOW let us raise our voices high,
And bless his lib'ral hand;
Who reigns enthron'd above the sky,
And smiles upon the land.

O may our hearts and lips agree,
While we together join
In a thank-off'ring, Lord, to thee,
For favours so divine!

We praise thy name for fruitful fields,
For Autumn's ample store;
For all the comforts Nature yields,
To bless both rich and poor.

Yes, gracious God, year after year,
We prove thy kindness still;
Seed-time and harvest both appear,
Thy promise to fulfil.

But the provisions of thy grace,
All other gifts exceed;
May we thy offers, Lord, embrace,
And on a Saviour feed!

Then, when the glorious morn shall come,
That all thy saints shall rise,
Angels will shout the harvest-home
To garners in the skies.

ELIZA.

THE FIELD-LILY.

FAIR Lily, prince of all the plain,
In scarlet robe, or spotless white;
My soul shall sweet instruction gain,
Whilst you attract my ravish'd sight.

The card, the spinning-wheel, and loom,
Have not your splendid raiment wrought,
Neither was that enchanting bloom
Of any Tyrian merchant bought.

The vernal sunbeam bade thee grow,
And rais'd thee from the moisten'd earth;
Yet it surpasses man to shew
The nature of thy wond'rous birth.

God gives thee cloathing to adorn
The pasture for a little time;
But when arrives the fatal morn,
Some rustic mows thee in thy prime.

Drooping beneath the sultry ray,
Soon perishes thy rich attire,
Thou fling'rest out a summer's day,
The following in flames expire.

Consumed merely but to bake
For thy destroyer's family,
An oaten loaf or barley cake
Thy lovely charms in ashes lie.

How glorious was King Solomon,
When costly robes of ev'ry hue
Around him in rich purple shone;
Yet richer tints are found on you.

Gay Lily, glow in all thy pride;
But teach this lesson, comely weed,
That I, for whom a Saviour died,
Shall never proper garments need.

COMFORT IN AFFLICTION.

THOU mourner in Zion, whose breath doth decay,
By reason of sorrow in heart,
The Lord in his time, though he seems to delay,
Will "*beauty for ashes impart.*"

Tho' long time in the dust, like Job, you have sat,
While true friends and rich comforts were few;
Yet he who his covenant never forgat,
Will "*beauty for ashes renew.*"

Tho' Satan should buffet, and legions surround,
To stop up the path your should go;
Yet Christ shall defend you, and bind up your wound,
And "*beauty for ashes bestow.*"

Then lift up thy head, redemption draws nigh,
Dispel all thy doubts, and believe;
Tho' body must perish, yet spirit will fly,
And "*beauty for ashes receive.*"

When Christ shall descend, and the archangel sound,
And nature dissolve by the change;
Thy body refin'd, shall arise from the ground,
And "*beauty for ashes exchange.*"

L. J. A.



REV. ROBERT LITTLE,

Birmingham?

Published by T. Chapman, 151 Fleet Street, Oct. 1795.

THE

Evangelical Magazine,

FOR NOVEMBER, 1796.

BIOGRAPHY.

LIFE OF THE LATE REV. DAVID BRAINERD, OF NEW-ENGLAND,

MISSIONARY TO THE AMERICAN INDIANS.

[*From his Conversion to his entrance on the Ministry.*]

FEW lives are more interesting than that of Mr. Brainerd, whether we consider the depth of his *experience*, or the singularity of his *labours*. A brief account of each, we trust, will be peculiarly acceptable to our readers, especially at a time when so much concern is manifested for the salvation of the heathen. In him they will perceive how easily God can provide instruments for his work; and by the success which accompanied his labours, in circumstances the most discouraging, they will have the clearest demonstration that those difficulties which, to us, appear insuperable, instantly vanish at the presence of the Almighty.

This extraordinary man was born April 20, 1718, at Connecticut, New-England. His parents, who had lived in great reputation, died while he was young. From his childhood he experienced strong religious impressions. Being naturally of a melancholy disposition, and having some concern for his soul, when he was about seven or eight years of age, he was so terrified at the thoughts of death, that he relinquished his childish play, and was urged by his fears to the performance of religious duties. This concern soon abated, and though he sometimes attended secret prayer, yet he lived at ease in Sion, till he was thirteen; when a prevailing mortal sickness in the town, where he resided, rouzed him again from his security. He became so fervent in his devotions, and took such delight in the performance of them, that he sometimes began to hope he was savingly

converted to God. But another relapse soon manifested the deceitfulness of his heart, and the necessity of trusting to something better than those good frames, which, at different times, had yielded him much pleasure.

When he was about nineteen, he removed from Haddam, the place of his nativity, to Durham, where he worked on his farm for a twelvemonth; frequently longing for a liberal education, with a desire to devote himself to the ministry. With this view he placed himself under the care of Mr. Fiske, pastor of the church of Haddam, applied himself to study, and became very strict and watchful over his thoughts, words, and actions. At the advice of Mr. Fiske, he totally abandoned the company of young people, and associated himself with the grave and elderly. His manner of life was now exceeding regular---he read his Bible more than twice through in less than a year---daily spent much time in prayer and other secret duties---was very attentive to the word preached, endeavouring, as much as possible, to retain it in his memory. He spent the sabbath evenings privately, with some other young persons, in religious exercises; and after their meeting ended, he used to retire, and repeat to himself as much as he could recollect of the discourses of the day; which sometimes deprived him of his rest till the night was far advanced. His outward conduct being blameless, he rested entirely on his duties, though he was not sensible of it; and sometimes, feeling his affections moved in the exercises of religion, he had thoughts of uniting himself to the Church.

The death of Mr. Fiske soon deprived him of the advantages he might have derived from the wisdom and piety of so good a man. He prosecuted his learning with his own brother, and still continued in the conscientious discharge of religious duties; often wondering at the levity of professors, and grieved to see them so careless and inconsistent. "Thus," says he, "I proceeded, a considerable length, on a self-righteous foundation, and should have been utterly lost and undone, had not the mere mercy of God prevented."

In the beginning of the winter, 1738, as he was walking, on a sabbath morning, in a retired situation, for the purposes of meditation and prayer, it pleased God, on a sudden, so to impress his mind with a sense of his danger, and the wrath he had deserved, that he was struck with astonishment; and the pleasure arising from all his former good frames instantly vanished. He became so dejected from the view of his sin and vileness, that he kept much alone, envying the birds and beasts their happiness, because they were not

not exposed to eternal misery, as he evidently perceived himself to be. Mountains of difficulties obstructed his hopes of mercy. The work of conversion appeared so great, that though he almost despaired of being the happy subject of it, yet he prayed to God, and performed his religious duties with more earnestness than ever; hoping, by some means or other, to make the case better. Hundreds of times he renounced all pretences of any *worth* in his duties, confessing that he deserved nothing for the very best of them, but eternal condemnation; yet still he cherished a latent hope of recommending himself to God by the performance of them; for when he prayed affectionately, and his heart seemed, in some measure, to melt, he hoped, God would hear such *sincere cries*, and be moved to pity him: And when he *mourned* for sin, he thought he could, in some measure, venture on the mercy of God in Christ; concluding, when he felt any enlargement in duty, that he had advanced a considerable step towards heaven. Whatever qualifications he supposed others possessed, before their reception of Christ, these he strove to obtain, in order to recommend himself to the divine favour. Whilst he imagined there was some appearance of *goodness* in his prayer and repentance, he was greatly encouraged, and thought he should soon be reconciled to God; but when he perceived the vileness of his nature, and his inability to deliver himself from the justice of a sovereign God, his distress revived, the discovery being too painful for him to endure.

When the fervour of his devotion became languid for any considerable time together, convictions of sin generally seized him with greater violence. One night particularly, when he was walking solitarily abroad, he had such a view of his sins, that he was apprehensive the ground would suddenly cleave asunder under his feet, and his soul quickly go down into hell. Though such distress was not uncommon when he had a lively sense of his own depravity, yet he greatly dreaded the loss of convictions, lest he should return to a state of carnal security and insensibility of impending wrath; which made him exceeding cautious not to stifle the motions of the Spirit of God. But so deceitful is the human heart, that when at any time he thought the degree of his convictions was considerable, it begat such confident hope that he should soon make some notable advances towards deliverance, as eased his mind, and soon generated that languor and insensibility he so much dreaded.

Frequently

Frequently he imagined himself humbled, and prepared for saving mercy, and no less frequently did his fancied hopes disappear. At length, repeatedly disappointed in his expectation, his corrupt heart was irritated; the frame of his mind became horrible; he entered into a contest with the Almighty, disapproving of his dealings with mankind, and quarreling with his holy law, that took cognizance of the thoughts and intents of the heart, as unreasonably rigid and severe. He found great fault with the imputation of Adam's sin to his posterity; and often wished there had been some other way of salvation than by Jesus Christ, or that God would have permitted men to obtain the blessings of it by sincere prayers and endeavours, which he thought they could perform, and not by faith alone, which he perceived was beyond the power of man to exercise, it being the gift of God, and which he only could bestow.

To the sovereignty of God he felt much opposition. Some passages in the ninth chapter to the Romans were a constant vexation to him. If they occurred to his mind, when he was in a comfortable frame, his pleasure vanished; and even when he thought he was almost humbled, and resigned to God's disposal, if he happened to read, or reflect on them, his enmity against the divine sovereignty was immediately excited.

The blasphemy that arose upon these occasions made him the more afraid of God, and drove him farther from all hope of reconciliation. At the same time, the Spirit of God was so powerfully at work with his soul, that the conviction of his lost estate was sometimes so clear and manifest, as if it had been declared to him, in so many words, *It is done, it is done, it is for ever impossible to deliver yourself!* The greatest distress immediately followed. At the sight of his lost condition his soul recoiled: Yet he dared not venture himself, as a helpless sinner, into the hands of God, to be at the disposal of his sovereign pleasure. He trembled to contemplate this important truth, that he was *dead in trespasses and sins*: But when he had thrust away these views of himself, he was unhappy, and desired to have the same discoveries renewed; fearing greatly lest God should give him over to final stupidity.

After a considerable time spent in such painful exercises of mind, while he was walking, one morning, as usual, in a solitary place, he at once perceived that all his endeavours to procure deliverance were utterly in vain; and was now fully convinced that he was totally lost. Instead of blaming himself that

that he had not done more, while he had opportunity, he saw, that let him have done what he would, all would have been ineffectual. The former tumult of his mind was now quieted, and he was eased of the distress he felt while struggling in opposition to the divine sovereignty. He had the greatest certainty that his state was for ever miserable, for all that he could do; and wondered that he had never been sensible of it before. His notions respecting his religious duties were quite altered. Instead of thinking that the more he did, the greater claim he had to God's favour; or, at least, that it would be more hard if he should finally reject him, he now saw that there was no necessary connexion between his prayers and divine mercy; that God was under no obligation to bestow grace upon him, because he asked it, self-interest being the motive which induced him to pray, and not any respect to *his* glory.

A few days after, he went, pensive and sorrowful, to the same solitary place, and attempted to pray, but found no heart to engage in that, or any other duty; being disconsolate from an apprehension that the Spirit of God had quite forsaken him, yet not the subject, as heretofore, of painful distress. Having, in vain, endeavoured to pray, for near half an hour, as he was walking in a dark, thick grove, his soul was favoured with a view of *unspeakable glory*, not accompanied with any external brightness or splendour, but an inward apprehension of the nature and perfections of God, such as he had never before experienced. His mind was not directed to the contemplation of any one particular person in the Trinity; it was the glory of the Godhead he then beheld, and his soul rejoiced with joy unspeakable; being inwardly pleased and satisfied that he should be *God over all* for ever and ever. So captivated and delighted was he with his excellency, loveliness, greatness, and other perfections, that his thoughts were quite absorbed; at least, to such a degree, that he lost all concern about his own salvation, and scarcely reflected there was such a creature as himself in existence.

Such was the wonderful and unexpected manner in which he was cordially disposed to exalt God, and set him on the throne; aiming principally and ultimately at his honour and glory as King of the universe. His mind was sweetly composed. He felt himself in a new world, every thing appearing with a different aspect. In the way of salvation he discovered such infinite wisdom, suitableness, and excellency, that he was surprised how he could ever have thought of any other, or adhered to his own performances in preference to it.

Could he be saved by his own duties, or in any other way he had formerly contrived, his soul would reject the offer; and he wondered that all the world did not embrace salvation through the righteousness of Christ. The sweet relish of what he then enjoyed continued with him several days; so that he rejoiced in God when rising up and lying down. But the most eminent saints must not, in the present life, expect that the sun, which shines in the day of their espousals, will not go down: For not long after, his mind was again involved in thick darkness, and exceedingly oppressed with a sense of guilt. And though this gloominess was graciously removed, it quickly returned, to such a degree, that he feared the presence of God was clean gone for ever.

In the beginning of September, 1739, he entered himself at Yale College, in New-Haven; but not without reluctance, fearful lest, amidst the many temptations to which he might be exposed, he should not be able to lead a life of strict religion. During the vacation, before he went to reside at college, he was spending some time in prayer and self-examination; when it pleased the Lord to visit him with such bright manifestations of himself and his grace, that his soul was unspeakably refreshed with heavenly enjoyments. Sundry passages of Scripture were opened to his mind with such divine clearness and power, as produced full conviction of its being the word of God.

Through the whole of the following winter he enjoyed considerable pleasure in religion. Having caught the measles, a disorder which spread much at college, he returned, in the month of January, to Haddam. A few days before he was taken ill, he exceedingly mourned the absence of the Comforter; and though he cried earnestly to God for help, he found no present relief. But while he was walking alone, in a very retired spot, engaged in meditation and prayer, he was indulged with such a season of refreshment from the presence of the Lord, as raised him far above the fear of death, and filled his soul with greater delight than all the enjoyments that earth can afford. And though, in his illness, life was despaired of, death was disarmed of its sting.

When, through the divine goodness, he recovered, he prosecuted his studies with such close attention as proved injurious to his health. Feeling his weakness, and perceiving that he began to spit blood, he took the advice of his tutor, and retired from academical pursuits, from August to November; spending much of the interval in prayer and self-examination, sometimes mourning bitterly over his exceeding sinfulness

sinfulness and vileness, and, at other times, rejoicing in a lively sense of the divine favour, feeling his heart unusually drawn forth in grateful returns of affection and praise.

Once, in particular, while he was looking on the sacramental elements, and considering that Christ would soon be set forth crucified before him, he was so filled with light and love, that he was almost in an ecstasy, which his weak body could scarcely sustain. At the same time, he felt exceeding great tenderness and fervent love towards all mankind; his soul and all the powers of it seeming, as it were, to dissolve in softness and compassion. Such love and joy cast out fear; and he longed for the perfection of grace and glory.

Persuaded that a college-life had proved hurtful to his spiritual interest the year preceding, his recovery afforded him little comfort. On the contrary, could his desire have been granted, he would rather have died, in the frame of mind he then possessed, than return to a place where he feared his communion with God would be interrupted. This holy jealousy proved beneficial. It made him watchful, lest he should fall into his old temptation, and suffer his heart to be drawn away from the ardent pursuit of heavenly objects, by his ambition to excel in learning. For the space of six weeks, after his return, he experienced, almost daily, the power of religion and walked in the light of God's reconciled countenance. About the latter end of January, however, he grew more cold and dull, through attention to study; but a general awakening beginning to spread itself over the college the following month, his soul was abundantly quickened.

While thus, with his progress in the spiritual life, he was making considerable advances in literature, a circumstance occurred, painful in its nature, but very important in its consequences. Being in the hall, with two or three of the religious students, who usually associated for mutual conversation and improvement, one of them having asked his opinion of Mr. Whittelsey, one of the tutors, who had been uncommonly pathetic in prayer, he, leaning upon his chair, replied, "He has no more grace than this chair." A junior student, who was near the door, over-hearing the words, and suspecting that they were spoken of one of the tutors, mentioned it to a woman belonging to the town; who immediately went and informed the rector of the college. Mr. Brainerd's friends were sent for, and interrogated, and compelled by menaces to declare the name of the person to whom the words were applied. The governors insisted on his humbling himself before

the whole college; making confession in the same public manner as was required of those who had been guilty of some notorious crime. With this demand he refused to comply; but readily acknowledged the impropriety of the expression, and asked pardon of Mr. Whittelsey for the liberty he had taken with his character, though it was only in a private conversation with his most intimate friends. For this wonderful offence, discovered by means so unjustifiable, together with his having once attended the preaching of Mr. Tennent, a lively and zealous minister of Christ, though the rector had refused to give him leave, he was, in the beginning of the year 1742, expelled the college.

Such violent proceeding against so good a man gave great offence to many. His own mind was much affected with it, fearing that the academical censure would prove injurious to his future ministry; but he conducted himself, on the trying occasion in the most Christian manner, and was ever after more ready to blame himself than to condemn others; though so long as he lived, he considered himself, as to the management of the affair, much abused. But for this painful event, he would have taken his degree on the next commencement-day with his classmates, and appeared at the head of them; and would, probably, have proceeded to the highest academical honours. Mortifying as the disappointment was, it rather increased than diminished his desire for the ministry. He therefore immediately placed himself under the Rev. Mr. Mills, of Ripton, that he might pursue his studies, and qualify himself for the work.

About this time he first appears to have cherished a hope that he should one day be employed, as an instrument, in the conversion of the heathen. Previous to his expulsion, he makes no mention in his writings of such a design; but ever afterwards his views seem to be principally directed to that object. He now began to wrestle earnestly with God for the salvation of the heathen, and for the extension of the kingdom of Christ in the world. He became more fervent than ever in his private devotions, and set apart whole days for fasting and prayer; beseeching the Lord to prepare him for the work of the ministry, and in due time to send him into his harvest; earnestly interceding for the salvation of immortal souls, and particularly pleading for the illumination and conversion of the poor heathen. On these occasions, he was frequently enabled to agonize with God in prayer, to such a degree, that his body was covered with a profuse sweat, even when the air was cool, and his worship performed in the shade; and of abundant

abundant was his compassion towards the souls of others, that he felt greater pleasure when interceding for them, than in any other part of prayer.

But amidst these heavenly exercises of mind, he complains of the operations of spiritual pride; and had such discoveries of his own vileness, that he humbled himself in the dust before God, wondering that he would suffer any of his creatures to feed and sustain him; or that he should dispose the hearts of any of his people to notice him, and shew him kindness.

Viewing the boundless mercy of God, in pardoning all his iniquities, and clearing him from his exceeding filthiness, and overwhelmed with a sense of his infinite condescension in favouring such a worm with his presence; he was willing, if God should so order it, to be banished from his native land among the heathen, and endure sufferings of any kind, or even death itself, provided he might be instrumental in doing good to their souls.

The time was now fast approaching, when God, who had endowed him with special grace, was about to employ him in special services. Among other advantages which he derived from his present situation, he had frequent opportunities of visiting several eminent ministers. They, perceiving his great wisdom and piety, gave him all possible encouragement, and on the 29th of July, 1742, he was examined by the association assembled at Danbury; who were so perfectly satisfied with his learning, knowledge, and religious experience, that he received from them a licence to preach the everlasting Gospel of the Redeemer.

N. B. *That we may neither weary our readers, nor exceed our limits, we were obliged to postpone the narrative of Mr. Brainerd's* LABOURS *to a subsequent number.*

AN INQUIRY INTO THE TRUE AND SCRIPTURAL IDEA OF THE GRACE OF GOD.

THE Apostle Peter, towards the close of his first epistle, states, that the *prime object* of his writing that part of the sacred Scriptures was, that he might exhort the persons whom he addressed, and testify to them that the doctrine, which they had received from him and his brethren, and in which they then stood fast, and, he trusted, would continue to stand, was *the true grace of God*.

The

The expression the Apostle uses, intimates the value and importance of the doctrine of grace, and implies that it is worthy of all acceptation, and deserves our stedfast adherence to it; consequently, it is of great importance that our ideas of it should be just and scriptural, so that we may distinguish the true grace of God from all counterfeits, and be well guarded against all defective or erroneous representations of it. The true grace of God is that wherein, and whereby, believers stand. It deserves then to be held fast; because, if we have known it in truth, we find it to be the ground of our noblest hopes, and the sweetest source of motives to evangelical obedience: By the true grace of God, believers are enabled to bear up under the heaviest pressures of trouble, and to overcome the most formidable attacks of their spiritual enemies.

But if it was of such importance to the primitive Christians, to understand the true grace of God; if they needed the Apostle to testify its genuine nature, and to exhort them to continue in the faith once delivered to the saints; who can think this unnecessary in the present day? Were there many antichrists *then* in the world, and many false gospels, and wrong ideas of the grace of God; and are there no such corrupt systems of religion *now*, by which we are in danger of being misled? Do not *some*, who are forced in words to admit of salvation by grace, when they come to explain themselves, manifest that they mean little else by the term *grace*, than bare *justice*? They are ready to intimate that if what they call grace had not been extended to all, God would have been justly liable to reproach; so that they evidently mean by it somewhat very different from Moses or Paul. Exod. xxxiii. 19. Rom. ix. 15. While *others*, who would be thought warm advocates for grace, are so unwilling to hear of the justice of God in condemning sin, and so entirely overlook his wisdom, as ever connected with his sovereignty, that they leave room to fear their ideas of grace are little better than the idea of uncontrolable *caprice*, which is commonly a most predominant feature in their own characters, and, therefore, it is no wonder that they attribute the same quality to their God.

The subject being, therefore, of such evident importance, I would wish to investigate it, as well as I am able; and endeavour in this paper to state my ideas of the Scripture doctrine of grace; briefly assigning my reasons for the views I have of the Gospel, and leaving, or rather charging my readers to examine them closely by the divine word, that they

they may, by that unerring standard, determine whether this *be the true grace* of God, and whether they stand fast therein.

I scarcely need to premise that, though ordinary ministers, or private Christians, cannot pretend to a like infallible certainty with an inspired Apostle, concerning all their views of the Gospel, they may obtain satisfactory evidence, by diligently searching the Scriptures, and examining the effect of the truth upon their own hearts, that they have received the genuine doctrine of grace, at least as to its main essentials.

1. It is a just idea of divine GRACE to consider it as *free, undeserved goodness*. Grace, as the term is used in Scripture, does not express any disposition in God, or any blessing granted from him, which he was bound to exercise, or bestow, in order to the vindication of his own character, or conduct. He might have withheld grace from the sinner, and have left him destitute of all the benefits that result from thence, without giving cause to any to impeach his equity, or to charge him with cruelty, or with want of goodness.

Hence, then, no one can understand the *true grace of God* without seeing the equity of his requirements and denunciations. If he had required more than *his due* from his Creatures, or threatened Sinners with worse than *their due*, and then provided means of relief for them, and called this an act of grace, it would have been adding insult to injury. But far be this from the character of Jehovah. And let us remember, that if we profess to be saved by grace, we must acknowledge we were condemned by justice. We cannot have a true idea of grace, unless we have been brought to a sensible conviction of the righteousness of our condemnation: For it is an axiom almost self-evident, that there can be no more of real *grace* displayed in our salvation, than there would have been of strict *justice* in our eternal damnation.

An acquaintance with the extent, the strictness, and the equity of the law, is therefore an indispensable requisite, in order to our truly understanding the Gospel. For by the law is the knowledge of sin. And "we know that whatsoever the law saith, it saith unto them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." He who never had his mouth thus stopped by the law, or who has not been made cordially willing to give up every self-righteous plea, and every sin-extenuating excuse, and to own himself worthy of death, cannot be a friend of grace. The mind which still retains its enmity to the divine law, is, doubtless, a carnal mind, and has no true relish for the grace of the Gospel.

The

The grace of the Bible is that which bestows the richest *good* on such as really deserved the most dreadful *evil*: And it is essential to a just view of salvation by grace, that we thus realize our demerit as sinners. Grace is favour shewn to those whose desert rendered them rightful heirs of future misery, even of all the misery comprehended in the curse of the divine law.

2. The true idea of the *grace of God* will lead us to consider it as the *only source of our whole salvation.*

The *contrivance* of salvation was of grace. It was not human wisdom which planned it. It was no invention of creatures, nor did God invent it from an idea that sinners could claim it, or would have had hard usage without it. It was all of God, and all of grace; owing to his abundant mercy, and self-moved love. See 1 Pet. i. 2, 3. Eph. i. 4, 5, 6. ii. 4, 8.

The *purchase* of salvation was owing to grace. Such a gift as God's own Son must surely have been altogether undeserved. I cannot conceive of a greater contradiction than would be implied, in admitting that sinners were so *bad* as to need Christ to die for them, and yet maintaining, that God was bound to provide such a ransom for them. They who were so guilty as to need such a sacrifice, to render their salvation consistent with the divine honour and government, could scarcely never deserve that unspeakable gift, nor indeed any good thing whatever. They who deserved to have their portion with the devil and his angels, could never deserve that God should do more for them than for all the holy angels in heaven; even that he should give up his own Son, to be tormented to death for their benefit.

The *application* of salvation is no less of grace. It must truly be of grace that the Holy Spirit implants the love of God in the hearts of sinners, who were wicked enough to *hate* God *without a cause*; and who were even unwilling to be reconciled to him, after he had given his Son to die for them. Rooted aversion to God, so strong as to be invincible by the best of external means, is that which renders regenerating grace necessary; but what can render us more unworthy of his grace, than this very disposition!

Grace reigns, therefore, in our election, redemption, and vocation; and surely no less in our progressive sanctification, perseverance, and glorification.

3. It is an important property of the *true grace* of God, implied in what has been said of the purchase of redemption, that all its exercises are in *perfect consistency with justice.*

It

It reigns *through* righteousness; not at all at its expence. Herein "he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." Nor could our salvation have clearly appeared to be of grace, without the atonement; *i. e.* not without some thorough exhibition of God's real and utter aversion to sin. Had not God's abhorrence of sin been strongly notified in the very method of pardon, it might have been suspected that he had never been very averse to it. At least there would have been room to have surmised, that he was not so much displeased with it, as the original threatening of the law appeared to imply. But considering the dignity of the substitute, the punishment of the original offender would not have been half so strong an evidence of the Legislator's hatred of iniquity, as his calling on the sword of vengeance to awake against the surety, and smite the man who justly thought it no robbery to be equal with God. But be it remembered, that if we pretended to admit of an atonement, and yet should derogate from the dignity of the Apostle and High Priest of our profession, we must then detract in proportion from the evil of sin, and from the importance of the law, as well as from the intrinsic worth of the atonement, and the wonderful riches of grace displayed in God's providing for himself a lamb.

4. Respecting the application of redemption, it is a just idea of the *true grace* of God, to consider the effectual influence of his Holy Spirit, *not* as the *source* of *obligation* itself, much less the prime or only source of it, *but* merely as the true and only *cause* of a *sinner's compliance* with his obligations to obedience.

The former idea is false, unscriptural, and pernicious; and leads the worst of professors to justify themselves in their carnal-mindedness and sensuality. The latter is just, scriptural, and advantageous; and leads to a consistent use of the whole Bible: It shews the harmony of doctrines, promises, precepts, invitations, and expostulations; secures to God the glory of all that is good, and leaves the professor's bosom naked and bare to the sword of the word, to which Antinomians present a breast-plate of sevenfold brass.

5. The true doctrine of grace cannot be embraced, unless we realize its *holy tendency*, as teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world. Titus, ii. 11---14. 1 Pet. ii. 11. 21. 24, &c.

All the doctrine of grace, as stated by the Apostles, tend to holiness of heart, and strictness of life; teaching us that we are not our own, but bought with a price, and therefore bound to glorify God with our bodies and our spirits, which are God's.

6. The true grace of God is represented in the Scripture, as *stedfast* and *abiding*. God's love to his people is unchangeable and everlasting. The special influences of his SPIRIT are as a well of living water, springing up to eternal life. The genuine work of the Spirit shall never be forsaken by him. But this doctrine, when correctly stated, has no tendency to encourage professors in carelessness or sloth: For no one can prove his interest in divine love, unless he can bring evidence that he is a partaker of renewing grace; and none can demonstrate that he was ever truly regenerated, who is not concerned actually to persevere in the practice of godliness. He who loved his people freely, will assuredly heal their backslidings; if, therefore, our backslidings are not healed, but we are suffered to persist in them, and are not brought to thorough repentance for them, this must be considered as a sign that we are bastards, and not sons.

To avoid being tedious, I have just stated these particulars, without enlarging upon them; but I intreat the reader carefully to examine if these ideas are not truly *scriptural*; for it is by the divine word that we must determine whether we maintain the true grace of God.

As I believe these views of divine grace to be scriptural, I am bold to maintain they are also *rational*, or agreeable to *right* reason. Reason could not have found out God's design to save sinners, nor the way in which salvation must be effected; but it is highly *reasonable* to conclude, that, if *sinners* are saved from that punishment to which they were exposed under the divine government, it must needs be by an act of grace; and it is *reasonable* that it should be made very evident in the work of salvation, that their salvation is to be attributed to grace alone; and that there should be no room left to suspect, that they had any claim upon God, or that they could, by any means, have brought him under obligation to shew favour to those guilty creatures, whom his holy law had once condemned: At the same time it is no less *reasonable* that the rights of the Deity should be secured, the honour of the law provided for, and sin discountenanced to the uttermost. In like manner, the doctrine of efficacious divine influence is most *rational*: *viz.* That God should be able

able to turn the heart of the most obstinate sinner to himself; and that he has not bound himself, by any law of nature, from interposing to put an effectual stop to the dominion of sin, or from affecting the will itself, however corrupt it may be, &c.

The doctrine of the true grace of God is indeed very *humiliating*. It implies that men have so deserved God's displeasure, that it requires a sacrifice of infinite value to render their salvation compatible with the divine glory, and the good of God's universal empire. And it implies men are such wicked enemies to God, that they never would come back to him of their own accord, even if he would give them leave; nay, they would not regard the authority of his command, or the kindness of his invitations, if he charged or besought them to be reconciled, and yet did not influence their wills to obey. It implies the inability of sinners to save themselves, and their utterly inexcusable aversion to God's salvation. It cuts off all room for boasting, and obliges them that are saved, to own themselves infinitely indebted to grace. But all this is as it should be.

At the same time, it administers strong *consolation* to every one who is willing to be indebted to grace alone for salvation; and is the only system which can do so, to those who understand the law of God, the evil of sin, and their own unworthiness, guilt, and depravity.

Meanwhile, it has the most holy and *sanctifying* tendency, teaching us that we are debtors, not to the flesh, that we should live after the flesh, but eternally, infinitely indebted to God and grace. Amen.

ELEUTHERIDES.

THE ADVANTAGES OF SOCIETY.

MAN is designed by his all-wise Creator to derive a considerable part of his most refined pleasure from intercourse with the rest of the human species. Without society he would linger and pine away in the most luxuriant country, and in the possession of all the wealth of both the Indies. His powers are formed equally to communicate and to receive advantages from the company and conversation of men, whose dispositions and pursuits are congenial with his own. His mind is gratified in the performance of little pleasing offices towards his fellow-creatures; and he enjoys a return of kindness with peculiar emotions of delight. His feeling heart

glows with affection at the sight of a friend, and the hours glide away insensibly in reciprocal ideas and delights. Thus has our Maker consulted our felicity in our constitution, and rendered us capable of those refined endearments and exalted pleasures, which arise not from sensation only, which is common to man with the brute creation; but more especially from the union of understanding, and from the mutual exercises and feelings which constitute the excellency of the human mind.

He, who has made us what we are, knows best what will satisfy and make us happy. Hear him saying concerning his new formed creature, It is not good that man should be alone. Every animal has his mate, but Adam alone is single and desolate; he is made in the image of God; his powers are an humble imitation of the most exalted perfections of Deity. Lovely creature! are not thine inward beauties, thy holiness, and the rectitude of thy moral powers enough to solace thy soul without intercourse with any more of mortal kind? Canst thou not bend thy thoughts to philosophy, or soar in thine affections to heaven, and be happy without the inconvenience of opposite tempers and opposite inclinations? No, it is not good that man should be alone. The materials of which he is made require correspondence with creatures of the same rank; and the affections of his soul, like the ivy which twines about the tree, are most vigorous and pleasant when they are placed on a proper object, and meet with a suitable return.

Men being thus constituted, it is natural to suppose that societies were formed for various purposes, as soon as they began to be multiplied on the face of the earth. Several instances occur in the earliest ages of the world. It is pleasing to reflect that the first was for the noble purpose of religious devotion. Heretofore the head of a family had been a priest in his own house; but in the days of Seth, men began in public bodies to call on the name of the Lord. Happy prelude of future piety, when the first assemblies of men were met together for divine worship! A regard to the service of God is thought by some to be the primary essential difference between the rational and irrational creatures. No country, however rude and barbarous, is destitute of some regard to the worship of a superior Being. In the instance already related, we see the peculiar power and goodness of God which inclined their hearts to that kind of society which is both the model of every thing human in that way, and a blessed anticipation of the general assembly and church of the first-born in heaven.

Directly

Directly opposite to this, both in its designs and effects, was the chimerical scheme formed by the sons of Noah, to build a tower in the plains of Shinar, whose lofty top should prop the sky. Vain attempt! foolish imagination! Can any union among men frustrate the design of God, or hinder his judgments from the world? Their tongues are divided, their scheme is defeated, and thus they become the Babel, or vain society.

Indeed we need not confine ourselves to the human race for examples of inclination to sociality. These are of the highest rank of society, but they are far from being the only one. Societies are formed among all the creatures of God, from the highest to the lowest orders. The finny tribes of the great and wide sea; the different species of animals upon earth; the fowls of the air; and even the inhabitants of the celestial world; are all attached to beings of the same species and rank with themselves. These are all in companies of various descriptions, and observant of their own particular laws. Hence are the terms applicable to each; shoals of fishes, flocks of sheep, herds of cattle, and hosts of heaven. The natural philosophy of the Bible is concise and beautiful. There are four things which are little upon earth when compared with many others; but they are exceeding wise in the laws of society. The ants are not strong, yet they provide meat in the summer. The conies are a feeble people, but their wisdom is great, being skilled particularly in architecture, for they build houses in the rock. The locusts have no king to give them laws, and yet they go forth in bands. Instances of this kind might be multiplied.

The sorts of society which exist among men are various, as well as the purposes for which they are formed. Among the foremost of these we reckon those that are religious, and generally obtain the name of churches, in allusion to the assemblies of the Greeks, which were called together by public notification. A Christian church is the most sacred and respectable society upon earth, and perhaps the best imitation of that in heaven. The necessities of men have promoted many more, which are in various degrees of utility and respect. Among those of the highest rank, we beg leave to mention the Parliament of Great Britain. This is the flower of our nation, the illustrious seat of wisdom, the guardian of our privileges, and the origin of our laws. To this grand society, the senate of the nation, we look up with deference, and for them we ardently wish the divine direction and blessing.

Besides

Besides this, our kingdom boasts of many more. There is the Royal Society, instituted by Charles the Second, to which philosophy is indebted for many useful improvements. Agriculture is the grand source of wealth to a nation, and, therefore, that corporated body which promotes the productions of the earth by honours and rewards, is worthy of peculiar respect.

Let us reflect on the amazing improvements which have obtained in societies, and their great utility from their first commencement to this day. Rustic ignorance and savage barbarity marked the untutored hordes of former times. Various paintings on the flesh, with antics and gesticulations of different kinds, and dexterously performed, were the highest improvements of the earlier ages of the world, and especially in our kingdom, and among our ancestors. Men had not learned the strength of their own powers, nor did they know how to apply them to the ease and ornament of life. But the lamp of life begins to burn brighter. The Phenicians and Chinese lead the way in useful arts and sciences. These men, like the rising sun, from that part of the world where they reside, enlighten the other parts of the universe. From thence philosophy, refinement, and intellectual pleasures found their way into Egypt, where they were considerably cultivated and improved. Being so far on their way, they more easily reached the little, but illustrious states of Greece, by means of Pythagoras and his cotemporaries, who travelled into distant parts in search of wisdom. This proved a luxuriant soil, where science, being once planted, grew to perfection. When the Greeks and Romans became acquainted by the inroads of the latter, learning was introduced into Italy, and with all the softness of pleasure and delight; and may we not add too, of degeneracy and vice? Julius Cæsar came from Rome to Great Britain; and though our ancestors had reason to complain of his encroachments, yet their posterity have profited by the invasion. The heptarchy gave way to a more effective form of government: The arts and sciences flourished under the sunshine of royal favour; trade introduced wealth; wealth promoted refined sociality; and this century has been remarkable for societies of various descriptions.

Whatever bad effects may proceed from general assemblages of men in their present depraved state, it must be allowed that the benefits, on the other hand, are not a few. Passing by the partial effects of the improvement and satisfaction of individuals, we are happy, in this case, that we are able

able to point out very great and lasting monuments of public utility to mankind in our own kingdom. Men of a generous spirit have availed themselves of social influence in our different towns and cities, to bring about the most noble designs. To enumerate all the beneficial institutions for public good in this kingdom, would make a catalogue. Our asylums, our hospitals, dispensaries, and infirmaries, have increased with our wealth. Misery and wretchedness meet a ready relief in every possible shape; and the generous hearts of Britons flow with the warmest philantiropy. Nor need we stop here. View the temples raised in every town to the honour of the God of Israel. Noble projects are also before associated bodies---even the felicity of their fellow-men, and the salvation of the ends of the earth. Prayers arise from Christian hearts, and strangers join their fervent spirit. Sermons awake the public attention; and missionaries plow the main to foreign countries with messages of love and peace.

EUMENES.

LETTER FROM THE REV. MR. LATROBE.

Nevil's-court, Sept. 7, 1796.

REV. AND DEAR SIR,

YESTERDAY we had our usual monthly-meeting of the Brethren's Society for the furtherance of the Gospel among the Heathen; at which I delivered the kind donation you transmitted to me in the name of the Trustees of the profits of the Evangelical Magazine, towards the support of the Brethren's missions. It was received by the Society with humble thanks; more especially, as we are not unacquainted with the many objects to which your charity extends; and I was commissioned to express to you, and your fellow-labourers, in the most affectionate manner, how much we consider ourselves indebted to you for this proof of your liberality, in taking the case of the Brethren's missions among the heathen into your kind consideration.

We have, for these many years past, been led to thank and praise the Lord, that he has increased the number of his servants and witnesses, and so abundantly blessed the preaching of the Gospel in this country, that many thousands, though called by various names, unite to love and serve him, and form before him one Christian church. That candid desire of affording mutual assistance, which, particularly of late, has

has distinguished the transactions of several religious denominations, may well be considered as one of the most conspicuous proofs, that, through the influence of the Holy Spirit, there is a manifest growth in grace, and in the love and knowledge of our Lord Jesus Christ, throughout his whole church, from which we may confidently expect the most extensive blessings. And we see already in the fervent and wide-extending zeal, which animates the Lord's people of every name, for the spreading of the kingdom of Jesus, and in their cordial exertions to send the glad tidings of great joy, that unto us is born a Saviour, unto all people--an earnest of the fulfilment of the promise, that the knowledge of the Lord shall cover the earth, as the waters cover the sea.

We rejoice that we do not labour alone. We count ourselves highly favoured to be joined by so many chosen and faithful witnesses; and pray the Lord to bless them so abundantly, that our poor, weak exertions, and their fruits, may appear as a dust in the balance; yet we intreat him to continue to use us as he thinks fit, and to suffer us also to join the great company of preachers, to whom he gives the word. May we all, in true unity of spirit, faithfully keep to the word of Jesu's patience, knowing nothing among men but Jesus, and him crucified! And may he bless and reward you, dear and reverend brethren, with the choicest spiritual blessings in Christ, and grant grace and success to all your transactions!

With the most sincere esteem, and the most grateful salutations from our whole Society,---I subscribe myself,

Reverend and dear Sir,

Your most obliged friend, and faithful servant,

C. J. LATROBE.

Secretary to the Brethren's Society for Furtherance of the Gospel.

SINGULAR PIETY IN A FEMALE AFRICAN.

Letter from the Rev. Mr. CLARK, *Chaplain to the Sierra-Leone Establishment, to his Father in Scotland.*

Sierra-Leone, Africa, July 29, 1796.

I NEED not say I long to hear from you; this you will take for granted, when that I inform you, that I have received no letter from Scotland since that I left England. I hope you

you are well, because I sincerely wish you may be so. Methinks I hear you asking, what success has, or is there likely to attend the preaching of the Gospel amongst your people? I answer, Blessed be God! I dare not say that there is not any, though I lament I cannot say there are many, that, as yet, seem to credit the report, and account the joyful tidings of life and salvation, through a crucified Saviour, worthy of their reception. There are a few here who have tasted that God is good, to whom he is indeed precious; it is pleasant, and to me, I trust, profitable, often to converse with these. There is one old woman about seventy years of age, (named Mary Perth), the like of whom I never talked with; she is more like one come down out of heaven to earth, than like one who is only preparing for glory. Often I think, when in her company, O what a delightful place will heaven be, if there is such joy---joy unspeakable, to be experienced in the fellowship of one militant saint, whilst Jesu's love is the theme; what will there be in the church triumphant, in the general assembly and church of the first-born, where we shall behold *him* as he is, and be eternally satisfied with his likeness! I blush in her presence, and find I know nothing ---freely give vent to my tears; for in vain should I attempt to restrain them---hours pass away as minutes; yea, at times, I almost forget I am in the wilderness. I often used to think, was it possible we should never weary in heaven? now I am persuaded, that, with Jesus in the midst of the throne, and an innumerable multitude of such happy souls surrounding it, we never shall. She is the best assistant I have here, next to my Bible, for aiding me in studying my discourses on experimental religion. I spend the Tuesday evenings in preaching on such subjects as naturally lead me to treat of this. These are delightful seasons. We have but few who attend on these occasions. She, however, is always one of them. Often have some of them told me, that they found it was good for them to be there. More attend now than at first; and if the Lord be amongst us, as we hope he is, we will increase; if I may use the language. She is an aged disciple; long has she been a follower of Christ; like Mary of old, she has chosen the one thing needful, that good part which shall never be taken from her; like her also, she has been made to sit as at the feet of Jesus, and has had his Spirit for her only teacher. Hence it is so pleasant to hear her talk with a child-like simplicity, yet with a celestial sublimity, about divine things. Often do I wish you were a December night in her company; but what were this?

this? the morning would become ere you was aware. Trust we shall all meet one blessed morning, which no evening shall ever succeed, and that will be far better. She is a widow; and, by the accounts she gives me of her husband, he had been just such a happy soul as herself. One day, lately, she gave me an account of his death. My text, a few nights after, naturally led me to speak of dying saints, without mentioning any names. I represented their blessed death in the following manner, with scarce any other thing than what was actually realized in him: "When this world is passing away with the child of God, and death approaching unto him, then does he look forward to the unseen state with a joyful hope, and upwards to his God, as the strength of his heart, and his portion for ever. With pleasure does he then part with sorrowful relations, and those friends which were dear to him as his own soul; and whilst he beholds the tears flowing from their eyes, streaming down their cheeks, and bedewing his pillow---whilst he witnesses their sympathetic anguish, expressed by the wishful look, and made known by the mournful sigh---with a power more than human does he raise his feeble voice, and address them thus: O ye tender friends, ye delight of mine eyes, ye sharers of my joys, ye partners of my bliss, and ye soothers of my cares, weep not for me! your sorrow is my joy, your momentary loss is my eternal gain: Would you be so cruel as to entertain the most distant wish to keep me a moment longer from my Father and my God, in yonder blest abodes, where there is fulness of joy---where rivers of pleasure eternally flow? I hope, ere long, to meet with you, and there with you to spend an eternity of joy! After a few more rising suns, as I now am, so shall all of you be. Farewel, Farewel, dearest relatives, and all ye Christian friends, ye tender and beloved ones! Farewel!---to God I commend you all, and to the word of his grace! For ten thousand worlds I would not turn back again. Adieu! Adieu!

Whilst thus exulting, methinks I behold the member of Christ, with an holy contempt, turning his back on the world, all that was near, on all he held dear below, singing thus:

My friends, in Christ, that are above,
Them will I go and see;
And these my friends, in Christ, below,
Will soon come after me.

With his face to the wall, and his eyes to heaven, he exclaims, Nor do I fear to pass through the dark and shady vale!

vale! O death! where is thy sting? O grave! where is thy victory? Make haste, my beloved! why do thy chariot-wheels tarry so long? Be thou like a roe, or a young hart upon Bether's mountains. Farewel, now, now, all things here below! Welcome, welcome, thrice welcome, O ye glorious messengers, whom my Father and God has sent to pave my way! Borne on your pinions, shall I wing my flight, my flight, and, wafted through the ærial regions, reach the paradise of God; into thy hands, dear Redeemer, I commend my spirit. We can follow him no farther. The bliss he now enters upon our hearts cannot conceive; but I trust, ere long, all of us shall perceive it. 1 Cor. ii. 9. Are ye not saying, Let me die the death of the righteous, and let my last end be like his; for sure, blessed are the dead in the Lord. Be ye concerned all of you now to lead their life, and then you shall receive your wish." I might have told a great deal more about this good woman, this zealous and truly lively Christian; but have not time at present. On some future occasion, God willing, this I will do. I cannot conclude, however, without telling you, that she was once a preacher. When in America, after the Lord was pleased to make her acquainted with himself, (here she was a slave), she used for so many nights in the week, after having put her master and mistress to bed, to take and tie her own child upon her back, and to go up into the country; and, during the night, to assemble a number of other slaves, and instruct them. The distance of this place from that where she stayed, was ten miles; so that during the night she walked twenty miles; yet she assures me she was never thereby unfitted for her work, and was always back before her master and mistress got up. She continued this practice long, and never left going till they were formed into a body, so considerable as to invite a minister to settle among them. When this took place, she forbore going, and directed her course to somewhere else. But I must stop. I intend, if she will allow me, to write a short account of her life, and send it home to be printed. I need not tell you she is a black. This I can assure you is no hindrance to our Christian fellowship. I am as happy in her company, and in that of some others, as ever I was in that of any Christian of my own colour.

I am, &c.

Is it possible that any serious person can read the above account without the most lively emotions of gratitude to God, for adorning the soul of a poor illiterate negro with such pecu-

liar grace? Where among ourselves, with all our boasted advantages, shall we find Christians, whose conversation is so heavenly and instructive, that the hours of a long winter's night would pass away unperceived, and the morning dawn upon us unawares? Or, where shall we find such tender compassion for souls, and such lively zeal in our Master's service?

With such a specimen of exalted piety before our eyes, shall we be indifferent to the immortal interest of these poor Africans? Shall we, who profess to be followers of the Lamb, add to the cruelties inflicted on them for ages, the unspeakable crime of neglecting their conversion, when God hath so evidently put the means in our power? Has not the Missionary Society intimated their intention to send among them some faithful ambassadors of the Lord; and shall not we, who live in the enjoyment of the means of grace, and the bounties of Providence, enable them, by our property and influence, to carry their generous design into effect?

Ye ministers of God, arise, and stir up your people to the most vigorous exertion! See in the blessing that accompanied the labours of this poor woman, what good may be done by the meanest instruments, if we are active in the cause of our Redeemer! Think also on the multitudes of Hottentots lately converted by the Moravian Brethren; and turn a deaf ear to those who dare to insinuate, as an excuse for their inactivity, that "*the Lord's time is not yet come.*"

ANSWER TO A HINT TO MINISTERS.

Mr. Editor,

IN perusing your valuable Magazine for October, I was particularly struck with a piece addressed to ministers; and would beg leave to ask whether employing the afternoon of the day, set apart for ordinations and associations, in administering the Lord's Supper to the ministers and brethren of the different churches, then met together, would not be more conducive to the spiritual advantage of both ministers and people, than the discussion of points in divinity? I would humbly recommend it to ministers, that they appoint monthly meetings for this purpose at their own houses, alternately. What can be more solemn than such a meeting, so near a-kin to heaven? "Do this in remembrance of me," was the command of the Lord Jesus. If particular churches feel it very

very pleasant, as, no doubt, they often do, to unite in this sacred institution, how delightful must it be, when a large company of ministers, and a much larger assembly of the brethren, from different churches, sit down together around the table of the Lord; testifying their ardent affection to him and to one another. Methinks I feel great joy in reflecting upon it, and should be very much gratified in being one of the number. In a little time, Christians will all drink together at the fountain-head; and why should they not eat and drink together now? In the primitive times they were of one heart and of one soul, and, no doubt, had their meetings of this kind; and why should they not enjoy them now? But some, perhaps, may be ready to object the want of room for such assemblies; to which I reply, there would be room sufficient in most places of worship, and if they cannot be accommodated within doors, as these meetings are generally held in the summer seasons, why should not the ordinance be held in some large field? I remember to have read of some meetings in Scotland of this kind, that have been followed with a wonderful blessing. But it may be further objected, such a practice would be attended with great confusion; for it could not be easily known who are members, and who are not. To this I answer, let the communicants bring cards or tickets from their different churches; and, to promote the greater order, let the ministers assembled chuse the minister whom they wish to officiate, and fix on those who are to distribute the symbols. This practice, I apprehend, would tend more to promote primitive love amongst ministers and people, than any other that could be adopted. I have no doubt but that considerable numbers would attend such meetings, and that a remarkable out-pouring of the Spirit of God would be experienced.

A PURITAN.

SELECT SENTENCES.

THAT which begins not with prayer, seldom winds up with comfort.

Every thing is well, and shall be well, when all is well betwixt us and God.

Be active for that God, who is acting every moment for you.

Reduce what you know into practice, and you shall know what is your duty to practise.

Believers are too dear to God to be trusted in any hand but his own.

ANECDOTES.

ANECDOTES.

SIR,

The Editor of the American Theological Magazine having borrowed several papers from the English Evangelical Magazine, it seems reasonable that you should, in return, make free with his publication, if any thing appears likely to interest your readers; which I judge would be the case with the following affecting narrative in No. V. p. 358, which I have accordingly transcribed. R.

Two singular Conversions, occasioned by a striking Providence.

SOME few years past, in a certain town, in New-England, there was a young lady, of a gay and sprightly turn of mind, who had occasion to go, upon business, to the neighbouring town of N------, where she had frequently been before. On the borders of N------ is a large stream of water, which is fordable only at certain times, when it is low. This young lady took another for company, who was younger than herself, and who had never been from home. They came to the river, which the young lady had no apprehension of attempting, at that time, to ford, on account of its depth. Nevertheless, in the gaiety of her heart, thinking to try the courage of her companion, she ventured into the stream. Observing that the other followed her without hesitation, she determined to proceed, thinking it possible that they might get safely through. Soon, as she herself related, her head began to swim; and, instead of guiding her horse rather up the stream, which she ought to have done, she turned him the other way. Not far from the opposite shore, her horse, in passing a rock, which was under water, plunged her into the stream. She recollected that she struck the bottom with her feet, and, by a strong exertion, raised her head *once* above water, and took breath; but her cloaths being wet and heavy, she immediately sunk again, and was carried gently down the stream, under water. The distress of strangling was soon over; but she yet remained in full possession of her reason. She felt herself to be now drowning, and supposed that a few moments more would put a final period to her state of trial, and transport her into the eternal world. Upon this, all the horrors of death, and of the judgment which is to follow, crowded into her distracted mind; and she felt, to use her

her own expression, that she was *going immediately to hell.* As she was carried along under water, she, for a little while, clearly discerned the light; but soon seemed to her that a cloud came over her eyes, and she presently lost her sight. Here she lost all sense and recollection: And here we must leave her, to relate some peculiar circumstances in divine Providence, which conourred to her deliverance.

On the same day, in another town, there was a young man who, taking a little airing in the morning upon his farm, felt his mind struck with the thought of going that day to N------. He inquired of himself, whether he had any business of sufficient importance to call him thither. He found he had not. The impulse upon his mind was, however, so strong, that he determined to yield to it, and accordingly mounted his horse, and sat out. He had not rode far, before, as he was passing the house of a neighbour, the owner came out, and also mounted his horse. He asked him where he was going, and was told it was to N-----. They travelled on together, until they came in sight of the river. He who first sat out, then asked the other, what his business was at N-----. The other replied, that he could indeed hardly tell; he had none of much importance, but feeling a strong inclination, he could hardly tell why, to visit N----- that day, he determined to indulge it. They found the water so high, that they had no expectation of fording the stream. They came to the fording-place just after the young women had entered the stream, concluding that if these females were able to ride through, they certainly could: They set in after them, and were spectators of all that happened.

By the time the young lady was thrown from her horse, they had almost reached the opposite shore. He who was farthest from the shore, on seeing her fall, immediately turned his horse, and rode down the stream, hoping to overtake, and, if possible, rescue her from death. No sooner did he overtake the drowning person, who was gently carried down by the current, than her hand, involuntarily, clinched the hind leg of his horse: And although the horse, as the owner affirmed, was remarkably shy and skittish, on this occacion he shewed not the least sign of fright, but stood entirely still. The man reached his hand, and caught the other hand of the drowning young woman, and raised her head out of the water. His companion, who had reached the shore, immediately left his horse, and followed down on the shore, that he might, if possible, afford some

some assistance. Seeing that the other needed help, he plunged into the stream, seized the body, and brought it on shore. Anxious to save the perishing young creature, they soon imagined that they discerned symptoms of life. Carrying her into a house, which was near the water-side, they committed her to the care of one of her own sex, by whose prudent exertions she was soon restored to life, and recovered her senses. The men who, under God, were her deliverers, tarried until she was so far restored as to be able to converse. They then related to her those rather unusual circumstances which concurred to bring them to that place in the critical moment when their assistance was most needed. This done, one of them then said to the other, "We know now what our business to N------ was to-day; we have done it; let us therefore return." Accordingly they mounted their horses, and went directly home, satisfied with the reflection that they had been the instrument of preserving the life of one of their fellow-creatures.

In due time the young lady, being sufficiently recovered, returned also to her own house. In the same town lived a young gentleman, till now as thoughtless and unprepared for another world as she had been, with whom she had often spent hours in vain, light, and useless conversation. Hearing of what had befallen her, he soon went to visit her; and addressing her with the same light air as he had been wont to do before, said, "So Miss ------, I perceive you have met with a misfortune." She very gravely replied, "*I have experienced a very remarkable providence of God.*" So unusual an observation from the mouth of one, who, perhaps, had never before uttered a serious reflection, together with the grave and serious air with which it was made, immediately struck his mind into uncommon solemnity. She then proceeded, and gave him a narrative of the several circumstances which have been above related.

The remarkable scenes through which this young lady had passed, through the power of that invisible and glorious Being, who had wrought so surprising a deliverance for her, made an impression on her mind too deep ever to be effaced. The distress of mind she felt when under water, and apprehending herself to be just sinking into hell, never left her, till, through the mighty power of sovereign grace, she was brought to embrace divine mercy, and welcome into her heart that glorious Redeemer, who alone rescues from the pit of destruction.

As

As to the young gentleman, he relates that the above narrative from the young lady herself, together with the grave and solemn manner with which it was first made, and her sober reflections upon the remarkable interposition of Providence, produced the first serious impression upon *his* mind, which he could never shake off. His attention to eternal things was awakened; his conscience aroused; and, from that time, stung with reflections upon his past vain life; and, haunted with the fear of what was to come, he had little peace till, through the power of divine grace, he trusts, he was brought to take *sanctuary in the name of the Lord.*

From the mouth of this gentleman, who is now a faithful minister and servant of the Lord Jesus, the writer of this short, but interesting narrative, had the foregoing account.

Thus these several unusual steps of divine Providence led to important and very happy events; soon, apparently, issuing in the saving conversion of two sinners. Truly God is wonderful in counsel, as well as excellent in working! What a variety of incidents, unnoticed at present by men, are made to concur, in divine Providence, to the bringing home of God's elect! How many surprising scenes of remarkable coincidence of circumstances will open upon the minds of God's people! at that happy period, when all the mysteries of divine Providence shall be unfolded, that day must declare. Doubtless they will then see the concurrence of a great variety of circumstances and things, before altogether unobserved; each of which was an essential link in that chain of events, which issued in their happy deliverance and complete salvation. Each of these will raise their wonder and delight, and shed new glories on the character of the great Saviour of men; each giving a fragrance to the name of Jesus, which shall occasion his praise to dwell, with greater delight, upon their tongues to all eternity.

A LEARNED Rabbi of the Jews at Aleppo, being dangerously ill, called his friends together, and desired them seriously to consider the various former captivities endured by their nation, as a punishment for the hardness of their hearts, and the present captivity which has continued sixteen hundred years, "the occasion of which," said he, "is, doubtless, our unbelief. We have long looked for the Messiah; and the Christians have believed in one JESUS, of our nation, who

was of the seed of *Abraham* and *David*, and born in *Bethlehem*, and, (for aught we know) may be the true Messiah; and we may have suffered this long captivity because we have rejected him: Therefore my advice is, as my last words, that if the Messiah, which we expect, do not come at or about the year 1650, reckoning from the birth of their *Christ*, then you may know and believe, that this *Jesus* is the Christ, and you shall have no other."

This remarkable circumstance is related by Dr. Thomas Hill, Master of Trinity-College, Cambridge, in his preface to six sermons published in 1648, who says he had it from very good hands, a citizen of London being present at the time.

RELIGIOUS INTELLIGENCE.

Missionary Ship.

IN our last number we promised a more particular account of the Missionaries, and the final departure of the vessel. We know not how better to fulfil our engagement, than by submitting to the consideration of our readers the following letters. The first from one of the Missionaries to a very valuable and active friend of the Society. The second from the Rev. Dr. Haweis (which came too late to be inserted last month). And the third from William Wilson, the Captain's nephew, who was lately himself a captain in the West-India service; which, for the improvement of his mind in spiritual things, he cheerfully quitted, that he might accompany his uncle in the Duff, in the quality of first mate.

LETTER *from one of the* MISSIONARIES, *to* Mr. PINDER, *of London.*

Portsmouth, Spithead, Sept. 4, 1796.

MY DEAR AND REAL FRIEND,

WITH a mixture of complacency and grief, I now resume my pen to answer your affectionate and kind letter, the contents of which truly warmed my heart, as did your other three, which I duly received. They all occasioned sensations similar to what I felt in parting with you at Gravesend; and also drew out my sincere, though imperfect, breathings to a throne of grace on your behalf. O may the Lord hear and answer them in his own good time, for his dear Son's sake!

I have now to inform you that we had a signal yesterday evening from our convoy to get ready for sailing; and we know not but in a few hours we may have the next signal to depart from Spithead. But as there is no wind to take us out at present, we expect to spend the Sabbath here, on which day Dr. Haweis hath purposed to administer the sacrament to us. O may it be a time of refreshing to our little hill of Zion! May we all be prepared to depart, by being filled with that zeal for Christ, and souls that shall raise us above the feelings and fears of flesh and blood, and increase a thirst for the glory of him who hath called us to this great and honourable work.

We are all at present in good health and spirits, except our brother Clode, who has been much indisposed the last two days, but is somewhat better. Brotherly

therly affection and harmony abound amongst us: The more we know of each other, the more abundantly we love; for my own part, I am, blessed be God! well satisfied with, and thankful for, the disposals of Providence. I am content and happy in my present circumstances. I wish to be nothing but what I am. I am willing, by grace, to do or suffer any thing, so that the great object of my mission may be accomplished in the conversion of the heathen, and the glory of the great Immanuel be thereby promoted. O that that *dear man of sorrows* may see more abundantly of the travail of his soul!

My dear friend, thus far was written on Saturday in haste, with a design to send it to the post-office that evening by some visiters then on board; but on hearing that the post did not go out to London that night, I thought it better to omit writing any more till this day, that I might be able to give you more news; and, thanks be to the God of all consolation! I have good news to tell you respecting our Sabbath's work. We were not left comfortless; our dear Master paid us a gracious visit, and, I trust, refreshed, warmed, and comforted all our hearts. He was truly at the head of his own table; and, I have reason to believe, brake the bread of life to our souls. Dr. Haweis preached a very comfortable and animating discourse from the words, "The cup of blessing which we bless," &c. Mr. Lewis and Mr. Jefferson prayed, the former before, and the latter after sermon; then the ordinance was administered. I trust the opportunity will be long remembered by us, and others who were then present, one of whom was Mr. Fen, of London, who came on Saturday evening, and is still with us. I think every one who was present on the occasion must be constrained to say, that God was among us of a truth. My poor heart, hard as it is, was much melted under a sense of the love of Christ to me, and my ingratitude and want of love to him. O to be still in such a repenting frame! O my dear friend, there is more sweetness in this godly sorrow, than in all the world's comforts. May you and I be still kept hungering and thirsting after communion with this precious and lovely Jesus, whose presence is better than life; may we still be willing to be made any thing or nothing, so that he may be glorified in us and by us!

I can now look forward with cheerfulness and confidence, firmly persuaded that the Lord would not have brought me thus far, nor have shewn me such things as he hath, if he did not intend to do for me yet greater things; yea, to use me as an instrument in promoting his glory, by making me, in some measure, subservient to the accomplishment of the number of his elect. O! if I am but honoured in being instrumental in placing one jewel in the crown of Christ, I shall be amply rewarded for all the toil and labour I may be called to experience in my missionary work! O my dear friend! let your prayers ascend to a throne of grace on my behalf, that I may find grace, and obtain mercy to be faithful to my sacred trust, even unto death, and so finish my course with joy.

It adds much to my comfort and encouragement, that my dear wife is of the same mind with me, and is heartily willing to go forward; she joins me in love to you and Mrs. Pinder. I gave your kind remembrance to my brethren, and in return, they desire their love and best respects to you. My dearest friend, farewel! the Lord be with thy spirit! I am,

Most affectionately and sincerely, yours,

W. HENRY.

Letter from Dr. HAWEIS.

MY DEAR BROTHER,

AT last, after between six and seven weeks of anxious expectation, our precious cargo is wafted on the bosom of the deep, and, I trust, safe under the wings of the cherubim. Thursday the 22d, the wind came round to S. E. and I saw the Adamant under sail. I was ashore preaching the evening preceding, and hastened on board just as the ship weighed anchor. Every heart welcomed me, and every hand; we now felt the propitious gale, and trusted, after long patience, that the Lord's time was

come. I have not leiſure to detail to you the whole of what hath paſſed; I can only ſay, every day brought freſh evidence of the devotedneſs and fidelity of our brethren, and their eagerneſs to proceed to the places of their deſtination. During the whole time I have been with them, I have not heard a fainting word, or an expreſſion of fear; but all of one heart and one mind, and growing every day more cemented in love. You will ſee all my papers which I have ready for the Directors' inſpection, and ſhall only deſcribe to you our parting ſcene. I brought them that morning the glad tidings which Mr. Latrobe had communicated to me from Germany, and left them a copy of the letter, which exceedingly gladdened their hearts, with ſome other important papers of information, which Providence put in our way at Portſmouth, and you ſhall ſee. We converſed ſweetly together; and as the ſhip followed the Adamant, and very cloſely, the remainder of the convoy, with a preſs of ſail croſſing on different boards behind us to come up, exhibited a ſcene ſingularly beautiful; and to heighten the magnificence, it being the King's coronation-day, the forts and men of war fired a royal ſalute of twenty one guns each, which ſent up ſuch a volume of fire and ſmoke, as was at once to us, unuſed to ſuch ſcenes, awful, grand, and impreſſive.—About two o'clock we caſt anchor at St. Helens, and dined with the Captain, with five of the Miſſionaries, whom he receives in turn every day at his table. I will tell you when we meet our pilgrim's fare. They are all willing to meet hardſhips as good ſoldiers of Jeſus Chriſt. Dinner being ended, the bell rang to call all the Miſſionaries, and as many of the ſeamen brethren, as could be ſpared from the calls of the ſhip, to the quarter-deck, where we were to take our leave of each other, till we ſhould meet at the right hand of that incarnate Lord, whoſe we are, and whom we ſerve. I ſpoke to them from the firſt verſe of the third chapter to the Hebrews: And uniting in praiſe, we cloſed with prayer and ſolemn dedication of ourſelves to God. I need not deſcribe the ſcene; our tears of joy and ſorrow mingled; every heart appeared full; but the glory of God our Saviour, and the great object in our view, ſeemed to abſorb every other conſideration. We believed we ſhould meet and pray no more together; but we vowed to remember each other before the throne daily, and knew we ſhould ſhortly be reunited in that kingdom, where our prayers ſhould be exchanged for everlaſting praiſes. We ſhook hands all round; I ſpoke to every brother a word, commending him to the keeping and care of our covenant God; and the dear women, with tears ſtreaming, wiſhed me every bleſſing. The boat was waiting to convey me to the ſhore; the evening approached; our diſtance was conſiderable; but the day was beautifully fair. I ſtepped down the ſide of the ſhip, caſt many a mingled look of joy and reluctance behind me, till the ſhip faded from my view, and, mingling with the multitude of maſts around her, was no longer diſtinctly viſible.

Early the next morning we looked out, but they had turned the point, and the laſt of the convoy only was ſeen clearing the land at St. Helens.—Ye people of God, follow them with your prayers! When I ſee you, I will give you a fuller account.

Your's, affectionately,

T. HAWEIS.

I have the pleaſure to tell you that as I came down the ſhip, Capt. William Wilſon, the Captain's nephew, and now his firſt mate, who, among his other qualifications, draws in a moſt ſuperior ſtile, put into my hands a beautiful drawing of the DUFF, under ſail, in two views, a ſide, and a ſtern view, and wiſhed me to preſent it to the Directors, and, if they pleaſe, to have it engraved for the benefit of the Society. It is adorned with emblematical

blematical trophies, and the names of the Miſſionaries are underneath.—The Directors will, no doubt, every one of them, wiſh to be poſſeſſed of it, and every friend to the Inſtitution will look at it a thouſand times with pleaſure, and ſend up many a fervent prayer for the ſucceſs of the voyage. Adieu!

Southampton, Sept. 28, 1796. T. H.

Letter from Mr. WILLIAM WILSON.

Ship Duff, off Falmouth, Sunday morning, Sept. 25, 1796, Eight o'clock.

MY DEAR SALLY,

I AM very glad of an opportunity of writing, knowing well that every ſcribble of mine is always received by you with pleaſure. We left St. Helens the next morning*, with a fair wind, which has continued ever ſince, and is now blowing freſh from the N. E. The Commodore, with the fleet, of near ſixty ſail, has been lying off this place eight hours, for what purpoſe I know not. This and the ſlow ſailing of ſome ſhips detain us greatly; for the DUFF ſails very faſt, equal to either of the two ſhips of war that is with us. I mention this for your encouragement; that when you may ſuppoſe us parted from the convoy, you need be under no apprehenſion for our ſafety, as but few veſſels could overtake us.

My uncle deſires his kind love. We are very happy together. The Miſſionaries, all of them, behave remarkably well. They ſeem to feel like men, while they all expreſs a willing devotedneſs to their great work, and a humble ſubmiſſion to their Maſter's will. I hope I alſo ſhall be enabled to act worthily in the honourable ſtation to which God has called me; and to commit you and myſelf to his direction and care. We know that if there be one reaſonable ſervice, it is in preſenting our bodies and ſpirits unto God willingly: And though we ſuffer much, as loving each other greatly, yet the ſufferings of this life are not to be compared unto the glory that will be revealed unto them who are found in his dear Son. Let us, therefore, my dear love, perſevere to pray for each other, that we may be accepted, and have our robes waſhed. Preſent my kind love to thoſe in the houſe with you, and to all that aſk as friends, intereſted in our ſafety and ſucceſs. I pray you to be eaſy in your mind, and take care of your health, and remember that I neither forget you, nor ceaſe to love you; but am your ever-affectionate huſband,

WILLIAM WILSON.

P. S. Uncle and myſelf deſire to be kindly remembered to Dr. Hamilton, who, I truſt, will be a father to my Sally. To him you may communicate this letter, if you think proper.

Dr. Gillham joins in reſpects to you, and his worthy friend the Doctor.

Miſſionary Society.

WE underſtand that the Directors are proceeding, with all poſſible expedition, in their arrangements for an African Miſſion. They are collecting as much intelligence as poſſible reſpecting this very extenſive, but almoſt unexplored quarter of the globe; and would be highly thankful for communications, on this ſubject, from any friends of the Inſtitution.—Teembo, Fatetendar, and the Cape, appear to be moſt acceſſible; and

* Meaning the Thurſday preceding; having taken leave of Mrs. W. the day before.

ſhould

should the finances of the Society be equal to their zeal, a mission to each will, probably, be one day attempted. Though the efforts of our Moravian Brethren, among the Hottentots, near the Cape, seemed for a long while to struggle under great discouragements, it has pleased God so abundantly to succeed their patient endeavours lately, that great numbers of those poor abject heathen have been awakened, and brought to the saving knowledge of our Lord Jesus Christ.

Society for Propagating the Gospel.

Mr. EDITOR,

WERE you to insert in your next Magazine, under the article of *Religious Intelligence*, the following paragraph, from the Boston newspaper, of the 29th of last July, it would, doubtless, afford pleasure to many of your readers:

"The Rev. Dr. J. Belknap, and the Rev. J. Morse, have left this city, deputed by the Society for propagating the Gospel among the Heathen, on a public mission to the Oneida Indians."

X. Y.

ON Wednesday, the 12th of October, was opened at Lawford, in Warwickshire, a new chapel. This neat, small place of worship is situate in the centre of several villages, and was erected by Sir Egerton Leigh, for the accommodation of the inhabitants.

The honourable Baronet, a signal monument of sovereign grace, feeling the power of the Gospel, and the pleasures of religion, retired into the country, and began to preach to the poor ignorant villagers in several parishes round his seat. In this laudable work he was greatly opposed; but, amidst violent persecutions, and sometimes at the hazard of his life, he zealously persevered with diligence and success. The good effects of his itinerant labours are evidenced in the conversion of many, and reformation of more. The inhabitants of Lawford, among other games, took great delight in the barbarous custom of throwing at cocks on Shrove Tuesday; but after the Gospel found a residence amongst them, the religious people on one of the returns of this day resolved to employ the whole of the afternoon in prayer at several parts of the village. Though twenty-five cocks were brought from other places for the purposes of sport, the innocent animals were carried back in whole skins, as their owners could not find a solitary individual so inhuman as to throw at the poor unoffending creatures.

Twenty-seven ministers assembled at the opening of the above chapel. Mr. Gill, of Harborough; Mr. Denny, of Long Buckby; Mr. Little, of Birmingham; Mr. Hewett, of Bedworth; Mr. Burder, of Coventry; and Mr. Knight, of Yelvertoft, engaged in prayer; and Mr. Joss, Mr. J. A. Knight, and Mr. Wilks, all of London, preached. The house was far too small to admit the congregation, and in the afternoon the service was conducted out of doors. The prospects of an increase of converts to Jesus Christ afforded real joy to most who assembled on the above occasion.

ON Friday, October 21, a small chapel was opened at the Evangelical Academy, Hoxton, by the Rev. Mr. Jay, of Bath; who preached from the first four verses of the forty-second Psalm. We understand, that it is not only designed for the use of the students, but for the accommodation of the neighbourhood; as notice was given, that Mr. Simpson, the tutor, would preach every Sunday morning and afternoon, and the students, in rotation, every Thursday evening.

WE

WE are informed, that a Gentleman of Leeds, of a different denomination, ſent to the Rev. Mr. Parſons, of Leeds, fifty copies of the Biſhop of Llandaff's Apology for the Bible, to diſtribute as an antidote againſt the poiſon of infidelity.

THE Gospel is the sound of salvation. It cheers the lonely desert and the solitary glen. Gladdened by it, "the forest and every tree therein break forth into singing." Under its softening and transforming influence, "the mountains and little hills," which had been the sole abodes of the robber and the assassin, "bring forth peace to the people, and righteousness." If God shall prosper the purposed mission to Africa, the sounds of peace with God and good-will among men, the sounds of "liberty to the captive, and the opening of the prison to him that is bound," shall make joyful the banks of the Gambia and the Senegal, as they have, for ages, made joyful the pastoral banks of the Tweed, and "the matchless vale of Thames." The liberality of the friends to evangelical truth, in the latter district, is already well known to the religious public; and it is with satisfaction we learn, that our friends in the former, whose hearts the miseries of the heathen have touched, continue to send in their free-will offerings to the treasury. The following donations have of late been transmitted to Mr. Hardcastle:

		L.	s.	d.
By the Associate Congregation of	Newtown,	13	0	0
By ditto	Stow,	17	0	0
By ditto	Coldstream,	20	10	0
By ditto	Selkirk,	31	0	0
By ditto	Hawick,	67	0	0

Our hearts' desire and prayer to God for them, and for all others who have contributed to this good work, is, "that God who is able, may make all grace to abound towards them, that they always having all-sufficiency in all things, may abound to every good work.

OBITUARY.

Death of Mrs. Bulmer.

ON Sunday, September 25, 1796, died, upon a visit to her uncle at Oundle in Northamptonshire, Mrs. Bulmer, of Hull, aged 30. It might truly be said of her, that her course was not only finished with joy, but in Christian triumph. The minister, under whom she regularly attended, though unable to visit her himself on account of the distance, from the account he received from a faithful friend, has selected, and sent us the following sentences which fell from her lips at different times during her last illness.

At one season, for near a fortnight together, she experienced a severe conflict with the enemy of souls. Sins of omission and commission were set in dreadful array against her. She remarked to an intimate friend—"Though it is true I have read the Bible, yet I have not attended to it as I ought; and though I sat under the Gospel, yet I have not improved it as I should. Satan insinuates that there can be no salvation for such a wretch as I am." It was now the hour in which she experienced the power of darkness. "One smile from God," said she, "would quite revive me: And has he not said, Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee, yea,

yea, I will uphold thee with the right hand of my righteouſneſs?" From theſe words ſhe obtained relief, and was enabled to ſay, "Satan is a liar; I don't like him." *Her views into the method of ſalvation, by Chriſt alone,* were clear and diſtinct: Hence, addreſſing herſelf at one ſeaſon to thoſe around her, ſhe expreſſed herſelf thus: "I tell you all, there is but one way to heaven; you muſt believe that Chriſt can do all for you, and that you can do nothing for yourſelves. This is the truth. There is no deceit on a death-bed." She had *the fulleſt conviction that ſhe reſted her whole ſoul upon Jeſus Chriſt as the ſure foundation.* At one ſeaſon ſhe expreſſed herſelf thus: "I feel myſelf upon a rock!"—at another, "I cannot be wrong, or I could not have ſuch comforts as theſe in a dying hour." And at another time, to a friend, who one evening remarked, that he thought her rather ſtronger than ſhe had been, ſhe replied, "Yes; I am ſtrong in the hopes of immortality, but a poor creature in the body. With talking I have exhauſted myſelf; but I would ſay, with Daniel,

"Periſh diſcretion, when duty calls *."

Her *deſire to be removed* was ardent, yet accompanied with the moſt *patient ſubmiſſion* to the will of that God who appointed all things for her: This ſhe expreſſed in the following words: "O how I long to be gone! I am almoſt tired of being kept here ſo long; but, bleſſed be God! I am not a priſoner of deſpair, but a priſoner of hope." At another time, "I am waiting my Father's will, and ſhall ſoon be delivered from all this oppreſſion, and ſhall know ſin and ſorrow no more." And two nights before ſhe died, being exerciſed with great pain, ſhe was aſked, if the apothecary ſhould mix up a medicine with a little opium in it, which he apprehended might give ſome eaſe? "What," ſaid ſhe, "opiate away my ſenſes when I am dying! what, doubt my Maſter! No; I will rather bear the moſt excruciating pain." To another, a few hours before ſhe died, with much earneſtneſs, ſhe expreſſed herſelf thus: "Pray, O pray for me, that I may not diſhonour God by impatience!" Her great concern was, that *others might be benefited by her afflictions.* This often led her to addreſs all that were around her in the moſt affectionate manner. One remarked that her ſick chamber was like a ſanctuary. Once, pointing to her afflicted partner in life, ſhe ſaid, "If this does *you* good, it will be a double bleſſing." To *the glory of God,* and *the grace of Jeſus, her eye ſeemed to be ſingly directed.* Several of her friends being around her bed, ſhe looked at them, and ſaid, "I am ſtill happy." Upon which one of them ſaid, "May we all die like you!" Her reply was, "May you all! But give God all the glory; you cannot do it of yourſelves."

In the article of *death ſhe diſcovered the greateſt compoſure,* and continued perfectly ſenſible to the laſt moment. Obſerving her to begin to change for death, a friend ſaid to her, "My dear, Jeſus is waiting for you." With conſiderable animation, ſhe replied, "Is he? then I'll fly to him!" Upon which ſhe repeated the following verſe out of Pope's Dying Chriſtian:

"The world recedes—it diſappears!
Heav'n opens on my eyes!—my ears
With ſounds ſeraphic ring;
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy ſting?"

* Alluding to Miſs Moore's *Daniel,* a ſacred drama:
"Periſh diſcretion, when it interferes
With duty."

Then

Then, looking about on all around her, with a ſerene and ſmiling countenance, ſhe ſaid, "Into thy hands I commit my ſpirit! thou haſt redeemed me, O Lord God of truth! and *now* I ſhall be happy for ever." A few moments after, ſhe ſaid, "I am very ſleepy;" and cloſing her eyes, to open them no more, till the morning of the reſurrection, ſhe expired, without either a groan or ſigh. She was interred at Scull Coats, near Hull; and the afternoon of the following Lord's day, a ſermon was preached by the Rev. C. Lambert, to a very numerous and much-affected audience, from the following words, appointed by herſelf. 1 Cor. xv. 55, 56, 57. *O Death! where is thy ſting? O Grave! where is thy victory? The ſting of death is ſin; and the ſtrength of ſin is the law: But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt.* May we die the death of the righteous, and our laſt end be like hers!

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons, translated from the original French of the Late Rev. James Saurin, Pastor of the French Church, at the Hague. Vol. VI. On Sacramental Occasions. By Henry Hunter, D. D. Pastor of the Scots Church, London-Wall. 8*vo.* *Pages* 364. Murgatroyd, Dilly, Vernor and Hood, Button, Priestley, Matthews, and D. Walker, London; Binns, Leeds; Wilson and Spence, York; Laing, Ogle, Fairbairne, Hunter, and Constable, Edinburgh.

AS the writings of Saurin are ſo extenſively known, and ſo generally approved, panegyric would be deemed unnecessary, and critical cenſure unjuſt. Mr. Robinſon, of Cambridge, a man of conſiderable ability and taſte, and a great admirer of French divines, tranſlated as many of the ſermons of this celebrated author, as compoſed five octavo volumes; which were ſo favourably received, that three large editions of them have been already printed. Eleven more of the remaining diſcourſes are ſelected by Dr. Hunter, and preſented to the public in an Engliſh dreſs of more than uſual elegance. Though we, by no means, wiſh to form a compariſon between the former and preſent tranſlators, or to decide which ſhould have the preference, yet we are obliged to acknowledge, that, in one point of view, Dr. Hunter evidently ſtands on ſuperior ground. This we cannot better expreſs than in his own words:

"To one advantage only over my predeceſſor do I preſume to lay claim, congeniality of ſentiment with my author, on certain points of *doctrine*, of *rites* and *ceremonies*, of *church diſcipline*, and ſome others, in which Mr. Robinſon differs from him. There muſt

be many passages, accordingly, which he disapproved while he translated; and some sermons he probably omitted altogether, because they coincided not with his religious belief. Under this disadvantage I did not labour in executing my task; as I agree in almost every point with my great original, and possibly translated with peculiar satisfaction what Mr. Robinson did reluctantly, or saw it his duty entirely to leave out."

The selection before us is judicious, each sermon having very considerable merit, and being well adapted to sacramental occasions. Most of them are divided by the translator into two, and some into three parts, for the use of those who chuse to appropriate them to domestic reading. But, with deference to so respectable an opinion, we think the interruptions are inelegant, and we very much question if any of Saurin's sermons, though full of excellence, are adapted to that purpose. Though, in some respects, they are models of pulpit eloquence, and, if read by our preachers, may serve to correct that stiff, formal method of sermonising, taught by Bishop Wilkins, and practised by the Puritans; yet they have neither simplicity nor spirituality sufficient for an English auditory in general, and particularly for a Christian family. It is hinted in the preface, that if this volume meets with general acceptance, the Doctor will proceed in translating the remainder. The admirers of Saurin, who are not perfectly acquainted with the French language, would probably be glad to see in English an uniform edition, not only of all his sermons, but of his valuable *discourses on the most memorable events* in the Bible, and those of his learned continuators. Encouragement would certainly be given to such a work, if undertaken by Dr. Hunter; of whose abilities the world has already had so many convincing proofs.

Select Essays on Scriptural Subjects; viz. 1. *An Inquiry into the Nature of our Lord's Prophetic Office.* 2. *On the Office of the Holy Ghost.* 3. *On the Nature and Design of the Gospel Ministry.* 4. *On Fasting.* 5. *Reflections on the Human Nature of Christ.* 12mo. *Pages* 185. *Price* 2*s.* 6*d.* Matthews, Woodhouse, Jordan, the Author.

THE subjects mentioned in the title-page having been so frequently discussed, it is natural enough to conclude that little new is to be expected. But the author, though agreeing with the generality of evangelical writers in the leading doctrines, professedly deviates from the "beaten track."

In his first essay, he severely condemns what he calls the *modern* way of classing the offices of Christ under the distinct heads of prophet, priest, and king; a trite distinction, which, he says, may be introduced on almost every subject, and which those ministers, who, through ignorance, or neglect of study, have nothing new, either in matter or form, are for ever placing before their audience, to the exclusion of shepherd, advocate, husband, surety, and all that

that beautiful variety of title the Scriptures every-where exhibit. Though what is usually said on our Lord's priestly and kingly offices is, in his opinion, more or less censurable, he confines his remarks to what is spoken on the *prophetic* office, which appears to him most exceptionable, "as its direct tendency, so far as it prevails, is to set aside every idea of the *nature* and *necessity* of the Holy Spirit's office in the salvation of man." He asserts that in the only passage in the Old Testament, which speaks of Christ as a prophet *, nothing like divine or supernatural teaching is either expressed or implied; on the contrary, that it "plainly refers to that personal declaration of his Father's will, which *began* when he entered on his public ministry, and *ended* when he left the world, and returned to the Father." He is confident, if the Lord Jesus be our perpetual prophet to teach us, it can no longer be the office of the Holy Ghost to glorify him, or to lead us into all truth; and that those who say Christ, as a prophet, teaches us by his *word* and *Spirit*, increase the difficulty they endeavour to obviate; since they reproach him as sustaining an office he does not exercise, but delegates to another.

Though the greater part of this essay was written twenty years ago, and has had all the advantage of the author's mature deliberation, we think the remarks, in general, are too frivolous to deserve attention. The distinction of which he complains is solid and judicious. Among the numerous offices that Christ sustains, we do not recollect any but may be classed under one or other of the three heads above mentioned. That ignorant or idle preachers weary their hearers by a frequent repetition of it, is no reason why it should be expunged from our creeds. Nor does the prophetic office, as usually stated and explained, militate against the work of the Holy Ghost; nor does it introduce the least confusion by saying, Christ teaches by his word and Spirit, but rather excludes it. There are many acts ascribed to the Father and Son both, that must be explained in the manner here described. "The Father raiseth up the dead, and quickeneth them. You hath he quickened who were dead in trespasses and sins. No man can come to me, except the Father, who hath sent me, draw him. Even so the Son quickeneth whom he will. I, if I be lifted up, will draw all men to me. I can do all things through Christ strengthening me." If these were considered as *personal* acts, it might be alledged that they interfered with the work of the Holy Ghost; but if they are performed by the instrumentality of the word, and the agency of the Spirit, the order of operations is preserved, and the divine harmony manifest. The same may be said of many of the offices of Christ, particularly that of shepherd, which evidently existed before his appearance in the flesh, and therefore may be presumed to be perpetual. David, speaking of him under that character, says, "He maketh me to lie down in green pastures, he restoreth

* Deut. xviii. 18. &c.

my soul, he leadeth me in the paths of righteousness." Isaiah represents him, as "feeding his flock, gathering the lambs with his arm, carrying them in his bosom, and gently leading those that are with young." And he himself says to the Jews, "other sheep I have" (meaning the Gentiles), "which are not of this fold; them also I must bring, and they shall hear my voice."

The Essay on the office of the Holy Ghost contains some good things, which serious persons, in general, are well acquainted with; but the author's view of the subject is very circumscribed, and some of his expressions unwarrantable. He seems to limit the work of the Holy Ghost to *teaching*; calling it "the sum of the Holy Spirit's work, to convince mankind" of sin, of righteousness, and of judgment. To *teach* a child of God, is, we confess, a great work, but to *make* and *nourish* a child of God is, comparatively speaking, a greater: And as the Spirit of God is as much the author of regeneration, sanctification, &c. as he is of saving knowledge; these should not have been omitted in an inquiry into the nature of his office. For a while, we were at a loss to account for this important omission, till we cast our eyes upon the following passage in the reflections on the Gospel ministry, the nature and design of which, we trust, Ministers in general understand, better than this pamphlet describes.

"We shall find no great difficulty in proving that the fire must be *fed* in the very same way in which it was first *kindled*. If, indeed, as some have *incautiously* said, CONVERSION *was a* CHANGE OF NATURE, the case would be otherwise; but, in reality, as it is *only* by the display of the love of God in Christ Jesus to fallen sinners, that souls are at first *converted*, and *made alive* to him, so there is nothing but the love of Christ, that can ever constrain to holy obedience."

The Essay on Fasting, and the Reflections on the Human Nature of Christ, may be read to advantage. The first powerfully enforces *temperance* and *abstinence*; and the other draws an amiable picture of Christ, the Son of Man; and, after it has comforted and encouraged his followers, strongly recommends them to copy his example.

The Incomprehensibility of God, Stated and Improved: A Discourse delivered at the Old Meeting-house, Kidderminster, Sept. 1796. *By* John Barrett. *Pages* 37. Gower, Kidderminster; Gurney, London; Pearson, Birmingham.

THE design of this discourse is to furnish serious Christians with a defence against the rude attacks of scepticism; by impressing on their minds such a scriptural view of the glory of God, as will make them humble and teachable, and submissive to all his dispensations.

To be deeply impressed with the apprehension that God is incomprehensible, Mr. B. considers to be a matter of the utmost importance

portance in our inquiries after truth. He, therefore, first establishes the fact itself, and afterwards makes the importance of it appear.

The disproportion between a finite and an infinite being, he observes, renders it as impossible for us to comprehend him, as it is for the less to enclose the greater. His *essence* being invisible, must be unknown; and being underived, must be infinitely mysterious.—His attributes and perfections are no less obscure. The eternity of his existence, and the immensity of his presence, overwhelm our powers of conception. Omnipotence, omniscience, and immutability, must be ever unsearchable by a finite intelligence. His *providence*, as displayed in the operations of nature, or the government of the moral world, comprehends such mysteries of wisdom and power, and discovers such supremacy and sovereignty, as confound the wisdom of the wise, and bring to nought the understanding of the prudent. But his *grace* is, if possible, more incomprehensible. When we consider the person of the Mediator, the sufferings he endured, and the end and design of his enduring them, we are constrained to acknowledge, that great is the mystery of godliness, since *God was thus manifest in the flesh.*

How important the belief of this doctrine is, Mr. B. next elucidates:—It is connected with the honour of God. Exalted apprehensions of his infinite perfections and incomprehensible glory elevate our devotions; but low thoughts of him unfit us for religious worship. It is necessary to our own improvement and comfort; it teaches us a lesson of thankfulness to God, whom none by searching can find out, that he should so clearly reveal the truths to be believed, and the duties to be practised by us; at the same time, it silences all objections to the mysteries contained in his word; it reconciles our minds to the perplexities of his providence; it convinces us of the nature of that worship we ought to pay to him; and it enables us to infer how rich the inheritance in reserve for his children is, since the treasure which can never be counted, can never be exhausted.

The Promised Seed. A Sermon, preached to God's Ancient Israel, the Jews, at Sion-Chapel, Whitechapel, on Sunday Afternoon, Aug. 28, 1796. *By* William Cooper. *To which are added, the Hymns that were sung, and the Prayers that were offered up, before and after the Sermon. Pages* 38. *Price* 6*d.* Chapman.

Daniel's Seventy Weeks. A Sermon, preached at Sion-Chapel, on Sunday Afternoon, Sept. 18, 1796, *to the Jews. By* William Cooper. *Being his second Address to that People. Pages* 32. *Price* 6*d.* Chapman.

THE first of these discourses was delivered by Mr. Cooper, on the day he completed his twentieth year, to an immense concourse of

of people, among whom were many Jews. In a lively and spirited introduction, he endeavours to insinuate himself into their affections, acknowledging their superiority, as the lineal descendants of God's ancient chosen people, and the natural posterity of Abraham his friend, in whose SEED *all the nations of the earth are to be blessed.* He supposes, that both Jews and Christians allow, by the word *seed*, the *Messiah* is intended; though they differ in opinion as to the time of his appearance; the one affirming that he is already come, and the other as confidently denying it. In support of his own sentiment, he adduces four passages of Scripture, which he thinks are conclusive. He first alledges from Genesis xlix. 10. that, as the *sceptre* was not to depart from Judah, nor a *lawgiver* from between his feet, until Shiloh came, his appearance must have taken place long ago, or the writings which record it be untrue; since there is not a vestige of regal, sacerdotal, or tribal authority left among them, nor any distinction of tribes remaining, that of Judah and all the rest being indiscriminately blended together.

He next urges the proof arising from a passage in the ninth chapter of Daniel, which affirms, that after seventy weeks, the Messiah should be cut off, and their city and sanctuary be destroyed. Without pretending to accuracy of calculation, he affirms, that the seventy weeks, or four hundred and ninety years, must have expired, if the Scriptures be true; since the Romans have completely destroyed their city, and left not one stone of their sanctuary standing upon another.

On the authority of their own Priests and Scribes, who, in answer to Herod's inquiry, where the Messiah should be born, answered in Bethlehem, he appeals to a text in the fifth chapter of Isaiah, and asks them, if the Messiah has not already appeared, how it is possible, he should come out of Bethlehem Ephratah, a place, that, like Jerusalem, has been long ago destroyed?

His last argument is founded on the predictions of the prophets Malachi and Haggai; which affirm, that the Messiah, or desire of all nations, should come into the second temple, or latter house, whose glory was to be greater than that of the former: The accomplishment of these predictions, if not already fulfilled, being absolutely impossible, since the temple itself into which the Messiah was to come, has been long since no more.

Having thus clearly proved that the Messiah is come, he proceeds to inquire who he is; and shews, that all the prophecies which relate to him, have been fulfilled in Jesus of Nazareth, and in no other. Then briefly touching on the blessings we derive from him, he concludes with an appeal to their own consciences, of the absurdity of rejecting Christ, while they profess to believe the divine inspiration of the prophets.

As the second discourse is only an enlargement on one of the principal arguments contained in the former, an analysis of it would be unnecessary.

POETRY.

POETRY.

BY A MOTHER, ON HER FIRST CHILD.

SWEET babe, whose early op'ning charms,
A mother's fondest thoughts employ;
Long may'st thou live to bless our arms,
And be thy parents' growing joy!

That wond'rous Pow'r who gave the day,
And bade the wheels of Nature roll,
Moulded with art the lovely clay,
And breath'd within th' immortal soul.

Early devoted to the Lord,
Soon may'st thou learn to know his name;
And, faithful to his cause and word,
Be stil'd "a Follower of the Lamb!"

As op'ning sense and reason shines,
May Truth's fair page to view arise;
Some friendly hand unfold the lines,
And guard thee from delusive lies!

In ev'ry diff'rent stage of life,
May'st thou with honour act thy part;
And child, or parent, friend, or wife,
Maintain a kind and honest heart!

If circling years should crown thy date,
May blessings still thy path attend;
And in whatever place or state,
Be sweet content thy bosom-friend!

Yet in a world of death and sin,
Think not to find thy rest and home;
Existence here does but begin,
'Tis perfected in worlds to come.

But if in life's first op'ning bloom,
By death's remorseless hand cut down;
Oh may, thro' grace, an early tomb,
Transmit thee to an early crown!

THE NECESSITY AND ADVANTAGE OF CHRIST'S PRESENCE.

"And he said unto him, if thy presence go not with me, carry us not up hence."
—Exodus, xxxiii. 15.

THUS said Moses to the Lord,
Thus we have it in the word;
Jesus' presence was his theme,
Jesus is the glorious name.

Lord, says he, I cannot go,
If thy aid thou don't bestow;
Dangers stand thick on ev'ry hand,
I shall never reach the land.

We, as needy as was he,
Make thy presence, Lord, our plea;
Send thy gracious influence down,
That shall all our efforts crown.

Jesus' presence, O how sweet!
With this aid we'll dangers meet;
With this bless'd, our souls shall boast
All that true bliss our Father lost.

In this world of care and strife,
Keep us in the heavenly life;
Guide us by thy counsels, Lord,
Guide us by thy written word.

When the world allures within;
When the devil tempts to sin;
Then thy presence don't withhold,
'Tis the promise makes us bold.

When bereav'd of earthly good,
Parents, children, friends, and food;
May our God, who fills all space,
Fill our soul with joy and praise!

When friends are slighting, foes are base,
And not one comfort we can trace;
May our best friend upon us smile,
And all our injur'd love beguile!

When in darkness and distress,
Shine upon us by thy grace;
When thou hid'st thyself awhile,
O return, and on us smile!

When declining age appears,
Strengthen our dejected years;
When to charm us all things fail,
Let thy presence still prevail.

When th' approach of death comes on,
When with time we've almost done,
May our hope and glory be,
That thy presence we shall see!

MINISTERIUM.

ISAIAH,

ISAIAH, LV. 7.

YE sinners, ye stout-hearted, hear,
Ye far from righteousness,
Jehovah brings salvation near,
His words his grace express.

Now let the wicked leave the way
His erring feet have trod;
The Lord's inviting call obey,
And turn again to God.

Let the unrighteous man forsake
His thoughts so false and vain,
And now the gracious warning take—
He may not hear again.

Think not to palliate your sin,
Or for your guilt atone;
Come to the fountain, wash therein,
No other cure is known.

Think not that all the world can give
Real and lasting bliss;
They only who in Christ believe
That blessing cannot miss.

Come in his blessed name alone,
And God will not reject,
But each believing sinner own
As surely his elect.

Divine compassion shall be found
Exhaustless, rich, and free:
With God forgiveness doth abound,
There yet is room for thee.

High as the heavens their summits raise
Above the lowly ground,
So high Jehovah's thoughts and ways
Above our thoughts are found.

Let no objection then delay
Thine errand to the throne;
Cast good and bad works both away,
And trust in Christ alone.

Draw me, O Lord! and I shall come,
O turn my heart to thee!
Millions of sins demand my doom,
But thou canst set me free.

R.

JESUS, THE SAVIOUR.

"Thou shalt call his name JESUS; for he shall *save* his people from their sins."
—Matt. i. 21.

JESUS, the Saviour, that dear name,
For ever would my tongue proclaim:
In ev'ry office that he bears,
Jesus, the Saviour still appears!

Is he a Prophet? Him I view
My Prophet and my Saviour too!
From ign'rance, and from error, He
Alone can *save*, and set me free.

Is he a Priest? there clearly shines
The Saviour's name in crimson lines!
My life and soul from pains unknown,
He *saves* by off'ring up his own!

Is he a King? My soul, 'tis well!
He *saves* from sin, and death, and hell;
And will successfully oppose,
And vanquish all thy stubborn foes.

Jesus, my Prophet, Priest, and King,
My Saviour, and my God, I sing!
For ever would my lips proclaim
The honours of his glorious name.

NIL.

THE CHRISTIAN'S COUNTRY.

HEB. xi. 16.—"Now they desire a better country, that is an heavenly one."

ONCE Anaxagoras, an honest sage,
Who sought for truth in a benighted age,
Who oft would mount with philosophic flight,
To count the stars, and rove in worlds of light,
Was sharp reprov'd by those he left behind,
For his abstracted elevated mind,
As one regardless of his country's weal,
Cold to the glow of patriotic zeal.
"Ah! no," said he, and pointed to the skies,
"My country yonder I devoutly prize."
Are Christians blam'd, whose conduct seems to prove,
Earth has not much their care, nor much their love,
Let the world know—their country is above.

ALIQUIS.



REV. GEORGE GILBERT,

Heathfield,

SUSSEX.

Published by T. Chapman, 151, Fleet Street

THE

Evangelical Magazine,

FOR DECEMBER, 1796.

BIOGRAPHY.

LIFE OF THE LATE REV. DAVID BRAINERD, OF NEW ENGLAND,

MISSIONARY TO THE AMERICAN INDIANS.

PART II.

[*From his entrance on the Ministry, to the successful period of his labours.*]

BLESSED with peculiar talents, favoured with the most intimate communion with God, and humbled in the dust under a sense of his own depravity, Mr. Brainerd entered upon the arduous work of the Ministry, preaching occasionally in the pulpits of his friends, from the day he was licensed, till the providence of God opened for him a door of utterance among the heathen.

The day after he was licensed, he rode to Southbury, and preached, where he enjoyed much of the comfortable presence of God, both in his prayer and sermon; and for several days he continued in a sweet tranquillity of mind, being sometimes refreshed with the hope of seeing the heathen coming to Christ. But on the 12th of August, while he was at a place near Kent, in the western borders of Connecticut, where there was a number of Indians, his soul was exercised with the most severe conflict. He had no power to pray; his hopes, that God would send him afar off among the heathen, vanished; his spirit was so exceedingly depressed with a sense of his vileness, that he seemed in his own eyes worse than any devil. He could not conceive why God permitted him to live, and wondered the people did not stone him, much more that they would hear him preach. The trial had lasted all that morning and the preceding night. About ten o'clock the people assembled, and he was forced

to ascend the pulpit. Contrary to his expectations, the Lord so favoured him with his presence, and assisted him in praying and preaching, that he spake with power; some of the Indians present crying out in deep distress, and all appearing greatly affected. This revived his hopes, and induced him to hire a woman to keep a school for their instruction.

However strongly his mind was impressed with a sense of his insufficiency and unworthiness, all who heard him were persuaded God had raised him up for great usefulness. His remarkable concern for the conversion of the heathen could not be concealed; and on the 19th of November, 1742, he received a pressing invitation from the Rev. Mr. Pemberton, of New-York, to come there as soon as possible, and meet the correspondents of the Society in Scotland, for propagating Christian knowledge, and consult with them about the affairs of the neighbouring Indians.

This was a solemn message. He felt more than ever the weight of the important subject for which the interview was desired; but was enabled to cast his burden upon the Lord, earnestly requesting his help and direction. The correspondents, highly satisfied with his Christian experience and acquaintance with divinity, engaged him as a missionary.

Their design was to send him to the Indians, at the Forks of Delaware. But as the winter season was then approaching, which in that part of America is remarkably cold, it was thought expedient that he should delay his journey till the ensuing spring. The interval, however, was not spent unprofitably to himself or others. He conversed occasionally with select friends; he read much, prayed much, and preached often. Considering himself as for ever devoted to the work in which he had engaged, and expecting soon to go and spend the remainder of his life among savages in the wilderness, he began to think how he might glorify God most with the property left him by his father: And no way more eligible occurring to his thoughts, than by educating some young man for the ministry, he accordingly made the offer to a person whom he thought most promising; and having given him some previous learning, sent him to college, and was at the sole expence of his education.

While he was preparing for his journey, the corresponding ministers, whom he met at Woodbridge in the latter end of March, having received information that a contest subsisted between the white people and the Indians at Delaware, concerning their lands, which they supposed would be a hindrance

drance to the reception of the Gospel, they gave him new directions, and appointed him to go among the Indians at

KAUNAUMEEK.

This is a place in the province of New-York, in the woods between Stockbridge and Albany, and about eighteen or twenty miles distant from each of these towns. Here he arrived on the 1st of April, 1743, and was kindly received by the Indians, who soon became seriously attentive to his instructions: And he continued among them upwards of twelve months, subject to great gloominess and distress of mind, and exposed to many hardships and difficulties, sleeping on straw, in a wretched hovel, and living on food of the most ordinary kind, and even reduced, sometimes, to short allowance, as none could be procured from a less distance than sixteen or eighteen miles.

He ascribes the favourable reception he met with, to the long-continued labours of the Rev. Mr. Sergeant among some of the same tribe, by whose report their prejudices were, in a great measure, removed, and their minds prepared to entertain the truths of Christianity. He immediately endeavoured to teach them the nature of the *fall* and *recovery* in the most plain and easy manner; addressing them by an interpreter, an ingenious young Indian, who had been instructed in the Christian religion, by Mr. Sergeant, and was able to read well, and write a good hand.

After he had been some months on the spot, he composed, and, by the help of his interpreter, translated into their own language, several *psalms* and *forms of prayer*, adapted to their circumstances and capacities, and which he learned to pronounce so well, that he could sing and pray with them in their own tongue.

When they had gained some acquaintance with such truths as he thought were necessary to be previously known, he gave them an *historical* account of God's dealings with the Jews, and explained some of their rites, ceremonies, and sacrifices; leading them gradually on to the birth, life, miracles, sufferings, death, resurrection, and ascension of Christ, and the consequent effusion of the Holy Spirit: And having prepared the way by this general view of things, he expounded, almost every evening, in a regular course, the Gospel of St. Matthew, that their ideas might be more distinct and particular.

Besides these instructions, he had, by the consent of the Commissioners, instituted a school for children and young people,

people, and appointed his interpreter to teach them English; attending himself, as often as he could, to give them serious exhortations; and in a short time he had the pleasure to observe that they made considerable proficiency.

In a word, no pains were spared to win the souls of those few poor savages to Christ. But though the truth seemed to be attended with some power upon their hearts and consciences; though a few seemed awakened to a solicitous concern for deliverance from their miserable estate by nature; though an outward reformation appeared in the lives and manners of most; though their idolatrous sacrifices were wholly laid aside, and their heathenish customs considerably abated; though the sin of drunkenness was, in some measure, surmounted, and a regard manifested for the Lord's-day; yet, after all these hopeful appearances, there were circumstances so *discouraging*, that he could not say he had any satisfactory evidences of their being renewed in the spirit of their minds, and savingly converted to God.

Having had an interview with the corresponding ministers in the winter, and informed them of his proceedings, with a view to new arrangements, he was ordered by them, early in the month of April, 1744, to leave these people, and go to another tribe of Indians near the river Delaware. This being at a considerable distance from Kaunaumeek, he began to dispose of his books, and other small articles, and make preparation for his journey. For though he must have felt much regret at having laboured to little or no purpose a whole year, under distressing circumstances, which a stronger constitution than his could hardly sustain; and though he had been recently importuned to settle at Millington, near his native town, and received an unanimous and pressing invitation from the people at East-Hampton, the most pleasant town, and the largest and wealthiest parish in Long-Island; and though he knew that in the place to which he was going he would be exposed to many extreme hardships; yet so firmly was he bent on the missionary work, that he resolutely determined to go forward.

But his poor Indians, on hearing his intention to remove, were inconsolable, and earnestly dissuaded him from the attempt. He sympathized with them, and advised them, as they were but few, to leave their present situation, and live at Stockbridge, where they might be accommodated with land, and instructed under the ministry of Mr. Sergeant. To this proposal they readily acceded; and on Sunday, the

29th

29th of April, he took his leave of them in a farewel sermon in Mr. Sergeant's pulpit, at Stockbridge, where most of them had then arrived.

Leaving Stockbridge on the Thursday following, he set out on his journey, calling on his friends in the various towns through which he passed. Travelling through a place called Minnissinks, and finding a number of Indians there, he halted, and offered to instruct them in the truths of Christianity. The king, to whom he addressed himself for leave, laughed, and, turning upon his heel, went away. Mr. Brainerd followed him into his house, and renewed his importunity; but he declined the subject, and referred the business to another, who appeared to be a man of good rational parts. "Why," said he, "should you desire the Indians to become Christians, seeing the Christians are so much worse than the Indians. The Christians lie, steal, and drink worse than the Indians. They first taught the Indians to be drunk. They steal to that degree, that their rulers are obliged to hang them for it, and that is not sufficient to deter others from the practice. But none of the Indians were ever hanged for stealing, and yet they do not steal half so much. We will not consent, therefore, to become Christians, lest we should be as bad as they. We will live as our fathers lived, and go where our fathers are when we die." In vain did Mr. Brainerd endeavour to convince him that some, who are called Christians, are *not* Christians in heart. He grew warm. And when he appeared more calm, and was asked by Mr. Brainerd, if he was willing that he should come and see them again? he replied, "They should be willing to see him again, as a friend, if he would not desire them to become Christians." Mortified with this reply, and grieved that the injuries which these poor creatures had received from the wicked monsters bearing the Christian name, should have engendered such fatal prejudices, he bid them farewel with an aching heart, and, prosecuting his journey, arrived, on the 13th of May, at a place in the province of Pensylvania, called by the Indians Sakhauwotung, within the

FORKS OF DELAWARE.

Here, by the consent of their king, he pitched his tent among a few poor Indians, well-disposed and very attentive. There were not more than thirteen houses inhabited, and these lay several miles distant from each other. The rest of the Indians, that formerly belonged to this place, being dispersed, had retired farther back into the country. At first, when with difficulty, owing to their remote situation from each

other, he could collect this remnant together, they did not amount to more than twenty or twenty-five persons; but, towards the latter part of the summer, they so increased, that his auditory frequently consisted of forty; and the effect of the word upon their souls was rather encouraging, as they seemed desirous of seeking salvation themselves, and that others should do the same. Hearing of a few straggling Indians, who were about thirty miles westward, he went and found them preparing to move towards Susquahannah river, the place of their residence. He preached to them twice; and, though at first they feared he had some ill design upon them, as they had suffered injuries from white people, they were pleased with his discourses, and desired he would visit them at Susquahannah, and give them further instruction.

This invitation afforded him encouragement; and after he had represented it to the correspondents, and obtained their consent, he undertook, even so late in the year as the beginning of October, this fatiguing journey. Having travelled three days, and slept two nights in the open wilderness, he came to Opeholhaupung, a settlement on the side of Susquahannah river, consisting of twelve houses inhabited by about seventy Indians. Though, on his arrival, they were just about to begin their general hunting, they deferred it four days; on each of which he preached twice, besides conversing with them, and endeavouring to obviate their objections against Christianity. Their king and some others, on being asked, expressed their willingness that he should renew his visit in the ensuing spring, and none indicated any disapprobation. Hoping that God was thus preparing their minds to receive "the truth as it is in Jesus," he returned with pleasure to his own people at Delaware.

Here a circumstance soon occurred which produced in his mind the greatest uneasiness. His Indians, notwithstanding the pains he had taken with them, and the hopes he had sometimes cherished, engaged in an idolatrous *feast* and *dance*; nor could they be dissuaded from it by his most earnest intreaties. On a similar occasion, some months before, he had been tempted and buffeted by Satan, who suggested to his mind that there was no God, or if there was, he was not able to convert the heathen before they had more knowledge. Now, perceiving his health impaired by the voluntary hardships he had endured, and even the little hope he had entertained of success, after all his labour and toil, wholly extinguished, his spirit was overwhelmed within him; and having finished a house, or hut, he had built to live in for the sake

of

of retirement, he determined to throw himself at the feet of his Saviour, and to spend some time in secret fasting and prayer, that he might humble his soul in the dust, and implore mercy for himself and these deluded people.

But the time was fast approaching when the days of his mourning should be ended. The Lord had, indeed, brought him into the wilderness, but he soon found the valley of Achor to be a door of hope. He continued to pray with great fervency, and in a few days had the pleasure to hear his interpreter, for whose conversion he so greatly longed, express an earnest concern for his soul. This was productive of new care; his hope was mingled with fear, and he besought the Lord, with many tears, that the work might be real and lasting. Similar impressions were made, about this time, on several other persons, who shed many tears under his discourses; and particularly an old man, supposed to be a hundred years of age, was deeply affected. He tells us, however, he had no reason to conclude they were partakers of true and saving grace, but were only the subjects of conviction.

Desirous of fulfilling his promise to the Indians at Susquahannah, he set out with his interpreter in the beginning of May, 1745, enduring great hardships and fatigues; being obliged to sleep one night in the open air, exposed to wind and rain, and travelling on foot the next day, and driving their horses before them, which they could neither ride nor lead, as they were so sick with a poisonous herb they had eaten the night before. After he had reached Susquahannah, he proceeded about the length of a hundred miles on the banks of the river, visiting many Indian nations and settlements, and preaching to them by different interpreters; sometimes disheartened by the opposition they discovered to the Christian religion, and sometimes encouraged by the docility of others, and their willingness to be instructed. Here he met with some Indians who had been his hearers at Kaunaumeek, who both saw and heard him with strong expressions of great joy.

Having spent about a fortnight in this laborious employ, sleeping on the ground, and frequently in the open air, he was violently siezed with an ague and fever, which had nearly proved fatal. But it pleased God to give him sufficient strength to reach an Indian trader's hut, where, with his blessing, in the space of a week, without the use of medicine, he recovered; and on the 30th of May, after a journey of three hundred and forty miles, he returned to his own people.

For two years he had now laboured with very little, if any success. The difficulties of christianizing these poor Pagans pressed upon his mind with peculiar force. He perceived they were filled with prejudices against Christianity from the vicious lives of some that are called Christians; and the numerous injuries they had sustained from their rapacity and cruelty. He likewise found them extremely attached to the customs, traditions, and fabulous notions of their ancestors; particularly that they were not made by the same God who made the white people, but by another, who commanded them to live by hunting, and not conform themselves to the customs of the white people; so that, without denying the truth of our religion, they are persuaded of the reality of their own. The influence of their Powwows, or conjurors, who are supposed to have a power of enchanting or poisoning them to death, or, at least, in a very distressing manner, presents another obstacle to their conversion, as they apprehend that they would exercise their power upon them, were they to become Christians. Besides, the manner of their living is itself a great disadvantage to missionary efforts, as they are continually roving from place to place, so that the men are scarcely ever to be met with, except about six weeks before and in the season of planting their corn, and two months in the latter part of the summer, about the season of harvest. If to these difficulties be added the hardships that necessarily attend such a service; the fatigues of frequent journies in the wilderness; the mean and scanty fare; the wretched lodging; the difficulty of addressing a people of a strange language; and, what he seemed to feel as much as any, the irksomeness of solitude, being destitute of a Christian companion, or fellow-labourer, though Jesus sent out his disciples by two and two; we need not wonder if he had even entertained thoughts of withdrawing from the work, in which he had almost despaired of success. But now, while his mind was thus discouraged, and hope had almost failed, the Lord was pleased to display his power and grace in a manner the most remarkable and glorious.

(Here we are obliged to stop for the present, but shall conclude the account of Mr. Brainerd's successful labours in the Supplementary Number; which will be published on the 16th of December, that the whole of his Biography may be bound in the same volume.)

AN

AN ADDRESS FROM THE DIRECTORS OF THE MISSIONARY SOCIETY.

IN pursuance of the important duty connected with our situation, and which binds us to an unremitting vigilance in discerning the intimations of the divine will, we are induced to state to the religious public at large, and especially to the promoters of this Institution, the nature of the plans now under consideration, and the grounds upon which we recommend them.

We cannot, however, enter upon the discharge of this part of our duty, without previously adverting to that very important undertaking, which, so far as it depended upon us, we have been enabled to accomplish. And in taking a retrospect of the circumstances connected with the mission to the South-Seas, we are constrained to make the most humble and devout acknowledgments to the Divine Being, on account of the frequent interpositions of his wise and gracious providence in our behalf; which lead us to encourage the animating hope that this measure has resulted from his own inspiration, and, therefore, will continue to be favoured with his protection and blessing. We are very sensible of the imperfections which will always mingle with our best attempts to promote so sacred a cause; and although we trust that, in the simplicity of our hearts, our sole aim has been to promote the divine glory in the conversion of the heathen, yet we feel a peculiar satisfaction in transferring the work out of our feeble and erring hands, into the immediate and exclusive care of him who is the head of the church, and has all power in heaven and in earth. We doubt not but that the Christian world will unite with us in daily and fervent intercessions at the throne of mercy, that this expedition may terminate in the honour of our Redeemer, and the extensive and lasting enlargement of his kingdom in the world.

The number of persons engaged in this mission consists of twenty-nine men, and five women, with two children; and the favourable opinion we entertained of them, on their admission, has received the most satisfactory confirmation, in consequence of their detention for six weeks at Portsmouth, where they continued to manifest every disposition that adorns the Christian and the Missionary character; and exhibited a society animated by one spirit, stedfast in their attachment to the work to which they had been consecrated, and cheerful in the prospect of its untried duties and its unknown dangers.

dangers. The serious public at large, and especially the friends of the Missionaries, will learn, with satisfaction, that some important information, obtained at Portsmouth, respecting the South-Sea Islands, and particularly Otaheite, very much confirms the hope before entertained, that they will meet with a welcome reception, and be treated with kindness and respect.

The expence to which the Society will be subject on account of this mission, is not yet exactly ascertained; but including the cost of the ship, which was 4875l. seamen's wages, and every other charge, it may amount to about 12,000l. Thus the funds of the Society, for the present, will be nearly exhausted. It must, however, be recollected, that the ship, being chartered by the India Company, will, on her safe return, entitle the Society to receive near 5000l. for the freight of the cargo she may bring. This, together with the value of the ship, being deducted, will leave the actual expence attending the mission. It is probable, however, that this expence will be lessened by the value of the articles of curiosity which may be brought from the South-Seas, and of the publication of the interesting particulars respecting the reception and settlement of the Missionaries, with the description of the different islands which may be visited. When the magnitude of the mission is considered, as well as the charge attending the equipment of the Missionaries, it will not, we presume, be generally thought, that the expence is great in proportion to the scale on which the plan has been executed.

We proceed now to announce, more particularly, the nature and extent of our further views; and our earnestness to accomplish them is in proportion to their great importance. *Africa*, that much-injured country, throughout its immense extent, has for many ages been deprived of the inestimable advantages of the pure principles of Christianity; it has been visited by Europeans, not for the friendly purpose of a communication of benefits, but in order to carry on a commerce which inevitably inflicts on its inhabitants the wounds of slavery and death. The very mention of *Africa* produces in every breast the pang of sympathy, and the mingled sentiments of pity and indignation. Its innocent blood, which is continually flowing, whilst it cries to heaven for vengeance, appeals with resistless force also to every ingenuous principle in the nature of man, and every feeling of compassion and mercy in the breast of a Christian. It is to this benighted and oppressed country we are desirous of sending the

the Gospel of Christ---that best relief to man under his accumulated miseries---that essential blessing which outweighs the evils of the most suffering life.

If it shall please God, from whom every good disposition proceeds, to incline the minds of his people, so far to encourage this work, as to put into our hands the means of accomplishing our designs, it is our wish to send *several distinct missions* to this immense continent. We cannot, at present, delineate the specific plans which will be adopted, because we are continually seeking and receiving new light and fresh information upon this subject; and it will be our duty to adapt our final measures to the general body of evidence which we may eventually receive. We must also be regulated by the assistance we derive from the friends of the Institution, in respect both to Missionaries and to funds; and as it appears to us, that there will soon be the probability of introducing the Gospel into several parts of Africa, we hope that the zeal of Christians will be enkindled in proportion to the love which they bear to Christ, and to the pity which they feel for those who drink deepest in the cup of human woe.

Our general ideas, however, at present are, that Divine Providence is opening a way for the admission of the Christian religion into the *southern* parts of Africa, through the medium of the Cape of Good Hope. In these parts, a mission from the *United Brethren*, undertaken a few years ago, is now in a flourishing state, and the last information from thence contains the welcome intelligence that the power of the Gospel is manifested in the conversion of many of the natives. This circumstance may, by the overruling providence of God, prove an invaluable advantage to the mission which we may undertake; as, we hope, that our exalted Saviour, who has received gifts for men, may be pleased to qualify some of the converted natives for the work of Evangelists, and for assisting our Missionaries in their labours among their countrymen.

Although those who possess the true missionary spirit are so inflamed with the love of Christ, and the desire of proclaiming his grace and power amongst those who are ready to perish, that they count not their lives dear to them, and are willing to spread his fame in frozen or in sultry climates, yet it is incumbent upon us, in stating the circumstances of every projected mission, to enter into the consideration of the salubrity of the country; and for this reason we mention

tion that we understand the climate of this part of Africa to be healthy, and suited to the constitution of Europeans.

With respect to the time of executing this mission, we must be governed by circumstances; but we see no sufficient reason to delay it beyond the period when we may be provided with suitable instruments for accomplishing it.

Our views are also turned towards the *western coast* of this vast continent; and it is here where the guilt of Europeans has inflicted the deepest wounds on the unoffending natives, and the footsteps of those, who have borne the Christian name, have been marked with devastation and blood.

In consequence of the institution of the Sierra Leone Company, which was founded on the purest and most disinterested principles, it is probable that very extensive advantages will be derived to the Christian cause, as the disposition of those who conduct its concerns, both here and at the colony, is highly favourable to this important object. Through the influence of this Company there appears to be the opportunity of introducing the Gospel into the different villages inhabited by the natives in the vicinity of the colony, also at the different factories which they have established, and in the districts of some of the Chiefs, with whom they are maintaining a commercial intercourse. Some persons of considerable influence, settled on the shores of the Gambia, have expressed to the Company their ardent wish to be instructed in the arts of civilized life; and it appears that the communication, which the natives from different parts maintain with the colony, excites within them the desire of receiving the advantages of European instruction. The influence of the Company is increasing daily, and will probably be enlarged in a much more rapid degree on the return of peace; and every accession of this influence is friendly to the cause of religion. The Africans are disposed to receive the advantages of civilization; and although the communication of these benefits be not directly the object of our Institution, yet we consider such disposition as a favourable circumstance, upon which, by the blessing of God, the more important principles of the Christian religion may be superinduced. The opportunities for the introduction of missions into this part of Africa are soon likely to be so frequent and encouraging, that the zeal of Christians should be roused to the most active exertions for supplying these pressing emergencies. The providence of God, which conducts the affairs of

of this world with a wise and unerring subserviency to the interests of his kingdom, and binds those events which we call contingent to the fixed determination of his counsel, seems to be entering on a preparatory work with a view to the extensive introduction of the Gospel into this benighted and enslaved continent. The African Association have now a messenger in the interior of the country, and probably at this moment in Tombuctoo, having been heard of in his way from Fatatenda to that city, which is twelve hundred miles up the Gambia. The views of this Society are benevolent and very laudable, as far as they extend; but we trust the designs of Providence extend to a higher object, and will make the messenger of the Association the precursor of the Gospel. The Sierra Leone Company also, we doubt not, as before intimated, will have the honour of administering to the introduction of Christianity into various parts of the circumjacent country. We are already indebted to their exertions for *the plan of a mission to the Foulah nation*, which now occupies our most serious consideration, and the circumstances of which we think it necessary more particularly to detail.

Our knowledge of this country arises principally from an excursion made to it from Sierra Leone by Mr. Watts and Mr. Winterbottom, two Gentlemen in the Company's service; and Mr. Thornton, who has so honourably and usefully filled the place of Chairman to that Company, has had the kindness to furnish us with the journal of that tour, kept by Mr. Watt, with a view to assist our deliberations as to the best plan of accomplishing the projected mission; and as Mr. Thornton himself abridged this journal, and published it in the Report made to the proprietors of that Company, we cannot convey a more just acquaintance with the state of the Foulah country, than by the following extracts from this publication:

"Information having been brought to the governor and council by some natives of the Foulah country, that the king of the Foulahs, a large and powerful nation, to the north-east of Sierra Leone, had expressed a desire to form an intercourse with the colony, two gentlemen in the Company's service offered to make an attempt to penetrate through a large, and as yet unknown tract of country, to his capital. They accordingly sailed to the river Rionunes, which is to the north of Sierra Leone, obtained the necessary interpreters and guides at the town of Kocundy, which lies a considerable way up the river, and then set out on foot in a party of about twenty persons.

"It appeared in a short time after their leaving the Rionunes, that a considerable intercourse subsisted between the interior country and the upper parts of the river; for no less than five or six hundred Foulahs were often seen in one day, carrying great loads of rice and ivory on their backs, which they were about to exchange for salt. The travellers found, as they went forward, a number of successive towns, distant in general six, eight, or ten miles from each other, in which they were always most hospitably received; the utmost satisfaction as well as surprise being expressed at the appearance of white men, of whom none had ever been seen even at the distance of a few days' journey from the coast. After travelling for sixteen days, through a country barren in many parts, but fruitful in others, and remarkably full of cattle, and after passing two or three small rivers, one of which was said to empty itself into the river Gambia, they arrived at the town of Laby, which is distant about two hundred miles, almost directly eastward or inland from that part of the river Rionunes, from which they set out on foot. Here they spent three or four days, being most cordially received by the chief or king of the place, who is subordinate to the king of the Foulahs. Laby is about two miles and a half in circumference, and is supposed to contain not less than five thousand inhabitants: The state of civilization is much the same here as in the farther part, which will be described shortly. From Laby they proceeded to the capital of the Foulah kingdom, called Teembo, which is seventy-two miles further inland; and having experienced every where the same hospitality, they arrived there in the course of another week.

"During fourteen days which they passed in the capital, they had many conversations, through the medium of interpreters, both with the king and with a person who acts as deputy to the king in his absence, and with many other principal persons It appears that the country, subject to the king of the Foulahs, is about three hundred and fifty miles in length, from east to west, and about two hundred miles in breadth, from north to south; and that the king exercises a very arbitrary power, both in respect to the punishment of offences, and many other points, and, in particular, that he opens and shuts up the markets and channels of trade just as he pleases. The town of Teembo is supposed to contain about seven thousand inhabitants; and the superiority of the people of all these interior parts to those on the coast, is great in most branches of civilization. The houses here

and

and at Laby, as well as at some other places, are occasionally spoken of in the journals from which this narrative is taken, as very good. The silver ornaments, worn by some of the chief women, are said to be equal in value to 20l. There are people at Laby and at Teembo, who work in iron, in silver, in wood, and in leather, and there is a manufacture of narrow cloths. The chief men are furnished with books, of which the subject is generally either divinity or law; and the art of reading is common over the country, there being schools for the instruction of children established in almost every town. Horses are commonly used by the chief people, who are said to ride out often for their amusement. The soil is generally stony; much of it is pasture: Rice is cultivated in some parts, chiefly by the labour of the women, the men, a great proportion of whom are slaves, carrying away the produce on their backs. About one third of the country is said to be extremely fertile; the soil is dry, and the climate is thought very good. The nights and mornings were sometimes cold, and the thermometer was once as low as 51 at half past five in the morning, but it rose to near 90 at noon. The professed religion of the country is Mahometanism, and there are many mosques; but neither the priests nor people appear to have much bigotry in their minds, though they do not fail to observe the Mahometan ceremonies, praying five times a day. The punishments which the king inflicts are severe, especially in the case of disrespect shewn to his own authority; but it appears that no Foulahs are ever sold as slaves either for debts or crimes, and kidnapping seldom occurs, being probably not very practicable, in the heart of the country. The Foulahs, however, have been used, till lately, to carry on a very considerable Slave Trade by means of their wars; for they go to war avowedly for the purpose of getting slaves: One of the tenets of their religion, which permits them to destroy all whom they term infidels (a term which seems to include all their neighbours), affording them a convenient apology for every exercise of this horrible injustice.

"The Directors have the satisfaction of observing, that the two travellers appear, both by the propriety and consistency of their own conduct, and by the public declarations which they made of the principles which governed the conduct of the Sierra Leone Company, to have ingratiated themselves much with the natives, and to have peculiarly possessed themselves of the confidence of the chief people. *The king, being asked whether he should be willing to encourage any*

European to settle near him with a view to cultivation, readily answered, that he would furnish him with land, and cattle, and men for the purpose. Much conversation passed at different times concerning the introduction of the plough, of which no one had ever heard in the Foulah country. The king of Laby offered to send a son to England for education, and a principal priest expressed some willingness to do the same."

In addition to the above, we have also received subsequent information from Mr. Dawes, the late Governor of Sierra Leone, whose readiness to afford every aid to our Society, and to communicate to us his extensive acquaintance with African subjects, is intitled to our thankful acknowledgments. Besides confirming the particulars contained in the extracts, Mr. Dawes mentions that the climate of the Foulah country is, in his opinion, more congenial to European constitutions than that which is near the coast; the nights being sometimes 20 degrees colder than they ever are at Sierra Leone, and that he believes the country to be plentifully supplied with all the necessaries, and many of the comforts of life. He adds, also, that the inhabitants are supposed to carry on a considerable traffic with countries still more in the interior, and thinks that by means of a Christian establishment in, or near Teembo, an easy opening may present itself for others, much nearer to the centre of Africa; and that Missionaries, settled on this plan, may maintain a very frequent intercourse with the colony at Sierra Leone.

With respect to the qualifications the Missionaries to this country should possess; it is requisite in this, as in all other cases, that they should be Christians, well instructed in the principles of divine truth, and live under its active influence, possessing a supreme love to the Saviour of sinners, and a fervent zeal for his honour in the world, to promote which they are not unwilling to endure the hardships of life, or meet the conflict of death. These are the supreme and indispensible requisites, without the possession of which, no Christian should venture to embark in this work. But it seems expedient also, that some subordinate qualifications should be attended to in the persons engaging on the mission in question. The people of Teembo express a desire to have Europeans settle among them, with a view to be improved in the knowledge of agriculture and the mechanic arts; it is, therefore, desirable that our Christian brethren should carry with them this recommendation, as the condition of their introduction, and the pledge of their security; it is the point

to

to which their invitation is directed; it is also the ground whereon our attempts at higher usefulness must arise. Serious and zealous Christians, acquainted with husbandry, and other useful occupations, appear best suited for this occasion; it would, however, be very desirable, that one amongst them should be a person of education, standing on equal or superior ground, in respect to philosophy and literature, to that occupied by the priests of the false prophet; and in every mission a person acquainted with surgery and the medical science, is an important acquisition.

We have now submitted, for the consideration of the Christian World, the plans which occupy our attention; and we may further add, that in proportion as we advance in the discharge of our duty, the sphere of usefulness seems to be continually enlarging, and the weight and importance of the situation we have been called to fill, impress our minds with increasing solemnity. We stand in need of friendly aid of every sort, and from every quarter; it is a work which calls aloud for the energy of every individual who bears the honourable name of Christian, and whose heart bleeds at the prospect of human calamity, or exults in its happiness.

We anticipate, from the zeal of our Christian friends, the assistance we need to accomplish the objects we have in view. When there is a project in hand which is intended to promote the good of the Africans; to chase away the shades of ignorance, which envelope their minds; to dry up their tears, and give them the garments of praise for the spirit of heaviness; who will not join in the generous emulation to forward so beneficent a work? There are no people under the heavens we have so deeply injured; nor is there a virtuous disposition which warms the human breast, that is not an advocate in behalf of Africa.

Those generous minds, who deplore the degradation of their species, and exert the ardour of their spirits to restore enslaved man to the rank he is intitled to fill in the scale of rational existence, must rejoice in a plan so pregnant with blessings of every sort. What so much promotes the civilization of man as the Gospel of Christ? What so much enlightens his mind, ennobles his heart, and dignifies his nature as this? It is the engine which raises our fallen spirits, and lifts them from earth to heaven.

Although the plan of introducing the Gospel into heathen countries is replete with usefulness of every sort; is altogether good without any mixture of evil, and is a measure against which nothing can be justly alledged, and therefore merits

merits the countenance of every friend to human happiness; yet to those we principally look for assistance whose hearts are warmed with the love of Christ. *This* is the commanding principle which will produce both the instruments and the funds we need. *This* is the principle which feeds and cherishes every other excellence which can reside in the human heart. *The love of Christ* is the argument of sovereign efficacy, which comprehends every motive that can sway the breast of a believer, and rouse the sacred energies of his soul.

Without the love of Christ prevailing above the love of life, or the fear of death, let no one venture upon the missionary warfare; but those who feel the inspiring flame, those to whom the Saviour is more precious than any thing which earth or heaven contains, more precious than earthly language can express, let them come forward, and consecrate themselves to his service in this sacred work. They will have the distinguished privilege of being the first to announce the Saviour's name among the heathen to whom they are sent; they will be recorded in the annals of the church in terms of honour, and their memorial cherished and revered in succeeding generations; or, should they be forgotten in this world, their names will be enrolled in the registers of heaven, and be illustrious when all earthly monuments shall perish.

We repeat our earnest invitation to Christians of every name to aid the work with their prayers, their counsels, and their influence. We consider it to be a cause which, above all others, demands the support of every one who feels for the honour of his Saviour, or the happiness of his species. There is no period in which this duty is not seasonable; but are there not many circumstances which more especially press it upon us *now?* We profess not to unfold the mysterious purposes of the Almighty, nor to know the times and the seasons which he has put in his own power; nevertheless, we would not be inattentive to the ways of his providence, which illustrate his word. The general impression on the minds of the people of God prepare them to expect the approach of that predicted period when the Christian church shall enlarge its boundaries. The signs of the latter days advance; the shades of darkness are dispersing; the kingdom of Antichrist is falling; and the hand of Providence appears to be making arrangements for a new æra in human affairs. Under the auspices both of Providence and prophecy, is it not a season peculiarly fitting for Christians to improve, by forming and executing those plans, which have both a natural and appointed tendency to produce the happy events we are looking for? Let, then, our endeavours

endeavours to promote the enlargement of our Redeemer's dominion on earth, give energy to our prayers; let us consecrate the vigour of our powers to this most blessed work; and whilst we see the kingdoms of this world shaken to their foundation, and passing away, let it be our unceasing supplication to our Saviour, "*O let* THY *kingdom come, and last for ever!*"

Signed by order of the Directors,
WILLIAM SHRUBSOLE, *Secretary.*

November 14, 1796.

INTERESTING CORRESPONDENCE.

LETTER II.

(See the first Letter, in our Magazine for August, page 322.*)*

DEAR SIR, *From Prison*--------

I HAVE just been favoured with your's of the 1st. instant, and should but ill merit your attention did I delay a moment in returning you and the other gentlemen of your Society my most grateful acknowledgments for the interest you and they have taken in my happiness; and give me leave to assure you that such a correspondence will not only be a particular satisfaction, but will, I have no doubt, be of essential service to me in encouraging and strengthening the sentiments I have already formed. But I feel concerned you should think there ever was a time that I would have treated such a subject either with derision or resentment. The early impressions, made by the instructions of an affectionate mother, were too strong ever to be erased; and although warm passions and gay company have led me into many follies, be assured I never forgot there was an hereafter, for few days ever passed that I did not recommend myself to the protection of the Almighty. And I hope I am not guilty of presumption in flattering myself that as my heart, God knows, was innocent in this unfortunate affair, my punishment will not extend beyond this world; and should it end fatally, I am prepared to meet death with fortitude and resignation. Death, as a soldier, I have long been accustomed to look upon with contempt, and I have often voluntarily faced it in the service of my country. Such a death, however, as now threatens me, would be attended with some very distressing circumstances. The disgrace it would reflect on my family, and the

the shock it would be to my parents, who have hitherto looked to me with pride, and who, I may venture to say, before this, never had cause to blush for me; those reflections, I must confess, would very much embitter my last moments. My lawyers, however, seem to think it cannot be attended with any serious consequences; but those hopes shall not prevent me from preparing myself against what may happen. I beg you will return my warmest thanks to the whole of your respectable Society, and believe me to be, with the highest respect,

Dear Sir,

Your much obliged servant.

ADVANTAGE OF A MORE EXTENSIVE COMMUNICATION OF RELIGIOUS INTELLIGENCE.

GENTLEMEN,

I HAVE observed, with much pleasure, that you have inserted various articles of Religious Intelligence, *foreign* as well as domestic. The letter from a German nobleman gave me and many of your readers great satisfaction. I was also rejoiced to find that some Missionaries, from *Boston* in *America*, have been sent among the Indians; but I earnestly wish that some more effectual mode might be adopted of obtaining intelligence from all parts of the world, respecting the state of religion. Every newspaper informs us of events which respect the temporal concerns of nations, though these are "trifles light as air" compared with the affairs of Christ's everlasting kingdom; but how seldom do we learn what is passing in the church of God in distant parts of the world!

As your Magazine is become a very extensive medium of communication in this kingdom, and I believe abroad, I beg leave to propose to the Gentlemen who are your stated contributors, that they would form among themselves select Committees, and take pains to write to the ministers of Christ in Germany, Holland, America, &c. &c; and by keeping up a constant correspondence with them, furnish the public with *spiritual news*, than which, nothing can more gladden the heart of Christ's faithful subjects.

I have been induced to scribble these few lines in consequence of reading the following paragraph in the Appendix of Fleming's Fulfilling the Scriptures.

"It

"It is to be wished that a greater correspondence through the reformed church were more effectually pursued, to know other's case, what eminent hazard appears to the truth, or sore trial and assault that some particular church may have beyond others, for witnessing mutual sympathy, for communication of counsels, for obviating prejudices and mistakes, a grave incitement and upstirring of others to the duty of the time, and thus a further concurrence endeavoured, in promoting the great interest of the Gospel. O sad! that since the reformation brake up, how little of this hath been practised, but how much more gone, that except by ordinary travellers, or sometimes public gazettes, the great concernments of neighbouring churches, and the more remarkable occurrents of Providence are but little known. I should account it a token for good, if something of a public spirit, with respect to such a mean, did more appear. We know not what advantage might follow this essay."

Gentlemen, more than a hundred years have elapsed since good Mr. Fleming made this proposal. It is high time that all the servants of Christ rouse themselves, and unite in the common defence and general spread of Christianity. You have made a beginning. Go on and prosper. If this hint should contribute to the increase of Gospel intelligence, it will give infinite pleasure to

Your's, &c.

EZRA.

CHANGE OF NATURE MUST PRECEDE ACTIVE CONVERSION.

MR. EDITOR,

IN the last month's Magazine a publication was reviewed from whence you inserted the following extract: "Some have incautiously said, CONVERSION *was a* CHANGE *of* NATURE; but, in reality, it is *only* by the display of the love of God in Christ Jesus to fallen sinners, that souls are first converted, and made alive to him, &c." This passage struck me as containing an express avowal of what I had too often heard implied before, but never could reconcile with Scripture, fact, or reason.

If indeed, by denying conversion to be a change of nature, the *Essayist* only intends to deny that new faculties are imparted in regeneration, and so would intimate that what is a good man's delight was no less a bad man's duty; and that the worst of men lie under no such incapacity of serv-

ing God, as will excuse their neglect; I fully agree with him. I believe no rational creature can justify his disaffection to Jehovah, but that every sinner hates him without a cause. But I also believe that such is the native disposition of every child of Adam, that without an entire change of disposition, he never can be brought back to God. The carnal mind, (the disposition of every one who is born of the flesh), is enmity against God; it cannot brook subjection to his holy law, nor can be reconciled to God's real character, or to his righteous government, by any human means: So that they who are in the flesh cannot please God, nor be pleased with him. Nor do I think a carnal heart will love the glorious Gospel any better than the holy law. It is as vain to expect it, as it would be to hope those birds of night, which retire from the rising sun, will come forth to gaze on his meridian glories. If the sinner's enmity to God had been owing to a mere misapprehension of the divine character, then a bare rectification of his mistaken notions might cause it to attract his affections; but if sinners have imbibed, what in one sense may justly be stiled, an *unnatural* aversion to the best of beings, then the more God discovers his glory, the more will their aversion be excited. The Gospel of Christ is the brightest display of the glory of God; but it is not opposed to his holy law; it does not set aside God's *claims* on his creatures; it does not retract his *charges* against sinners; and, therefore, they, who are offended with the Sovereign of the universe, will be offended with the Mediator too; for he is quite on his Father's side. He that hates and blasphemes the character exhibited on Sinai, or on Ebal, cannot love the representation made on mount Calvary. They who detest the song of Moses, cannot sing the song of the Lamb. They who oppose the King of Righteousness, cannot love the Prince of Peace. However the Gospel is adapted to the sinner's necessities, it is by no means suited to his native taste: And therefore I conceive regeneration, strictly so called, must precede the first act of faith, in the order of nature. I readily, and fully allow, that no internal change is to be sought for as the *ground* or *warrant* of our application to Christ: But I verily am persuaded, it must precede it as the *cause* of our application to him. I cannot conceive that a carnal heart will produce faith of itself, and that then that faith, which was thus produced, will renew the soul; though some good men have seemed to me so to state things. I think it impossible for a man to *know* his heart is changed before he embraces Christ; but I am persuaded

suaded it is morally impossible a man should cordially embrace Christ before his heart *is* changed. The man who had been born blind, could not know he had received his sight before he saw the light; but surely he first received his sight before he saw the sun or any other object.

If the sinner's aversion to God was only owing to his apprehensions of future punishment, he might forgive God, as soon as he was told God would forgive him. But this is not enough to satisfy a sinner; God must also give him leave to be happy in his own way, that is, he must leave him to pursue a sordid selfish interest of his own, that has no connection with, much less a subordination to, the divine glory and good of others. God must be the sinner's almighty servant, or the sinner must become God's servant, or there can be no agreement for the *future:* Not to dwell upon the *past;* as to that, while hope of impunity is a new thing, the sinner may not concern himself much about the question, Who was right, or who was wrong? But let him have time to recover from his consternation, and to reflect on the import of Christ's mediation, and he will not be very well satisfied with the Redeemer. This surety, who professed so much love to sinners, loved God and his law still better than sinners and their safety. He was careful to magnify and honour what the sinner despised and detested. Sin has been more gloriously condemned, than it would have been if the original offender had been damned for ever. And now behold, he, who maintains the rights of justice, glories in him who became surety for sinners, as having discountenanced all the sinner's reflections on his government to the uttermost. He loves the Saviour on this account, and therefore delights to honour him. But if a sinner, without a change of nature, can be brought to submit to this plan of salvation, and even to rest in it with complacency, I am strangely mistaken. I should sooner expect from thorns to gather grapes, or to find thistles producing figs. I can easily form an idea of a Gospel that any sinner would like, or that would be thankfully embraced by the devils. I have sometimes heard representations of the Gospel that would too nearly have suited them. But I again acknowledge, that I think the Gospel of Jesus Christ is as opposite to a sinner's native taste, as it is suited to his real necessity and interest; and, therefore, I should despair of any one's receiving that report, which I am sure is worthy of all acceptation, if I did not hope to find the arm of the Lord revealed for its success, and that he, who *opened the heart* of Lydia, *to attend to the things*

spoken by Paul, would "turn the disobedient to the wisdom of the just."

In short, I am convinced that there is such a contrariety of disposition between God and a sinner, that one or the other must be greatly changed, or there can be no communion, or friendly intercourse between them. I believe God never will alter. He is quite in the right, and sinners quite in the wrong: And the Gospel of Christ takes this for granted. His mediation will, therefore, be rejected by the sinner, till his pride be humbled, and his heart changed; and yet the sinner's pride is so great, and his love to sin, and to this present world so predominant, that none but God himself can conquer. As many, therefore, as receive him cordially, must have been born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And to God the Father, Son, and Holy Spirit, be all the praise of our complete salvation. Amen.

S. C.

ANECDOTES.

Wonderful Deliverance at Sea.

The following Anecdote, taken from the Book of Martyrs, is very little known; but displays, in such an eminent degree, the affectionate regard of a poor man to the blessed book of God, and God's wonderful care of him, that I think the insertion of it in your Magazine may be useful.

ON June 26, 1556, GREGORY CROW, who lived at Malden, in Essex, went to sea, together with another man and a boy, intending to have gone into Kent for fuller's earth; but by the way they were driven upon a sand, where the boat presently sunk, and was filled with water, so that the men were forced to hold by the mast of the boat, and all things that would swim, did swim out of her; among which Crow saw his Testament in the water, and caught it, and put it into his bosom.

In about an hour, it being ebbing water, the boat was dry, but so broken, that they could not save her. They went, however, upon the sand, being at least ten miles from land, and there made their prayers together, that God would send some ship to their assistance; for they could stay there but half an hour longer before it would be flood. During this time they found their chest, which contained five pounds, six shillings, and eight-pence, belonging to Crew, but which, upon receiving it from the other man, who took it up, he cast it into

into the sea, saying, "If the Lord will save our lives, he will provide us a living." When the water returned, they got upon the mast, and there hung by the arms and legs for ten hours, in which time the poor boy was so weary and sea-beaten, that he fell off, and was drowned.

When the water was gone, Crow and his companion took down the mast, and committed themselves to the sea. At ten o'clock at night it floated. In this situation they continued till the next night, when the man died with hunger, fatigue, and watching. Crow continued alone in this dreadful posture all that night again, and till six o'clock next evening, when he was taken up by a vessel laden to Antwerp. All this time, though he had thrown away his money, he retained the New Testament in his bosom. The ship's crew and the people of Antwerp were so struck with his wonderful deliverance, and especially with the account of the money and the book, that they flocked from all quarters to see him, gave him cloaths, and collected for him among the English merchants six pounds, ten shillings, marvelling at the wonderful works of God.

From motives of humanity to our suffering fellow-creatures, we insert the following letter, containing a recipe for curing the most dreadful malady that affects the human frame. We received it from the most respectable authority.

Easy Cure for the Stone and Gravel.

MR. EDITOR,

HAVING received two letters from a friend in America who has been deeply afflicted with that excruciating disorder, the stone, and who has obtained considerable relief, and the prospect of a speedy and complete cure by a remedy which is safe and simple in itself, and within the reach of the poorest individual, I think it incumbent on me to communicate the knowledge of it as generally as I can, and am desirous, through the medium of your ufeful Magazine, as well as some other publications, to circulate the following particulars as extensively as possible.

Extract of a letter, dated Minebrook, in America, June 8, 1796.

"For eighteen months I have been afflicted by that most painful disease, the stone or gravel. I can convey to you no idea of the extremity of my sufferings; I have used every means to get the stone dissolved, but it has baffled the power of medicine, and involved me in great and fruitless expence. I am now determined to have recourse to the only remedy left

left, and that is, to have it cut out, although the prospect of this operation damps my spirits, and will probably terminate my life.

The next letter is dated July 20, in which he writes as follows: "In pursuance of the resolution I before expressed to you, I sent for a physician to perform the operation, who, on inspecting the part where the incision was to be made, pronounced it incurable, by reason of a wound I had formerly received in battle, either from a musket or grape-shot. While I was thus despairing of relief, the providence of God threw in my way a recipe which I have used for two months; and though it seems incredible to relate, yet it is unquestionably true, that I am in a fair way of being perfectly cured: The stone comes from me in small particles, and without much pain, so that it seems probable that in a few weeks I shall be able to attend to my business, which I have been incapable of doing for a considerable time. The remedy was discovered by the following circumstance:---A physician, who for twenty years had been afflicted with this disorder, came two years ago to the medical springs at Bedford, in Pennsylvania, to make use of the waters. After being there for some time to no purpose, an African negro proposed to cure him for a few pounds. Despising the offer, he rejected it, till at length finding his dissolution drawing on, he sent for the negro, and was perfectly cured in four weeks. The secret was disclosed for the purchase of his freedom, and the following is the remedy:

Take one gill of the expressed juice of horse-mint, and one gill of red onion juice, evening and morning, till the cure is perfected. White onions will not have the same effect as red; and to get the juice of them, they may be cut in thin slices, and well salted, and bruised between two pewter plates. It is, however, the juice of the horse-mint which possesses the most virtue in this disorder, and a strong decoction of this will generally in time effect a cure.

SELECT SENTENCES.

NO man ever wanted that mercy which he wanted not an heart to trust, and wait quietly upon God for. We never seek God in vain, except when we seek him vainly.

I reckon that business as good as done, that mercy as good as if it were in hand, that trouble as good as over, for the doing,

ing, enjoying, or removing whereof, we have engaged God by prayer.

It is a good sign our troubles are sanctified unto us, when they turn our hearts against sin, and not against God.

That which is obtained by prayer, and returned to God again in due praise, carries its own testimonials with it, that it came from the love of God, and is a sanctified mercy to the soul.

To want complaints of weakness, is for heaven and angels that never sinned, not for Christians in Christ's camp on earth.

He that turns not from every sin, turns not aright from any sin.

Man is as well able to raise the dead, and to make a world, as to repent. Repentance is a flower that grows not in Nature's garden.

RELIGIOUS INTELLIGENCE.

ORDINATIONS.

ON the 16th of October, at Towcester, in Northamptonshire, the Rev. William Gunn was publicly and solemnly appointed to the pastoral office over the Independent Church at that place. Mr. Denny, of Long Buckby, in the same county, who, with peculiar heavenly-mindedness, and practical holiness, has served Christ for more than half a century (having been a pupil of Dr. Doddridge), engaged in the ordination-prayer; other parts of the devotional services were conducted by Mr. Burder, of Coventry; Mr. Hillyard, of Olney; Mr. Bicknell, of Welford; and Mr. Knight, of Yelvertoft. The solemn engagements, mutually confirmed by the church and the minister they had chosen, were introduced by some observations on the proper tendency and principles of such a transaction, from Mr. Greatheed, of Woburn, in Bedfordshire. Mr. Bull, of Newport Pagnell, gave the charge to the minister, in a truly evangelical and spiritual discourse, upon Colossians, iv. 17. Mr. Horsey, of Northampton, addressed the Church, in a very judicious manner, upon the greatness of their privileges, and consequent duties, from 2 Cor. iv. 15.

In reply to the questions which were proposed to the church and the minister, the latter gave a satisfactory account of his experience as a Christian, and of his call to the ministry; as well as of his views of the charge to which he was invited, and of the doctrines he meant to inculcate; and a deacon of the church related their progress as a society, the principal events of which are subjoined.

The Gospel was preached to Dissenters, at Towcester, occasionally, earlier than persons now living can remember. The late Mr. Heywood, then pastor of the Independent Church at Potter's Pury, above five miles distant, preached at Towcester every third sabbath morning, from the year 1740, in a licensed house; in which also Mr. Stranger, a Baptist minister, who likewise resided at some distance, preached occasionally. In 1764 the serious people of both denominations united to build a meeting-house for their mutual accommodation. The Rev. John Goode, now of White Row, London, succeeded Mr. Heywood at Potter's Pury, and his labours at Towcester were crowned with a happy degree of success; but, in 1782, when a Baptist minister began to reside at Towcester, the stated use of the meeting-house was refused to Mr. Goode and his hearers; who, in consequence, met, for three years after, in a private house. The attendants increasing, it became necessary to build another meeting-house for their use; in which they were generously assisted from various quarters.

The

The members of Mr. Goode's church, who were residents in Towcester, having become more numerous, and finding a stated attendance at Potter's Pury inconvenient to their families, determined, when he removed to White Row, upon exerting themselves to support a minister at home. They were supplied with occasional preachers from the academies under the care of Mr. Bull, at Newport Pagnell, and Mr. Simpson, at Hoxton; and Mr. Gunn, having been sent to them from the latter seminary in the close of 1794, has since continued with them, his public labours proving acceptable and useful.

ON Wednesday, the 19th of October, the Rev. Mr. Golding was ordained to the pastoral care of the church of Christ, lately organized at Croydon, Surry. Mr. Hamilton began the service by prayer; Mr. Brooksbank introduced the work, proposed the necessary questions, received the answers, and the confession. Mr. Barber prayed the ordination-prayer. Mr. Winter, of Painswick, Gloucestershire, delivered the charge, founded upon 2 Corinth. vi. 4.; Mr. Humphries prayed previous to the sermon, which was preached by Mr. Bowden, of Tooting, from 2 Sam. xviii, last clause of the 27th verse. The whole was concluded by Mr. Wall; and in the evening a lecture was preached by Mr. Jay.

ON Wednesday, November 2, the Rev. Mr. Stollerie, late student at the Evangelical Academy, Hoxton, was ordained over the Independent Congregation, at Chapel-street, Soho. The Rev. Mr. Slatterie, of Chatham, introduced the service with prayer and reading; Mr. Townshend of Rotherhithe, proposed the usual questions, and received the answers, and the confession of faith; Mr. Crole, of Pinner's-Hall, offered the ordination-prayer; the charge was given by Mr. Simpson, of Hoxton, from 2 Chron. chap. i. and the first part of the 10th verse; Mr. Brooksbank, of Haberdasher's-hall, preached to the people, from Eph. v. first part of the 34th verse; and Mr. Bryson, of St. George's in the East, concluded the service with prayer.

ON Thursday, Nov. 3, the Rev. William Baker was ordained over the Independent congregation at Berkhamstead, Herts; the Rev. Mr. Fuller, of Box-lane, Herts, preached to the minister; and the Rev. Mr. Atley, of St. Albans, to the people. The texts were, 1 Tim. iv. 16. and 2 Kings, x. 15.

PLACES OF WORSHIP OPENED.

ON Sunday, August 28, a neat place of worship was opened at Bromson-Heath, about three miles from Newport, in Shropshire, intended for the two-fold purpose of a chapel and charity-school; an institution much wanted among the numerous and ignorant poor of that neighbourhood, who are very remote from the parish church of Gnosall. At an adjacent house, erected on purpose, a preacher resides, who is employed every day in teaching the poor children to read, and who, on the Lord's-day, instructs both them and their parents in the ways of God. The chapel was built chiefly by the generous contributions of good people in London; and the support of the whole depends, at present, on the annual subscriptions of pious persons, who are acquainted with the necessity and utility of the case. Occasional or stated donations for this charity will be thankfully received by the Rev. G. Burder, Coventry; or at Mr. Thomas Wilson's, Wood-street, London.

ON Wednesday, August 31, a new chapel, called Ebenezer Chapel, was opened at Morton, near Gainsborough, Lincolnshire. This small, but neat and plain building, was erected by the instrumentality of a gentlewoman, who a few years ago was an entire stranger to real religion. But she had no sooner tasted

tasted that the Lord is gracious, than her mind was greatly concerned for the spiritual welfare of her fellow-sinners, who still remained in the gall of bitterness and bonds of iniquity. Being a person of affluence, she licensed a room for preaching, and different ministers in the neighbourhood came and dispensed the word, as often as their other labours gave them an opportunity; by which means a congregation was gathered, and much good apparently done in and near this dark village.

The number of hearers increasing to more than the room could contain, she was disposed, if money could be raised, to erect a chapel. She had no sooner made known her intentions, than several Christian friends threw in their mites, and by their kind assistance she was enabled to complete the building.

The ministers who engaged at the opening of the chapel, were the Rev. Mr. Barnard, of Hull; Mr. Feist, of Beverley; Mr. Bean, of Lincoln; Mr. Clerk, of Brigg; Mr. Bradley, of Gainsborough; Mr. Phillips, of Newark; and Mr. Coolham, of Misterton.

The service was continued for two days, and a very comfortable season it was. Let us, as Christians, unite with them in their joy, and rejoice at the spread of the everlasting Gospel.

ON Thursday, the 20th of October, the congregation that had for two years and a half assembled in a little cottage on Bentry-Heath, with grateful acknowledgements of the divine goodness, removed to the newly finished place of worship in Romford, called Bethel Chapel. The Rev. T. Priestley preached in the morning, from Zech. vi. 13. "He shall build the temple of the Lord; and he shall bear the glory," and the Rev. Mr. Easton, in the afternoon, from Luke, viii. 18. "Take heed how ye hear." The morning sermon was well calculated to encourage the people in their reliance on the faithfulness of God, and the afternoon discourse contained many excellent motives and directions for hearing the Gospel, which we hope will be remembered with pleasure, and pursued with success. The building is forty feet by twenty-five, and appears to be one of the completest of the size we have ever seen, and does credit to the zeal and exertions of the people, who disinterestedly, yet exultingly, exclaim, in the language of the pious Dr. Doddridge:

"These walls we to thy honour raise,
Long may they echo to thy praise;
And thou descending fill the place,
With choicest tokens of thy grace."

NOVEMBER 9, the Rev. Mr. Chipperfield, lately a student at Homerton Academy, was ordained to the pastoral office over the church of Stretton, in Warwickshire, in the room of the Rev. Mr. Morris, removed to Kenilworth. The service was introduced by the Rev. Mr. Wood, of Rowel, by prayer and reading the Scriptures. The Rev. Mr. Burder, of Coventry, delivered a discourse on the nature and constitution of a Christian church, its proper officers, and the manner of their appointment; and received the confession of faith, &c. The Rev. Mr. Davis, of Wigston, engaged in the ordination-prayer. The Rev. Mr. Moody, of Warwick, gave the charge. The Rev. Mr. Saunders, of Coventry, preached to the people; and Sir Egerton Leigh concluded with prayer. Suitable hymns, at proper intervals, were read by the Rev. Mr. Morrel, of Kilsby. The unanimity of the people in their choice of a minister, his excellent confession of faith, and the conduct of the whole service, gave universal satisfaction to a numerous auditory.

WEDNESDAY, Nov. 23, the Rev. Mr. Nichol was ordained to the co-pastorship over the Scotch Presbyterian church in Swallow-street, London. The Rev. Mr. Smith, of Camberwell, introduced the service of the day with prayer. Mr. Love, of Artillery-lane, read the Scriptures, proposed the usual questions, relative to articles of faith, and the mode of government, to which

Mr. Nichol assented. Mr. Steven, of Crown-Court, delivered the sermon, on the nature of the Gospel ministry. The ordination-prayer was offered up by Dr. Trotter, who has for many years been pastor of the church. Dr. Hunter, of London-Wall, gave the charge; and Mr. Rutledge, of Wapping, concluded with prayer.

Missionary Society Prayer-meeting, to be held on the first Monday in every Month, during the Year 1797,

Jan. 2,	At the Rev. Dr. Davis,'s,	Fetter-lane.
Feb. 6,	Rev. Mr. Crole's.	Pinner's Hall.
March 7,	Rev. Mr. Steven's,	Crown-court.
April 3,	Rev. Mr. Brown's,	Cumberland-street.
May 1,	Rev. Mr. Eyre's,	Homerton Chapel.
June 5,	Rev. Mr. Barker's,	Deptford.
July 3,	Various,	Kingsland Chapel.
Aug. 7,	Rev. Mr. Townsend's,	Jamaica-row.
Sep. 4,	Rev. Mr. Radford's,	Virginia-street.
Oct. 2,	Various,	Tottenham-court Chapel.
Nov. 6,	Rev. Mr. Hill's,	Surry Chapel.
Dec. 4,	Rev. Mr. Platt's,	Holywell Mount.

Service to begin at half past six o'clock in the Evening.

OBITUARY.

ON Sunday, the 25th of September, died, at Painswick, in Gloucestershire, in the 86th year of her age, Mrs. Cooper, for 34 years the relict of Mr. Cooper, a respectable apothecary at Kidderminster, and formerly a member of the Church of Christ in that town. Though her constitution was far from robust, she was safely carried through twenty labours, from which a numerous offspring was established to her, of whom was the late amiable and pious Dr. Cooper, well known in the religious world, and the present Doctor, eminent for his successful practice. While in conjugal life, she concurred with her affectionate and pious husband to bring up her family in the way of experimental godliness, and when the care of them immediately devolved upon herself, through the long series of the years of her widowhood, she was not less concerned for the salvation of their souls, than for their temporal interests, and endeavoured to be an example to them in her conduct, as well as to inculcate the most salutary advice. So properly did she conduct herself, as to be highly respected by her neighbours, and to be held in the greatest esteem by that church, of which she had been long a member. The vicissitudes of life befel her tending to checker the scenes of it. Her trust was firm in God, and he never forsook her. It was part of her happiness to spend the last eight years of her life with her affectionate daughter, Mrs. King, of Painswick, from whose attention she enjoyed all the help she required, and received all the comforts of which she was capable. Her sentiments were truly evangelical. She renounced herself, knowing she was a sinner, and often lamented that in her early days her mind was so much under a worldly influence.

Perhaps, it was not so much as she imagined; for when the mind is truly spiritual, superficial religion will not satisfy it. Her joy and peace in believing was interrupted by fear, lest her interest in the Redeemer should not be secure; and this at times made the thoughts of death formidable. We never could conceive there were grounds for her fear, and always opposed to them the encouragement

vagement the Gospel gives to sinners. She was always ready to attend the means of grace with becoming devotion, and was ever exact in the duties of retirement, till her intellects, which first received injury by a paralytic stroke, failed her. After that, and as the effect, some little irregularities appeared in her temper, but at intervals the disposition of her mind Godwards appeared. As she advanced towards her end, she expressed herself in the language of hope; and we are persuaded it was hope that maketh not ashamed. One, and the last sentence she articulately uttered, bore the language of assurance. There was no more conflict in her closing moments than w at is common to dissolution. All exertion and convulsive struggle ceased for hours before the immortal tenant, the soul, left the tenement, the mortal body. She had only at last to breathe and die, and in none more than in Mrs. Cooper can we conceive the promise verified, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season."

ON Friday, October 14, died Mrs. Hester Stephenson, wife of Mr. John Stephenson, coal-merchant, Pimlico, London.

In the early part of life, Mrs. S. indulged in the ordinary amusements of the world; though in the choice of her company and entertainments there was some evidence that her mind was free from that dissipation which marked the conduct of many of the young people around her; for in her enjoyment of worldly things, there was a degree of moderation conspicuous, and she frequently reproved the extravagancies of some who were desirous of her acquaintance and friendship.

In the year 1776, Mrs. S. went to Bristol, (a few miles from her native place,) and spent several months at the house of a particular friend of her parents; during which time she constantly attended, with the family, upon the preaching of the Gospel at the Tabernacle, where some deep impressions were made on her mind, and she was apparently under strong convictions of her sinful and lost estate. These were, however, of short continuance after her return to the country, and the vain conversation, and unwarrantable indulgences of some professors with whom she had intercourse, proved a great stumbling-block in her way, and tended greatly to weaken the force of former impressions, though she often felt such checks of conscience as brought her under restraint, and kept her from fully relishing her former vain pursuits.

In July 1788, it pleased the Lord to visit the family with an affliction, in the death of her only brother, for whom she had a great affection. This visitation was graciously made a means of reviving her convictions, and rousing her more earnestly to seek for mercy. She was now very deeply distressed; not only under the most painful apprehensions for herself, but for her dear brother also, until she received before his departure some glimmering hopes concerning the safety of his state.

From this time the Lord seemed to work powerfully upon her heart; convictions took deeper hold, and this bereaving providence was much blessed to the family; particularly to her younger and only sister, who began with her very seriously to reflect on the folly of that kind of worldly conformity in which they had formerly indulged, and which they now saw, (far from affording them any real satisfaction,) would only lay a foundation for future and increasing sorrow. Being most tenderly united in affection, and equally by the bereaving providence, they mutually determined to break loose from every engagement that was likely to insnare them, and attend in earnest to the things upon which their present peace and everlasting happiness must depend—a resolution which, as it was formed in strength infinitely superior to their own, the most earnest solicitations of their gay friends were never able afterwards to shake.

They now became diligent in searching the Scriptures, shunned their worldly connections, and sought after the society and conversation of the people of God; they were regular in attendance upon the faithful preaching of the word, though they had to travel six or seven miles to hear it. The conversation of a pious friend, who frequently visited them after the death of their brother, being desirous of improving that event, was also made abundantly useful, for

establishing them in the faith and hope of the Gospel, in which they continued to walk with growing comfort.

Soon after this the Gospel was introduced at a neighbouring village, where they warmly espoused, and openly supported the cause, in the face of many of their former friends, who remained enemies to it; they hospitably entertained those who came to labour among them; were zealous for the faith once delivered to the saints; and by a life and conversation consistent with the Gospel, put to silence the ignorance of gainsayers. About this time, meetings for prayer were established, which they were unwearied and constant in attending; it being a duty in which they delighted, and conscientiously exercised themselves at home. Thus they lived together, strengthening and encouraging one another in the good ways of God, until the latter end of the year 1792, when the younger sister, being married to Mr. Savage, of the East-India House, removed to London. Here acquitting herself much to his comfort, in the characters of a wife to him, and of mother to his children, for the space of two short years, she died in child-bed, on the 26th of September, 1794, greatly lamented by all who knew her, though none had cause to sorrow on her account.

The elder sister was married to Mr. Stephenson, in November 1793, and also died in child-bed, in October 1796; having survived but eleven days after her delivery.

It appears from her pocket-books, that she had been accustomed to keep a brief diary. From this may be gathered some knowledge of the state of her mind at different seasons, and under changing circumstances. Among other memorandums, on the day of her coming to London, she has the following: "O Lord! I pray thee, prepare my heart against the vanities of this great city, and cause me to live to thy glory." And, on the day of her marriage—"O, that this connection may appear truly to be of the Lord, and that we both have done right!" On another occasion, she expresses her fears, lest her heart might be drawn away from God, by her being too much engaged with her new situation. She would often be much affected in repeating the following lines of Dr. Watts:—

"The fondness of a creature's love,
How strong it strikes the sense;
Thither the warm affections move,
Nor can we draw them thence."

AND,

"Why is my heart so far from thee,
My God! my chief delight?
Why are my thoughts no more by day
With thee, no more by night?"

Dec. 26, she writes thus:—"Was visited to-day by some of my new friends; O that their acquaintance may prove a real blessing to me!" She had no desire of forming intimacies, where she could not have the advantage of profitable intercourse; and therefore her particular friends were confined to a small number. Having little relish for company or visiting, she was always happy at home, engaged in some necessary domestic employment, or in reading, or useful conversation. The Scriptures were almost her constant companions; she loved her Bible, and was well acquainted with it, and would often take it up with fresh pleasure after perusing other books, and say, "This is the best book still, and without it all others would be little worth." She was always of a happy, cheerful disposition, and when she had occasion to speak of her expected confinement, she never mentioned her recovery in the language of confidence, but with a peradventure that the Lord might raise her up again.

After she was taken ill, and had reason to expect a lingering time, she prayed, if the Lord should be pleased to remove her, that he would first grant her deliverance; that so she might enjoy a measure of ease and quiet before her departure. After she was, with great difficulty, at last safely delivered, she acknowledged herself to be a monument of great mercy, and that the Lord had done great things for her; she had been earnestly desirous of the prayers of all her Christian

Chriſtian friends, and ever eſteemed it a high privilege to have an intereſt in them.

On Monday, October 10, a female friend coming to ſee her, ſhe was too languid to ſpeak much; but ſaid, "If ſhe would come in about another week, ſhe wiſhed to talk with her, and ſhould be able ſo to do, if it was the Lord's will; but if otherwiſe, ſhe hoped he would give her entire reſignation, and that he would alſo enable her huſband to ſubmit without repining. On Wedneſday the 12th, as he was ſtanding by her, ſhe ſaid, ſhe had thought while he was from home, that ſhe ſhould never have ſeen him again in this world. On being aſked what were her feelings in that proſpect, and how her mind was affected by the thoughts of a ſeparation, ſhe replied, "I have ſome tender feelings;" but added, with great compoſure, "He that loveth father or mother more than me, is not worthy of me." The manner in which this was expreſſed, ſeemed to indicate that her affections were looſening from the earth, and its deareſt enjoyments. She lamented the folly of thoſe, who poſtponed the concerns of their ſouls, till they were confined to a bed of ſickneſs; and obſerved, that there was then enough to do, to ſupport and nouriſh a poor frail feeble body, at the ſame time, acknowledging the Lord's great goodneſs in affording her ſo many refreſhments, and praying, if he ſaw fit, to ſpare and recover her, ſhe might come forth like gold. In the evening a much-eſteemed friend called to ſee her, and inquired about the ſtate of her mind, which ſhe ſaid was comfortable, and added, ſhe had often called upon the Lord in the day of trouble, and found him, indeed, a very preſent help. At her requeſt her friend went to prayer, in which ſhe heartily joined, and ſeemed much refreſhed; ſhe was afterwards heard in a low voice, ſaying, "Jeſus is very precious!"

On Thurſday the Rev. Mr. Steven, of whoſe church ſhe was a member, viſited, and prayed with her; though ſhe was then exceedingly drowſy, and could attend but little. She had in the courſe of the morning made frequent attempts to ſpeak; but after repeating two or three words, ſtrength and recollection ſeemed to fail; till after ſeveral efforts, ſhe at laſt, with difficulty, ſaid,

"He is my ſun, tho' he refuſe to ſhine;
Tho' for a moment he depart,
I dwell for ever on *his* heart;
For ever he on *mine*."

While ſhe ſeemed thus a little revived, ſhe was reminded of the faithfulneſs of God to keep what ſhe had committed to him, and that though her fleſh and heart ſhould fail, he would be the ſtrength of her heart, and her portion for ever. Several friends being around her bed at this time, ſhe was aſked, if ſhe had not ſomething to tell them of what God had done for her? upon which ſhe ſeemed very deſirous of ſpeaking to them, and exclaimed, "O yes! let me tell of his goodneſs;" but being overcome with drowſineſs, ſhe was unable to proceed. After this ſhe ſcarcely ſpoke at all, except when ſhe took any nouriſhment, which ſhe always received with great thankfulneſs. There was a great degree of calmneſs in her behaviour, eſpecially towards the cloſe of her illneſs, and ſhe had little or no pain; as ſhe was frequently aſked if ſhe felt any, and generally replied, "No;" and therein it appeared that her prayer had been anſwered. She lay very quiet and compoſed, until Friday night about ten o'clock; when, without any emotion, ſhe gently breathed her laſt, having juſt lived to finiſh the laſt day of the 34th year of her age, and has now, we truſt, entered into the poſſeſſion of thoſe bleſſed enjoyments, of which ſhe delighted to ſing on earth.

O! for

O! for a ſight, a pleaſing ſight
Of our Almighty Father's throne;
There ſits our Saviour crown'd with light,
Cloth'd in a body like our own.
When ſhall the day, dear Lord, appear,
That I ſhall mount to dwell above;
And ſtand and bow among them there,
And view thy face, and ſing thy love.

Theſe ſtrong conſolations uphold the fainting ſpirits of thoſe, who are moſt nearly and tenderly concerned in this bereaving ſtroke; and have had a happy tendency to reconcile them to a temporary loſs: Perſuaded, that if, through grace, they are enabled to "be followers of them who, through faith and patience, inherit the promiſes," they ſhall ſhortly have a happier meeting with their departed friends, to be ſeparated no more for ever.

ON the 30th of September, died, at Tabernacle-houſe, in the ſeventieth year of his age, Daniel Weſt, Eſq. late of Southampton-place, London. The deceaſed was many years a happy ſubject of divine grace, and a zealous and approved friend of the Goſpel. To him and his colleague, the late Robert Keen, Eſq. did the Rev. George Whit-field leave, in ſurviver-ſhip, the Tabernacle and Tottenham-court chapel.

Two perſons could not have been more happily aſſociated. They were always regular and exact in the diſcharge of the weighty duties that devolved upon them. An uninterrupted harmony characterized all their public tranſactions. It was ever their ſtudy to conciliate the affections of the miniſters, to promote the glory of Jeſus Chriſt, and the ſpiritual intereſts of the congregations; and they had the happineſs to ſee the pleaſure of the Lord proſper in their hands.

On the death of Mr. Keen, which happened the 30th of January, 1793, Mr. Weſt immediately aſſociated with himſelf Samuel Foyſter, Eſq., to aſſiſt in the management of the places; and by his laſt will bequeathed them to him and John Wilſon, Eſq. gentlemen well known in the Chriſtian world.

Thirteen years Mr. Weſt was greatly afflicted with a painful malady in his bladder. His ſufferings were extreme, both night and day, and his ſleep continually interrupted; as, from the nature of his complaint, he was obliged to riſe every three quarters of an hour. Under theſe accumulated afflictions, he might have pleaded for indulgence and eaſe; but nothing could induce him to deſert his poſt; nor was he ever heard to utter a murmuring expreſſion. Of all the perſons within the circle of our acquaintance, we never met with one of equal patience, of ſuch fortitude of mind, and cheerfulneſs of diſpoſition. As we never remember to have heard a murmur from his lips, ſo neither do we recollect to have heard him drop the moſt diſtant hint, that could be conſtrued into ſelf-approbation, either of his labours or his patience: On the contrary, he ever ſpoke of himſelf in the moſt humiliating terms, and evidently appeared to be truly grateful for the ſlighteſt attentions paid to him by his friends.

On Tueſday, the 6th of September, he was taken very ill at Tottenham-court Chapel-houſe, and obliged to return home before the commencement of the evening ſervice; but being favoured, towards the cloſe of the week, with an interval of eaſe, he ventured to attend at the Tabernacle on the ſabbath-day. Every one who ſaw him was convinced that the time of his departure was at hand; and while in the veſtry, in the evening, his complaint returned, accompanied with ſtill more threatening ſymptoms. This circumſtance caſt a gloom upon every countenance but his own.

He

He ſpake of death with the greateſt cheerfulneſs—thanked God that his work was done—that his vile body would ſoon be taken to its long home, and his ſoul be preſent with the Lord. The phyſician, who attended divine worſhip that evening, on going into the veſtry, and finding him ſo very ill, adviſed that he ſhould not be taken home, as it was not improbable that he would die on the way.

Early on the Monday morning, he ſent to one of the miniſters belonging to the Tabernacle, ſaying, he was eaſier, and wiſhed to ſee him as ſoon as convenient. The miniſter had no ſooner entered the chamber, than he ſtretched out his hand, and ſaid, "I am glad to ſee you. I wanted to tell you how happy I am, and to thank you for all your kindneſs and attention." He then expreſſed himſelf in terms, that indicated a great acquaintance with the plague of his own heart, and a ſenſe of his unworthineſs of the divine favour; but added, "Chriſt is kind to me. I rejoice and long for the hour of my diſſolution. O! my dear boy, preach, preach Chriſt to the people! Never ſpare them. Be faithful to them, and think of the worth of a precious ſoul. Go on, and never be tired. Tell them it is all well, all well." The miniſter, alluding to the immediate ſymptoms of death that appeared on him, the preceding evening, ſaid, "It was all well laſt night." He replied, "It was; but it is better now. The Lord is with me. I ſee him. He is before my eyes. My heart is full. He is precious, altogether precious." Then raiſing himſelf up, he embraced him, and ſaid, "My dear ——, how I love you! I rejoice that I have one in my arms—one ſo near to me, who has welcomed ſinners to Jeſus;" then, falling down upon his pillow, and claſping his hands together, he added, with flowing tears, "O! how precious, how ſweet is his preſence! how good is the Lord to me! It is more than I can bear. My bed is ſofter than down."

After this he wiſhed the clerk to be ſent for. In the mean time, a friend in the room was making a remark upon the death of the body, and that nothing but a conviction of the power and promiſe of God could lead us to believe in the reſurrection of it; Mr. Weſt interrupted the converſation by ſaying, "Keep to the point—talk of a precious Chriſt—none of your abſtruſe ideas."

When the clerk waited upon him, he thanked him for all his attention the preceding evening, and ſaid, "The Lord bleſs you, and give you to enjoy much communion with himſelf. Cleave to him, and truſt in him. He will not deceive you; and, I hope, as we have frequently ſung his praiſes on earth, we ſhall meet in heaven to praiſe him for ever and ever."

On the Wedneſday evening, a friend coming to ſit up with him, and engaging in prayer with the family, in an adjoining room, went afterwards to his bed-ſide, when he ſaid, "I thank you kindly for your prayers; and may the Lord pour a double portion of his Spirit upon your own ſoul, and ſtrengthen you for your great work! Aye, it is a great work." His daughter then took leave of him for the night; when he ſaid, "God bleſs you, and encircle you in the arms of his everlaſting love!" As he was frequently obliged to riſe in the night, ſo his lying-down was generally attended with exquiſite pain. At one of theſe times, when it had a little ſubſided, he cried, "Bleſſed be God for this eaſe; this is mercy, and nothing but mercy."

To a grandſon, who had lately been brought under ſerious impreſſions, coming to ſee him, he ſaid, laying his hands on him, "The Lord bleſs you, my dear—ſeek the Lord—ſeek him in his appointed way, or you cannot expect the bleſſing—ſeek him while he may be found—turn with your whole heart to him, and he will turn with his whole love to you. Love

your

your uncle—be always on his side—do all you can to make him happy, and he will love you, and make you happy. God grant we may meet together above, to sing the song of Moses and the Lamb! I cannot talk. The Lord bless you, and make you an useful member of society."

During the whole of the day, he expressed himself in very comfortable language to all those who were about him. The above-mentioned minister sat up with him the following night. After his first sleep, which was rather longer than usual, he said, "You have had some comfortable sleep." He answered, "Very, for a dying man. If this is dying, it is comfortable dying. I have a little pain; but what is that to the joy set before me?—everlasting joy!" About an hour after, he awoke again, and said, "What a sweet night I have had! mercy! mercy! mercy!" Being asked, if he was inclined to sleep, he answered, "Rather; sleep sometimes surprises me when in a sweet train of thought." He frequently referred to the fifty-first Psalm, as expressive of his own vileness; and the ninety-first, as expressive of the infinite kindness and faithfulness of God to his soul.

One evening, while a minister was praying with him, he seemed very earnest; and on being asked, at the conclusion, if he was comfortable, he answered, "Blessed be God! exceeding abundant; not one tittle of his promises has failed me—but I am very low—I cannot talk." He was soon after asked, if he felt much pain. He replied, "No. It is a gradual decay of the body; but my inward man is renewed day by day: And when he appears, I shall appear with him in glory."

To a friend, who came in to see him, he said, "Whatever you do, get an interest in Christ. I recommend it to you to read the fifteenth of St. John. Get ingrafted into Christ the vine. The world might do to live by, yet none but Christ to die by. I am a hell-deserving creature; but God will not send me to hell." When she took leave of him, he prayed, that "Christ would encircle her in his everlasting arms."

During his illness he sat up as long as any strength remained. One morning when dressing himself, he, looking up, said, "Lord, clothe me with the white robe of thy righteousness;" and soon after added, "For me to live is Christ, but to die is gain." Being asked what he would have for breakfast, he answered, "Precious Christ—he is my meat and my drink." A friend inquiring what sort of a night he had passed, he answered, "A good one. My kind and tender-hearted Redeemer has watched over me all night. Jesus Christ is a God of love, a God of patience, and a God of all consolation."

To a person who stood by his bed-side, he said, "Not he that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. And what is it to do the will of my Father which is in heaven? Why, it is to believe on him whom he hath sent. Lord, give me more faith in thee!" (and added something else, but in so low a tone as could not be distinctly understood.)

At another time, being asked how he was, he answered, "The Lord has promised to make all my bed in my sickness. And a soft bed it is. He will not suffer the devil to have one hand in it; for if he had, he would make it hard enough. Pray that the Lord may not leave off shining upon my soul. It is all mercy while he shines; but I dread his departing from me."

One of his children wishing him a good night, he earnestly prayed that "the Lord would shower on her a treble portion of his Spirit, and fill her soul brim full of his love."

A friend inquiring how he was, he answered, "Weak as helpless infancy in myself, but strong as a lion in Christ."

During

During the whole of his illneſs, he ſeemed to poſſeſs a ſpirit of great devotion, and frequently appeared to be in communion with God. At one of theſe times he ſaid, "Lord, have mercy upon me! Lord, ſave, or I periſh! Lord, give me faith and patience to bear thy divine will, and thou ſhalt have all the glory, through Jeſus my Redeemer."

On the night of the 28th of September, two miniſters ſat up with him. About one o'clock a great alteration took place, and death ſeemed to be advancing with haſty ſtrides. He could ſcarcely ſpeak; and when he attempted it, his ſpeech ſo faultered as to render it difficult to underſtand him. One time he cried, "Lord, have mercy upon a dying worm, and ſtrengthen me through thy life!" Being raiſed in his bed, when he had recovered his breath, he ſaid, "O death!" One of the miniſters added, "where is thy ſting?" He, lifting up his hands, anſwered, "Bleſſed be God! that is taken away." Being laid down, and appearing as if he could not long ſurvive, the other miniſter repeated in his ear the dying words of the Rev. Charles Weſley:

"In age and feebleneſs extreme,
Who ſhall a helpleſs worm redeem?
Jeſus, my only hope thou art,
Spring of my fainting fleſh and heart;
O, let me catch one ſmile from thee,
And drop into eternity!"

Theſe words ſoon fixed his attention. At the end of each line he lifted up his hands; and when the verſe was cloſed, he cried aloud, with great emotion, "Amen! that is all, and all I want." Soon after this, he ſaid, "My heart!" One of the miniſters added, "God is the ſtrength of your heart." He immediately ſubjoined, "And my portion for ever!" "He *has been* my portion—he *is* my portion—he *will be* my portion, my everlaſting portion!"

The next day he ſpake very little. But about nine o'clock in the evening he cried, with as much energy as his ſtrength would admit, "with his own right hand, and his holy arm, he hath gotten himſelf the victory." Some of the family being about to retire, it was hinted to him, by his daughter, that they were going to prayer. He, ſuppoſing ſhe aſked him to pray, anſwered, "No; I cannot pray." While his ſon was praying, he was very calm, and, at the concluſion, cried aloud, "Amen!" He then lay about an hour, and at one o'clock in the morning * he died; and with ſo much eaſe, that his daughter, who ſat on the bed-ſide, could ſcarcely perceive the change.

On the 7th of October his corpſe was carried from Tabernacle-houſe to Tottenham-court chapel, followed by ſix mourning-coaches, and interred under the communion-table, in a vault that contained the remains of Mrs. Whitefield, Mrs. Weſt, and Mr. Keen. After Mr. Edwards had read the burial ſervice, Mr. Knight delivered an oration, and Mr. Parſons prayed. On the following ſabbath two funeral ſermons were preached; that in the morning, at Tottenham-court chapel, by Mr. Joſs, from Pſa. cxii. 6. "He ſhall never be moved; the righteous ſhall be had in everlaſting remembrance;" and that in the evening, at the Tabernacle, by Mr. Wilks, from John, xii. 26. "If any man ſerve me, him will my Father honour."

* Mr. Whitefield, Mr. Keen, and Mr. Weſt, all died on the 30th day of the month, and Mr. Whitefield and Mr. West on the 30th of September.

REVIEW OF RELIGIOUS PUBLICATIONS.

Divine and Interesting Extracts; or the Selected Beauties of Joseph Hall, D. D. successively Bishop of Exeter and Norwich. Selected and arranged by Jonathan Blackwall, *Goory, near Londonderry.* 8*vo.* 366 *Pages. Price* 7*s. Boards.* Mathews, Heptinstall, London.

EVERY thing which comes from the works of the inimitable Bishop Hall, cannot fail of being acceptable to those who have a real relish for spiritual religion. Mr. B. has very properly omitted the controversial writings of his author, and made the selection from his meditations, observations, characteristics, epistles, and sermons; but chiefly from his contemplations on the principal passages of the sacred history of the *Old* Testament only, which compose about half the volume. Had these subjects followed each other in an uninterrupted series, the arrangement would probably have been more pleasing, and so would the introductory extracts, if, instead of being associated under one head, they had immediately preceded the tracts to which they relate, and if the names of the persons, to whom they were addressed, had been given.

We give Mr. B. credit for the pains he has taken, and the pleasure he feels in bringing "into notice such of the labours of this *highly-favoured divine*, as appeared to him most conducive to remind men in all stations of their duty, &c." We cannot, however, help observing, that he labours under this disadvantage, that though in most of the writers of Bishop Hall's day, much may be done to render their stile more flowing, to make their phraseology better understood, and to shorten their prolixities with advantage to the authors; yet every thing of this truly great writer, is in sense so terse, in language so singularly expressive, and forcible, his sentences so strong, and his diction so peculiar, that hardly a word can be altered that would add to the strength of the sentiment, or the beauty of the period. We may venture to say, no man ever read a page of Bishop Hall, but it must have been his own fault if he did not profit by it. The present volume, therefore, being full of extracts from the works of such an author, must necessarily be full of excellencies, and will abundantly repay the attention of those readers who cannot have access to the originals.

Reason paying Homage to Revelation, in the Confession of a Deist at the Gates of Death; with Reflections. By John Cooke, *Maidenhead, Berks.* 56 *Pages. Price* 1*s.* Mathews, London; Burnham, Maidenhead; Fuller, Newbury; Fenley, Bristol; *and* Sloap, Chesham.

IN this pamphlet it appears Mr. F. was a respectable apothecary, who attended the family of Mr. C. In his professional visits

visits Mr. C. frequently took occasion to introduce serious discourse, which, at times, was protracted to a considerable length. Mr. F. professed to disbelieve the Scriptures; and though it seems the conversation was often accompanied with hesitation and conviction, endeavoured to carry himself with an air of ease and cheerfulness. Being attacked, however, by a disorder wich baffled every medical exertion, *the sorrows of death compassed him, and the pains of hell gat hold upon him.* He acknowledged that the love of pleasure, and the fear of being called a Methodist, led him to stifle the conviction of his mind. In these circumstances the family, instead of requesting the attendance of Mr. C., of whom the deceased often spoke during his illness, sent for a clergyman, who, with other friends, attempted to sooth his distress, by telling him, "he had nothing to fear, for he was a very good liver." But, being ignorant of his case, they all became physicians of no value, and he died in distress.

Upon these occurrences Mr C. makes several very natural and pertinent reflections, in which he exposes the folly of free-thinking, the emptiness of a life of worldly pleasure, the danger of attempting to lull the consciences of dying worldings to rest by false conceits of their own goodness, and the inefficacy of every thing short of the Gospel of Jesus Christ effectually to remove the distresses and guilt of a burdened conscience.

The reflections are couched in plain and faithful language, and appear calculated to make Pharisees gnash their teeth, publicans smite upon their breasts, and troubled minds entertain a hope of forgiveness through the blood of the Lamb.

Memoirs of the Life, Character, Experiences, and Ministry of the late Rev. William Thompson, of Boston, Lincolnshire; who died February 7, 1794, in the fifty-ninth year of his age. To which is prefixed, a Discourse on 2 Cor. xiii. 11. *occasioned by his death, and recommended to the Church over which he presided, as the Advice of a dying Pastor. By* D. Taylor. *Pages* 144. *12mo.* The Author, No. 20, Mile-End-Road; Button, Knott, Marsom, London; Pollard, Quorndon, Leicestershire.

THIS publication will be read, by serious persons of every denomination, with much pleasure; and, we hope, with no small profit.

The Use of the Law. A Sermon preached at Kensington Chapel, August 28, 1796. By John Neale Lake, D. D. *Published by Request. Pages* 26. Chapman; Dilly; Matthews; *and* Pasmore, Kensington.

ALTHOUGH Dr. Lake, in this discourse, discovers no originality of thought, nor advances any new idea on the subject, yet

he is entitled to thanks for his well-meant endeavours to guard his congregation, and Christians in general, against Antinomianism on the one hand, and Arminianism on the other.

We understand, that not only the profits, but the whole sale of this discourse, printed at the request and expence of a gentleman who heard it, will be given to the Missionary Society.

A Letter to the Churches, on the Universality of our Saviour's Death, Read and Approved by the General Assembly, and printed at their Request. By D. Taylor. *Pages* 24. *Price* 3*d.*

THIS letter bears evident marks of a pious mind, strongly biassed to a certain system. No doubt Mr. Taylor thinks the sentiment which runs through the whole, and for which he contends, is clearly revealed in the Scriptures, and that his inferences, from certain passages of divine revelation, ought to convince every unprejudiced person. We have the unhappiness, however, to differ from him on this point; and can see no demonstration of divine love or wisdom in Christ's dying for every individual of the human race, and this being made known to so very few of those for whom he died. Certainly Mr. T. will not say, that this is an important truth, clearly known by what is commonly called the light of nature. Mr. T. seems to us very unhappily to have introduced, in support of *universal love*, Psalm cxlv. 9. *The Lord is good to all*, &c.; a passage that has nothing to do with the point in debate, and which, we will venture to assert, is evidently expressive of Jehovah's natural goodness, displayed by the care he takes of all his creatures, and the provision he makes for every living thing. Take it in Mr. T.'s sense, and it extends much farther than *he* will admit, and embraces the irrational part of creation. Universal redemption ill comports with so limited a revelation of it. If Christ died for all, why was not this made known to all, in every age? To what purpose was it to pay a redemption-price for millions that never had the least intimation of it, and who, according to Mr. T.'s own creed, never reap any benefit from it? Either Christ knew that this would be the case, or he did not. If he knew, where was either the wisdom or goodness? If he knew not, then, contrary to what is asserted in many passages of divine revelation, he knows not all things. These are difficulties which occurred to us in reading the letter, and which Mr. T., by any thing he has said, has by no means removed. When he says, page 8, "The *limited* extent of our Saviour's death is not expressly revealed in any part of Scripture.—That he only died for a part of the human race, or that he did not die for all, is not expressly declared in any one passage, in any kind of terms whatever.—On all hands this is frankly admitted," says he, "by *wise* and *serious* men."—We consider such assertions as altogether unsupported, and can by no means admit them without proof; even if we should, in his estimation, forfeit all claim to wisdom and seriousness. Mr. T. is, indeed, exceeding

ingly gratuitous through the whole letter. He assumes premises, and jumps to conclusions, which carry no conviction to our minds. What are, however, insurmountable difficulties to our belief of his hypothesis, are, no doubt, before him, a perfect plain. One glaring mistake, in our opinion, runs through the whole—he confounds the gracious designs of Jehovah with the duty of rational creatures. What God has designed to do with sinners of human kind, and what he has enjoined on them, are two very different things.

The Importance of a Deep and Intimate Knowledge of Divine Truth. A Sermon delivered at an Association of Baptist Ministers and Churches, at St. Albans, Hertfordshire, on June 1, 1796. *By* Andrew Fuller. *Published at the Request of those who heard it. Pages* 46. *Price* 6*d.* Button, Gardiner.

THIS very judicious discourse is founded on the Apostle Paul's reproof of those professors, who, when for the time they ought to be teachers, have need that one teach them again, which be the first principles of the oracles of God *.

After a brief introduction, intimating that the kingdom of Christ is characterized by light, and the kingdom of Satan by darkness; that knowledge is everywhere encouraged in the Bible, that our best interests are interwoven with it, and that the spirituality and comfort of our minds depend upon its increase; Mr. Fuller, for the better elucidation of his text, observes, that it supposes all divine knowledge is to be derived from the oracles of God; that they include a complete system of divine truth; and that Christians should not be satisfied with the attainment of the first principles of the doctrine of Christ, which require little or no investigation in order to be understood, but search into the meaning of those deep things of God, which lie beyond the reach of a slight and cursory observation.

He then deduces, as the leading sentiment of the passage, *the importance of a deep and intimate knowledge of divine truth;* but, before he enters upon the discussion of its importance, he inquires wherein it consists. Here he obviates an objection to persons, in the present imperfect state, presuming to determine on such subjects as are denominated "*unsearchable,*" and which the highest orders of created intelligences are described as "*looking into*" for their farther improvement. He assures us, that he neither uses the terms *absolutely*, to express the real conformity of our ideas to the full extent of the things themselves; nor *comparatively*, as respecting saints on earth, and saints in heaven; but merely in reference to the degrees of knowledge among good men in this life, the ac-

* Heb. v. 12, &c.

quirements

quirements of some being so superficial, that others, compared with them, may be said to have a deep and intimate acquaintance with truth.

To attain this, though we must not stop at first principles, we must be well grounded in them, since, in religion, as well as in every other science, they are the foundation upon which the whole structure rests.—We must not content ourselves with knowing what is truth, but must acquaint ourselves with its evidence, and trace its wisdom and harmony; as nothing tends more to establish the mind, and interest the heart in it, than a perception of its being adapted at once to express the glory of the divine character and meet the necessities of guilty creatures.—We must learn it immediately from the oracles of God, and not be content with seeing it in the light in which some great and good men place it; for though their writings and preaching are not to be despised, they must not be treated as oracular.—We must view it in its various connexions, in the great system of redemption, and not renounce the study of systematical divinity because it has been of late years decried; since to be without system, is nearly the same thing as to be without principle, as principles, while they continue in a disorganized state, will answer but little purpose in the religious life. Upon this topic he reasons with great perspicuity and force; but our limits forbid us to follow him through all his arguments.

Having considered the means for attaining the knowledge he recommends, he clearly evinces its *importance*, by shewing that a neglect of God's word is represented as *a heinous sin*; that the word itself is represented as a *mean of sanctification*, and the *great source of Christian enjoyment*, but no effects of these kinds can be produced any further than the truth is imbibed by us; that, as a great object in the Christian's life is to diffuse the light of the Gospel around us, according to our capacities and opportunities, we cannot discharge our duties as parents, masters, and neighbours, to our children or servants, the church or the world, unless we acquire the knowledge we are bound to communicate; that the pernicious doctrines propagated by some, the infidelity avowed by others, and the apostacy of many from the truth, render a deep acquaintance with the Scriptures necessary, that we may stand stedfast in the faith, and endeavour to preserve others from falling, specially the rising generation, for whose souls, in this age of peculiar trial, we ought to express the most generous concern.

Such are the faint outlines of a good sermon, evidently dressed in a plain garment, buttoned like that of our puritanic forefathers, even down to the skirt; but of a manly form; a piercing aspect; a commanding voice, sweetened by the benevolence of its object, and extending its profits to the Association Fund for encouraging the preaching of the Gospel of Christ in Country Villages.

POETRY.

POETRY.

THE following specimen of the poetical talents of Mr. Cooper, so well known for his Sermons to the Jews, we apprehend will not be unacceptable to our readers.

To which we subjoin a Hymn, composed by Miss Eliza Gager, the young lady whom he has lately married.

THE TEMPEST PRAISING GOD.

JESUS—All pow'rful God!
Creator of the storm,
Blue flames are kindl'd at thy nod,
And dreadful is their form.

Hurl'd from thy mighty hand,
The forked light'nings fly;
The thunders roll at thy command,
And rend the vaulted sky.

The cavern'd rocks resound,
The mountains quake and fear;
Such awful grandeur shining round
Thy majesty declare.

Thy thunderbolts sent down,
Cleave stately oaks in two;
High towers totter to the ground,
While trembling mortals view.

Thy earthquakes shake the ground,
The trembling earth gives way;
Dreadful destructions raging round,
Cities in ruins lay.

Thy winds blow on the main,
And lift the waves on high;
The light'nings dart—the falling rain
Pours from the bended sky.

The rattling hailstones fall,
A dread tempestuous show'r;
All these, O mighty Jesus! all,
Are emblems of thy power.

Happy if found in thee,
When worlds are in a blaze;
If not!—O whither shall I flee,
Or how thy wrath appease?

WILLIAM COOPER.

HYMN, ON JESU'S LOVE.

HOW shall my feeble powers express
The love of Christ, my righteousness,
To, me, his creature, full of sin,
Yet thus to clothe and take me in.

His love!—O! who his love can tell?
It saves our souls from death and hell,
And sets us in the road to bliss,
Where we shall see him as he is.

He lov'd us from eternity,
And from our sins he sets us free;
His love will never have an end,
Our Jesus will be still our friend.

In all our dangers, doubts, and fears,
He still our fainting spirit chears
With tokens of his love and care,
Saves us from sinking to despair.

And tho' we're prone from him to stray,
He doth his sov'reign pow'r display;
And tho' we're nothing else but sin,
We shall the glorious conquest win.

Thro' Jesu's love we still endure;
This love to us is ever sure;
In self no confidence we'll place,
But trust to his almighty grace.

O may our souls in him rejoice,
And praise his name with heart and voice,
Who is our strength our joy and peace,
Till all our doubts and sorrows cease!

E. GAGER.

ASCENT OF THE CHRISTIAN'S SOUL TO HEAVEN.

DISSOLVING to dust, yet resign'd,
The dying *Fidelio* lay;
Heaven's glory illumin'd his mind,
And beam'd thro' the chinks of his clay
Nor terror, nor doubt can pervade
This seat of composure and peace;
Nor powers of darkness invade
The care of ineffable grace.

No

No force of affection terrene
Represses his ardour for God;
Entranc'd, by a beauty unseen,
He pants for his final abode:
His eyes, of their lustre depriv'd,
And dimly discerning around,
When Jesus was mention'd, reviv'd,
And sparkled to life at the sound.

With infinite anguish opprest,
His partner had wept by his side;
While to her fond bosom she prest
The hand tha ther wants had supply'd:
Conflicting 'twixt nature and death,
Her other dear self she survey'd,
And longed to yield up her breath,
With him in the grave to be laid.

"Ah dearest!" (he cry'd,) "let that groan,
"In duty to heav'n be suppress;
"As one without hope do you mourn,
"To see your *Fidelio* blest;
"Tho' for a short season disjoin'd,
"You surely shall see me again;
"Divinely improved my mind,
And fre'd from this body of pain.

"And when your probation is o'er,
"Your glorify'd spirit I'll meet;
"We'll haste to the throne to adore,
"And prostrate ourselves at Christ's feet.
"Then cease thine immoderate grief,
"In infinite wisdom confide,
"Who sends the young ravens relief,
"Will for my young children provide."

Now, to his teneb'rous abode,
The spirit just bidding adieu,
The invisible servants of God
Effulgent do burst on his view;
Fidelio triumph'd in death,
No sting the grim tyrant possest;
Exulting, he yielded his breath,
And enter'd his sabbath of rest.

Now, sprung from his prison at large,
He started with pleasing surprise;
His convoy embrac'd their dear charge,
And welcom'd him up to the skies.
Expanded and free, the blest soul,
More agile and swift than the wind,
No corporal fetters controul,
Nor fainting, nor lassitude bind.

Thro' ambient æther his course
So rapid, unmeasur'd by time,
Convey'd by a cherubic force,
He left the slow light'ning behind;
From the lunary sphere he espy'd
This floating terrestrial ball,
"Ah subtile deceiver!" he cry'd,
"Farewel to thy vanities all."

Now, piercing the azure expanse,
This system recedes from his sight,
New systems his wonder enhance,
New permanent sources of light:
The souls of new orders, a power
Cohesive, repulsive, possess,
Whose spheres, thro' their annular tour,
Their centres of motion confess.

While numberless worlds he surveys,
(A pavement for Deity spread,)
He's filled with an holy amaze,
Sweet union of pleasure and dread;
The regions of glory in view,
Bright myriads attending the road,
Rekindle his ardour anew,
And he glows for the vision of God.

Then, gaining the portals of bliss,
He heard their Hosannas resound,
He enter'd the city of peace,
With endless felicity crown'd;
Transported, he gaz'd on each scene,
Surpassing all human compare;
No transcient illusion or dream,
Substantial realities there.

But when he beheld on his seat
The Saviour with majesty crown'd,
Seraphical forms at his feet,
And millions adoring around;
Wing'd armies attending his word,
Grand hier'chies singing his praise;
He stood, with astonishment aw'd,
Transfix'd in excess of amaze.

The glory of Jesus's face
Illumin'd the region of peace,
Diffusing new beauties and grace
Thro' all the bright orders of bliss;
Displaying the prints of his wounds,
And smiling ineffably sweet,
Transported, *Fidelio* swoons,
In ecstasy faints at his feet!

No longer I'll injure the theme,
Nor vainly attempt to display
What never by mortal was seen,
What language can never convey!
Let these views now, O Christian! inspire,
Thy bosom with ardour divine,
For ever to love and admire,
Fidelio's Saviour and thine.

L. J. A.



REV. ROBERT ARMSTRONG,

Lecturer of St. Michaels,

Crooked Lane, London.

Published by T. Chapman, 151. Fleet Street, Dec.r 15th 1796.

SUPPLEMENT

TO THE

Evangelical Magazine,

FOR THE YEAR 1796.

BIOGRAPHY.

LIFE OF THE LATE REV. DAVID BRAINERD, OF NEW-ENGLAND,

MISSIONARY TO THE AMERICAN INDIANS.

PART III.

(From the commencement of his successful labours to the close of life.)

LIKE the disciples of old, Mr. Brainerd had been toiling hard, through a long dark night, and had caught nothing; when it pleased the Lord to appear and direct him where to cast the net for a successful draught. For visiting several ministers in the province of New-Jersey, where he was for the recovery of his health, and hearing of a few Indians in that province, at a place called

CROSWEEKSUNG,

he felt a strong impulse on his mind to invite them to partake of the blessings of the Gospel.

Here he arrived the 19th of June, 1745, and finding four women and eight children, he preached to them, and informed them of his willingness to visit them again the day following. They, feeling somewhat of the power of the word, and desirous, like the Samaritan woman, that others might be partakers of the same blessing, travelled from ten to fifteen miles around to apprize their friends of his intention; so that, on his return, he found an increased auditory, who all heard with remarkable attention. These inviting others, he had, in the course of one week, the pleasure of being surrounded

by a congregation of about forty persons. But what afforded him far superior delight, was the considerable concern they expressed for the safety of their souls, and the earnest and affectionate manner in which they requested him to preach twice a day, that they might gain as much instruction from him as possible. Though his constitution was exceedingly impaired by his late exertions, and especially by lodging on the ground for several weeks together during his excursion to Susquahannah, he could not resist their pressing solicitation, being persuaded God had inclined them thus to inquire after the way of salvation. He had likewise the satisfaction to see the providence of God concur with their wishes in promoting this work; for while they were walking, in the interval of worship, at a little distance from the place where they daily assembled, they killed three deer, which proved a seasonable supply, without which they could not have subsisted together, and attended on the means of grace, as many of them were at a considerable distance from their own habitation, in a barren spot where it was impossible for them to procure food.

Having laboured among them for a fortnight, he was greatly amazed to see the degree of knowledge some of them had attained; and thinking it his duty, as soon as health permitted, to revisit his own people, at the Forks of Delaware, about eighty miles distant, he left them, but with great reluctance; for, on taking leave, they earnestly besought him speedily to return, promising they would all meet and live together during his continuance, and endeavour to collect the other Indians, who were more remotely situated, to receive the benefit of his instructions. One told him, with many tears, "She wished God would change her heart;" another "that she wanted to find Christ;" and an old man, one of their chiefs, being in great distress of soul, wept bitterly.

Returning again to the Indians at *Delaware*, and preaching on the 14th of July, they shed many tears during the service; the Spirit of the Lord being evidently present, convincing them of their sin and misery. A few days after, he baptized his interpreter and his wife, who were his first fruits among the heathen, and of whose experimental knowledge he had the clearest evidence. He likewise baptized their children, after the example of the Apostles, who, on a profession of faith in those who embraced Christianity, immediately administered the ordinance to them and their households. Then, giving them particular advice and direction,

ion, he left them for awhile, and early in the month of August renewed his visit to the little flock in New-Jersey.

He was happy to find that the impressions, made on his former visit to *Crosweeksung*, were by no means effaced, as many of them were under deep concern for an interest in Christ. Without waiting till the more remote Indians could be collected, he preached from Rev. xxii. 7. to about twenty adults, and was enabled, he says, in a manner somewhat *uncommon*, to set forth the Lord Jesus Christ, as a kind and compassionate Saviour, inviting distressed and perishing sinners to accept everlasting mercy. The effect was surprising. They all discovered vehement longing of soul after Christ to save them from the misery they felt and feared.

Being invited by a neighbouring minister to assist in the administration of the Lord's Supper the day following, he took the Indians with him, who were much affected with what they saw and heard. A change in their manner began now to appear. In the evening they would not sup till they had sent for him to come and ask a blessing on their food; and when he reminded them how, in times past, they had feasted in honour of devils, and neglected to give God thanks, they wept abundantly.

The next day, in concluding the public work, he particularly addressed himself to the Indians, who sat in a part of the house by themselves, and the Lord applied the word to them with power, so that he found them at night universally inquiring what they should do to be saved, except one woman, convinced under his preaching in June, who was set at liberty, and filled with the love of Christ. Their whole conversation among themselves now turned on religious matters; and so surprisingly tender were their consciences, that a few words about the concerns of their souls produced many tears and groans.

The next morning, before they set out for their own place, he discoursed at the house where they lodged; and in the evening, on their return, he preached from 1 John, iv. 10. to fifty-five persons, forty of whom were capable of attending divine service with understanding. Great was their attention, and the divine influence was truly wonderful. Scarce three in the forty could refrain from tears and bitter cries. They all, as one man, seemed in an agony of soul to obtain an interest in Christ. The more he represented the compassion of God, in sending his Son to suffer for the sins of men, and the more he invited them to partake of his love, the more their distress was aggravated, because they felt themselves

themselves unable to come. Two persons obtained relief and comfort on grounds which appeared to be solid, rational, and scriptural. When he asked them what more they wished God to do for them, now he had brought them into a state of joy and peace in believing? they replied, "they wanted Christ to wipe their hearts quite clean." What he himself felt is better conceived than expressed. He stood rebuked for his former unbelieving fears, and tasted joy mingled with astonishment. "Surprising," says he, "were now the *doings of the Lord*, that I can say no less of this day, and I need say no more of it, than that *the arm of the Lord* was powerfully and marvellously *revealed*."

This was an auspicious beginning, but it was only the morning of a glorious noon. For two days after, while he was preaching with *uncommon* freedom to about sixty-five persons on the Gospel feast*, there was much visible concern among them; but afterwards, when he spoke to those individuals whom he perceived to be most distressed, the power of God seemed to descend upon the assembly like a rushing, mighty wind, and with an astonishing energy bore down all before it. He stood amazed at the influence which seized the audience, and could compare it to nothing more aptly than the irresistible force of a mighty torrent or swelling deluge, which, with an insupportable weight and pressure, sweeps before it whatever is in its way. Almost all persons, of whatever age, were bowed down with concern together; and scarce one was able to withstand the shock of this surprising operation. Old men and women, who had been drunken wretches for many years, and some little children, not more than six or seven years old, appeared in distress for their souls, as well as persons of middle age. The most stubborn hearts were now obliged to bend. A principal man among them, who before was secure and self-righteous, because he knew more than the generality of the Indians, now lamented his guilty state. Another man in years, who had been a murderer, a *powow*, or conjuror, and a notorious drunkard, was brought now to cry for mercy with many tears, and to complain that he could be no more concerned though in so great danger. In every part of the house, and even out of doors, they were almost universally praying and crying for mercy; and numbers of them could neither go nor stand: But none seemed to take notice of those about them, but prayed as freely as if they had been every

* Luke, xiv. 16---23.

one

one alone in the closest retirement. Their concern was perfectly rational. Those who had been awakened long before, complained chiefly of the badness of their *hearts*, and those newly awakened, of the badness of their *lives* and *actions*. Those who had lately obtained relief, were filled with comfort, and seemed to rejoice in Christ Jesus; and some of them taking their weeping friends by the hands, told them of the goodness of Christ, and the happiness that is to be enjoyed in him, and invited them to come to him and give up their hearts. Others, in the most honest and unaffected manner, were lifting up their eyes to heaven, as if crying for mercy for the distressed ones around them.---One remarkable instance must not be omitted: A young Indian woman, who probably never so much as knew she had a soul, called at his lodging, and when he told her he intended presently to preach, laughed, and seemed to mock; but, before he concluded, she was so convinced of her sin and misery, that she seemed like one pierced through with a dart, and cried out incessantly. She could neither go, nor stand, nor sit, without being held up. After public service, she lay on the ground, praying for many hours together; and the burden of her prayer was, "Have mercy on me, and help me to give you my heart!"

Such an eminent display of the power of God was enough to convince an Atheist of the reality of his existence, and of the truth and importance of his word.

Notwithstanding his debilitated frame and great exertions during the six days he had been already there, he protracted his visit about three weeks longer, labouring like the husbandman in the time of harvest, fatigued with reaping his precious fruits, the ample recompence of all his toil.

His Indian hearers gradually increased, till their numbers amounted to ninety-five. Whenever they met, a blessed influence seemed to spread through the whole assembly, and it was lovely to behold almost all of them affected at the same moment, either with joy in Christ, or with a deep concern to obtain an interest in him. Many of the *white* people, who came to laugh or revile, were pricked to the heart, and became humble supplicants for mercy: For in most of his discourses he addressed himself to the consciences of these baptized heathens, and frequently preached entirely to them here and at *Delaware*.

The harvest being come, when the Indians are found at home, he resolved once more to carry the glad tidings of salvation among the numerous tribes along the banks of the *Susquahannah*; and having discoursed to his new con-

verts on the nature, obligations, and privilege of baptism, on the 25th of August he publicly baptized fifteen adults and ten children. Two sermons were preached by him on the solemn occasion, when multitudes of *white* people attended, whose conduct so depressed his spirits, that he could hardly go on in his work; for scores of them were gazing and walking about, and behaving with more indecency than any of the heathen he had ever addressed, exhibiting an awful reverse to the serious attention of the poor Indians.

The day following, before his departure, he preached on the durable nature of the consolations Christ bestows, in a certain degree, on his people here, and which will speedily be completed in heaven. The whole congregation was moved; and many of them, feeling their hearts burn with affection, became earnestly desirous of the enjoyment of Christ, and a state of perfect purity. Two weary and heavy-laden souls found deliverance; and an old Indian, who all his days had been an obstinate idolater, was constrained to give up his *rattles*, used for music in their idolatrous dances, to the Christian Indians, who quickly destroyed them.

Now, taking an affectionate leave of them for the present, and intimating how necessary it was the Spirit of God should go with him, without which nothing could be done among their brethren to any good purpose, he asked, if they would spend the remainder of the day in prayer for him, that God would succeed his endeavours? They cheerfully complied; and, leaving them about an hour before sun-set, they continued praying till break of day with such earnestness, that they were not aware it was later than their usual time to retire to rest, when the morning star appeared.

On his journey he stopped a few days, and preached at the Forks of *Delaware*, where the word was attended with greater power than usual. Many were seized with surprise and concern; some wept, and others cried out in an affecting manner. When he asked one, who had obtained comfort, why he now cried? he replied, "When he thought how Christ was slain like a lamb, and spilt his blood for sinners, he could not help crying, even when he was alone." Then, addressing his wife, who had likewise received consolation, he asked, why she wept? she answered, "Because the Indians here would not come to Christ as well as those at *Crosweeksung*." Several white people were also awakened, or at least startled, seeing the power of God so prevalent among the Indians.

Opposition now appeared. Those who were born after the flesh began to persecute those who were born after the Spirit.

Some

Some of the Indians who had always refused to hear him preach, enraged against those who attended his ministry, reviled them, and scoffed bitterly at Christianity.

Leaving them on the 9th of September, he prosecuted his journey; and probably after the blessed scene he had lately witnessed, his expectation of doing good was highly raised. But the wind bloweth where it listeth; sovereignty presides in the dispensation of mercy. Though he preached the same doctrine at *Shaumoking* and *Juneauta*, two of their principal places, no apparent good was produced, except that in the former place a congregation of fifty heard him with attention, and desired to be further instructed. In the latter, his repeated efforts to collect them together to hear were fruitless; the ill example of nominal Christians, who, for the sake of gain, supply them with spirituous liquors, and practise on them all manner of fraud, had filled them with an unconquerable prejudice.

Fatigued and depressed, he returned to *Delaware* about the latter end of the month, preached to his people on Tuesday the first of October, and invited them to accompany or follow him to *Crosweeksung*, where he preached on the Saturday, soon after his arrival, and found the same divine influence on the assembly as they had formerly experienced. Moved at the sight, he pathetically exclaimed, "O! what a difference between these and the Indians I lately treated with on *Susquahannah!* To be with *them* seemed like being banished from God and all his people; to be with *these* like being admitted into his family, *and* to the enjoyment of his divine presence."

During the three services, on the next day, the same power was felt, and the most desirable affection discovered in the people. Scarce a dry eye was to be seen among them; yet there was nothing boisterous, or unseemly; nothing that tended to disturb the public worship, but rather to encourage and excite a Christian ardour and spirit of devotion.

Having been ordained in the month of June, in the preceding year, he was obliged to attend with the rest of the Presbytery at East-Hampton, Long-Island, to assist and advise in settling an important affair in that church. But he returned, in about a fortnight, to these affectionate Indians, and spent the most part of the short remainder of his life among them; labouring occasionally in the neighbouring churches, particularly in assisting at the administration of the sacrament; and making a short excursion, in the ensuing spring, to *Delaware*, with six of the most judicious and se-

rious of his converts, in hopes that those, whose hearts had been obdurate under his instruction, might be won to Christ by their holy lives and heavenly conversation---a pious stratagem, which had a good effect, and induced some of the best disposed to settle at *Crosswecksung*.

Did our limits permit, it would be pleasing to detail all the blessed effects of his ministry, as he seldom preached but some were awakened, or set at liberty, and others abundantly refreshed. Though the influences of the Spirit of God on their assemblies were generally remarkable, yet there were some peculiar seasons of grace, when the impressions made were very extraordinary; particularly on the 29th of December, after he had been preaching on the New Birth, a number of white people from the neighbouring towns being present, as was usual on the sabbath, who as well as the Indians listened with earnest attention, uttering heavy sighs. Service being ended, several followed him to his house with tears in their eyes, inquiring what they should do to be saved. What he spoke was set home on their consciences in such a manner, that the house was soon filled with sighs and groans. The alarm spread: All flocked together, and were seized with universal concern. It appeared as if God had bowed the heavens, and come down. Old and young, careless and profane, as well as the serious and devout, became the subjects of this powerful influence. Some delivered from the fear of wrath to come were filled with love and praise; others were rejoicing to see so many striving to enter in at the strait gate, and endeavoured, by their exhortations, to push them forward; while others, with downcast looks, like condemned malefactors, were drowned in tears. Such joy unspeakable, and anguish inexpressible, appeared in their countenances that it seemed like the final day of account, or a mixture of heaven and hell. In these solemn circumstances he continued addressing them, individually or collectively, from half-past eleven in the forenoon, till after seven in the evening, with hardly half an hour's intermission.

The manner in which this work of God was begun and carried on deserves notice. For it was not by *the terror of the law*, but by preaching *Christ crucified*, that these striking conversions were effected: And, on these occasions, whatever text he took, his mind was led away from every previous arrangement, to set forth the dying love of the Lord Jesus, and the inestimable blessings of his salvation. As fast as the Indians came from remote places, the influence of the Holy Ghost fell powerfully on them, and they became subjects

of

of grace without being previously prepared by any systematical views of the truth of the Scriptures, or the being and perfections of God. It is likewise remarkable, that they who were first convinced of sin, were the first who received comfort; and as their sorrows under conviction were pressing, so their joy afterward was proportionably great; but it had nothing in it *flighty* or *enthusiastic*---on the contrary, it was accompanied with humility and contrition of spirit, they themselves being surprised; as some of them observed to him, that even, "when their hearts were glad, they could not help crying." Nor could the attempts of the white people to terrify or prejudice the Indians impede the work, though they artfully propagated a thousand vile reports respecting Mr. Brainerd and his intentions, and added menaces to malignant falsehoods.

In the course of eleven months he baptized seventy-seven Indians, thirty-eight of whom were adults; at the same time he informs us, "there were many others of sufficient knowledge and seriousness to render them proper subjects of baptism." But he deferred the ordinance till the evidences of a saving change should be indubitable; fearing that a scandal would be brought on the Christian profession, if any one that had been baptized should relapse to his former idolatry.

He instituted a school under the care of a very godly person, who taught from thirty to forty children in the day, and frequently near twenty grown persons in the evening. The children were soon able to read the Psalms and New Testament, and to repeat the Assembly's Shorter Catechism. Persuaded that a systematical arrangement is best adapted to improve the mind, he frequently catechized young and old; and his lectures were often attended with peculiar benefit.

On the 24th of March, 1746, he numbered the Indians, to see how many souls God had collected to reside there, and found they amounted to one hundred and fifty, though at his first coming the whole number did not exceed ten. And as their subsistence depended principally on hunting, which obliged them frequently to be absent, and exposed them to many temptations; and as it was highly probable, from the multitudes who flocked from all parts to hear the word of life, that they would still greatly increase, if their situation and manner of life did not render it impossible for a large number to be associated together; he perceived how absolutely important it was, that they should be acquainted with husbandry, and able to raise the necessaries and comforts of life among themselves. He, therefore, advised them to remove from their present barren spot to a place about fifteen miles distant,

distant, and to clear and cultivate the lands, and build a little town, where they might live compactly and comfortably together, and regularly attend the worship of God. He lived to see these things accomplished, and a flourishing church of Christ established, to whom he administered the ordinances of the Gospel, eating and drinking with them in commemoration of the death of their common Lord, and performing all the endearing offices of a pastor and father in Christ.

In the winter of 1746, the decay of nature, accelerated by the tedious journey his zeal prompted him again to make to the *Susquahannah* Indians, interrupted his laborious exercises. For four months together he was laid up at Elizabeth-town, two miles from Cranberry, where his Indians resided. But recovering a little, he rode to them on the 18th of March, 1747, and after singing and expounding a psalm, prayed with them: And this was the last interview he ever had with his people. Soon after, by the advice of his friends, he set out on a journey for New-England, hoping his health might yet be recovered by a change of air and riding. But it pleased God, who approved and prospered the works of his hands, and pitied the complicated infirmities of his suffering child, to take him to himself, in that better world, where "the inhabitant shall no more say, I am sick;" for on the 9th of October, 1747, after he had long languished on a bed of sickness, at Northampton, in New-England, during which he frequently experienced strong consolation, he departed this life, surrounded by affectionate friends, among whom was his brother John, who succeeded him in his mission and pastoral office, and who refreshed him, in his dying moments, by the recent tidings he brought to him from his dear Indians.

A CONVERSION.

Mr. Editor,

I THOUGHT the following concise account of a circumstance, which has transpired under my immediate notice, would not be unacceptable to those of your readers, who, being themselves the subjects of a gracious work of God's Spirit, delight to contemplate its commencement and progress in others.

A man, who is the father of a very numerous family, had been accustomed, as the major part of labouring people are, to a loose, disorderly, intemperate way of living. His tongue was inured to blasphemy, and his conduct unrestrained. For some

some time he forsook his family, and wandered as an exile through the kingdom, that he might the more freely indulge himself in sin. But some occurrences took place which compelled him to return. It was just at this time that a young minister undertook the care of a congregation in the neighbourhood, and being a stranger, some few more than ordinary were attracted to hear. The person I am writing about was among the number. However, it does not appear that the word was made the means of his conversion, though it might contribute to awaken his fears, and induce him to forsake some of those sins he had been most enslaved by. But just at this juncture some of his children displayed an uncommonly serious disposition for their age. They delighted in reading and talking upon godly subjects. Perhaps this may be attributed to the care of their mother. One boy, in particular (not eleven years old), was so affected, that he would be continually reading good books wherever he could obtain them; and having committed large portions of them to his memory, would make inquiries about the meaning of this and that phrase or assertion, nor rest contented without a satisfactory explanation.

Every evening, upon the father's return from the labour of the day, he was persecuted (for so it may be called, considering the state of his mind) with the questions of his children, about God, Christ, heaven, hell, and religion, until he was at a loss for proper answers, and was obliged either forcibly to change the conversation, or make an excuse to leave the house: Though sometimes he became utterly unable to do either, and burst into tears, his children weeping with him. This drove him to lay the state of his soul seriously to heart, and to hear the word of God with attention, that he might understand the subjects he was so often constrained to converse about. In this way the Lord led him to such discoveries of his own ignorance and sinfulness, as almost sunk him in despair. But, through grace, this tended ultimately to make the salvation of Christ appear more precious and suitable to his case. Thus we see in what various ways God can work on the human mind to produce sound conviction and true repentance. And from hence Christian parents may derive encouragement to use every effort to instruct the children committed to their care in the truths of the everlasting Gospel; not knowing how useful even they may prove to unconverted relatives: For "out of the mouths of babes doth God ordain praise."

Your's, &c.

Birmingham. RHOLAMDA.

MEDITATION.

MEDITATION.

Found among the Papers of the late Rev. Mr. Darracot, Minister at Wellington, Somerset.

IS this the voice of my dear Lord---"Surely I come quickly." "Amen," says my willing soul, "even so come, Lord Jesus." Come; for I long to have done with this poor low life, its burdens, its sorrows, and its snares. Come; for I grow weary of this painful distance, and long to be at home; long to be with thee, where thou art, that I may behold thy glory. Come then, blessed Jesus, and burst asunder these bonds of clay, which hold me from thee. Break down these separating walls which hinder me from thy embrace. Death is no more my dread, but rather the object of my desire. I welcome the stroke which will prove so friendly to me; which will knock off my fetters, throw open the prison-doors, and set my soul at liberty; which will free me (transporting thought!) from all those remainders of in-dwelling sin, under which I have long groaned in this tabernacle, and with which I have been maintaining a constant and painful conflict; but of which all my weeping and praying, all my attendance on divine ordinances could never entirely cure me---the stroke which will perfectly and for ever free me from all my complaints; give me the answer of all my prayers; put me, at once, in possession of my warmest wishes and hopes, even the beautifying and beatific presence of thee, O blessed Jesus! whom, having not seen, I love.

This world has no charms to attract my heart, or make me wish a moment's longer stay. I have no engagements to delay my farewel---nothing to detain me now. My soul is on the wing. Joyfully do I quit mortality; and here cheerfully take my farewel of all I held dear below.

Farewel, my dear Christian friends. I have taken sweet counsel with you in the way. I leave you for sweeter, better converse above. You will soon follow me, and then our delightful communion shall be uninterrupted as well as perfect, and our society be broken up no more.

Farewel, in particular, my dearest------. How has our friendship ripened almost to the maturity of heaven! how tenderly and closely are our hearts knit together! nor shall the sweet union be dissolved by death. Being one in Christ, we shall be one for ever. With what sweet eternal thankfulness shall we remember that word, "Christ is all and in all."

He

He was so indeed, and he ever will be so. Mourn not that I go to him first: 'Tis but a little while, and you will come after. With what joy, think you, shall I welcome your arrival on the heavenly shore, and conduct you to him whom our souls so tenderly love! What, though we meet no more at Wellington, we shall meet one another in heaven, never more to part. Till then, adieu! I leave you with the warmest wishes of all felicity to attend you, and the most grateful overflowings of heart for all the kind tokens of the most endearing friendship I have received from you.

Farewel, thou my dearest wife, my most affectionate and most delightful companion in heaven's road, whom God in the greatest mercy gave me, and has thus to the end of my race most graciously continued with me. For all thy love and care, I bless my God, and thank you in these departing moments. But dear as thou art, and dearest of all that is mortal I hold thee, I find it easy to part with thee, to go to that Jesus, thine and mine, who is infinitely more dear to me. With him I cheerfully leave thee, nor doubt of his care of thee, who has loved, and given himself for thee. 'Tis but a short separation we shall have. Our spirits will soon reunite, and never know separation more. For as we have been companions in the patience and tribulation of Christ's kingdom, we assuredly shall be so in his glory.

Farewel, my dear children; I leave you; but God hath bound himself, by a most inviolable promise, to take care of you. Only chuse him for your own God, who has been your father's God; and then, though I leave you exposed in the waves of a dangerous and wicked world, Providence, eternal Providence, has undertaken to pilot and to preserve you. With comfortable hope, therefore, I bid you my last adieu, pleading the faithful and true promise; saying, as the Patriarch, "I die, my dear children, but God will be with you; praying in humble faith, that your souls, with those of your parents, may be bound up in the bundle of life with the Lord our God.

Farewel, my dear people, to whom I have been preaching the everlasting Gospel; that Gospel which is now all my hope and all my joy. Many, very many of you, are my present rejoicing, and will be my eternal crown of glory. And now I am leaving you, I bless God for all the success he has been graciously pleased to bestow on my poor labours among you; for all the comfortable seasons of grace I have enjoyed with you. Adieu, my dear friends; I part with you this day, at the sacred table of our blessed Lord, in the con-

fidence and hope that I shall drink no more of the fruit of the vine, till I shall drink it with you new in the kingdom of our heavenly Father. Only, my brethren, my dearly beloved and longed-for, my joy and crown, stand fast in the Lord, my dearly beloved. But, for the rest of you, I mourn to think in what a miserable condition I am leaving you. And though you will no more hear my voice, and often, alas! have heard it to no purpose; this once hear and regard my dying charge, that you continue no longer in a Christless and unconverted state, nor meet me in that state at the day of judgment.

And now farewel, praying and preaching, my most delightful work. Farewel, sabbaths, sacraments, and all divine ordinances. I have now done with you all; and you have done all that was to be done with me. As the manna and the rock in the wilderness, you have supplied me with sweet refreshment by the way; and now I am leaving you, I bless God for all the comfort and edification I have received by your means, as the appointed channels of divine communications. But now I have no more need of you. I am going to the God of ordinances---to that fountain of living waters which hath filled these pools below; and instead of sipping at the streams, I shall for ever be satisfied at the fountain-head.

Farewel now, my poor body. Thou shalt no more be a clog to my active spirit; no more hinder me in the service of God; no more ensnare my soul, and pollute it with sin.

And now, an everlasting farewel to all sins and sorrows, all doubts and fears, conflicts and temptations. Farewel, all terrestial scenes; you are now no more to me. An infinitely brighter prospect opens to my view.

ANECDOTE.

A Sinful Imprecation awfully answered.

Mr. Editor,

AN old man of the name of Samuel Goulby, collier, in the parish of Ansly, near Nuneaton, on the second Lord's day of July last, being very much intoxicated, in the evening stept into a hut on the common, and stopped there till a late hour. Between ten and eleven o'clock, his wife and daughters came to bring him home; but he refused to go. As their manners were not *very* refined, a clamour was soon ma de

made by the contending parties, which excited the attention of the neighbours, among whom was J. D., a man of respectable character, who went also to see what was the matter. When he came, silence was restored for a little time, and he advised Goulby to go home with his family. At first he only bluntly refused, but at length added the most awful imprecations, "May God perish my limbs if I move out here this night!" The neighbours withdrew; and some time after, when his own devil bade him, he attempted to go home, but had not proceeded more than nine yards from the hut, when he dropped down, and was at once deprived of the use of both hands and feet. He was taken home in a wheelbarrow, and could only move his head. He is rather better since, and can move a little, but is altogether incapable of work; and it is highly probable he will be lame all his life.

One reason why I did not send you this striking instance of divine judgment sooner was, that I might see what effect this providence would have upon the man and his family. I am sorry I cannot gratify you more upon this subject. The first week he sent several times for my friend to pray for him---acknowledged it to be the hand of God, and said, "If God would pardon, and heal him, he would get drunk no more." But now, even these impressions are wearing off, and it can scarcely be said that it has made any lasting reformation among them. So true are the wise man's words, "Bray a fool in a mortar, yet will he not depart from his foolishness." Nothing less than the power of God can change the heart.

I am your's, &c.

Nuneaton, Oct. 18, 1796. OLD BAD-ENOUGH.

RELIGIOUS INTELLIGENCE.

Missionary Communications from Germany and America.

THE pleasing impression, made by the Missionary Society on our Protestant Brethren, through various parts of Christendom, will appear from the following letters, of the Rev. Mr. Latrobe to the Rev. Dr. Haweis, which are presented to the Public, as an encouragement and a spur for new and greater exertions. The first, being received at Portsmouth time enough to be transcribed for the use of the Missionaries, proved a source of much refreshment on the eve of their departure:

DEAR SIR, *Nevils Court, Sept.* 19, 1796.

THE last time I had the pleasure of seeing you, at your house in Spafields, I had a letter in my pocket from the President of that committee in our church, which is appointed by our Synods to superintend the affair

fairs of our miſſions among the heathen, which I intended to read to you, as it contained an account of the impreſſion made upon him and the committee when they firſt heard of the eſtabliſhment of the Miſſionary Society, and received from us the firſt printed account, with the ſermons preached on the occaſion. Other ſubjects of converſation made me forget to ſhew you the letter, and I have ſince had the misfortune to have it miſlaid at a friend's houſe. However, as I wiſh you to know that my brethren join me in praiſing the Lord for this work of his mercy, and in prayer for its proſperity, I ſit down, to-night, to tranſlate part of two letters I received ſince our laſt interview from the ſame brother. His name is John Frederic Reichel, a Biſhop of the Brethren's Church.—In a letter, dated June 29, 1796, he firſt ſpeaks of ſending me the minutes of a conference, held annually at Herrnhuth, with miniſters of the Eſtabliſhment, both Lutheran and Reformed. Theſe conferences have now continued for upwards of thirty years, and have been productive of very eſſential bleſſing, eſpecially in thoſe pariſhes, the miniſters of which attend them: Between forty and fifty pariſh miniſters meet; the Moravian Brethren preſent do not ſpeak, but are hearers, except the Preſident, who is one of the Brethren's miniſters. This Conference keeps up a correſpondence with a large number of ſervants of God in moſt Proteſtant countries, eſpecially Germany, Switzerland, Holland, Denmark, Sweden, Norway, Livonia, alſo with Proteſtant miniſters in Hungary, Tranſylvania, &c. and the minutes of the conference are carefully tranſmitted, in manuſcript, to all the correſpondents; who, alſo, generally ſend letters (ſometimes containing queſtions for diſcuſſion, &c.) to the Conference. It was neceſſary to premiſe thus much, in explanation of the following extract from the abovementioned letter.

"You will find in the minutes of the Miniſters' Conference of 1796, that we have given to this venerable company an account of the great zeal of the miniſters of the Goſpel in England, to ſend the Goſpel of our Saviour to heathen nations, and of the Miſſionary Society, eſtabliſhed in London for that purpoſe. We endeavoured to awaken them to imitate ſuch benevolent exertions. This account being inſerted into the minutes, will be read by a very great number of miniſters in various countries, and doubtleſs occaſion aſtoniſhment and great joy. We conſider this work as a moſt ſingular phenomenon, in the preſent times, and hold it in the higheſt eſtimation."

He writes again, Auguſt 25, 1796:

"Brother Peter Mortimer (their Secretary) is quite alive in the buſineſs of the Miſſionary Society, and inſpired with uncommon zeal and diligence in tranſlating the diſcourſes of thoſe excellent men, who have ſpoken with ſuch warmth of heart, and devout animation, in behalf of the undertaking. We wiſh much that they may ſoon be made public in Germany; and he hopes to find a ſuffic ent number of ſubſcribers. We conſider it as a moſt amazing providence, that, in theſe laſt mournful days, a company of Chriſt's ſervants enter into a covenant together, to make known the ſaving name of Jeſus to heathen nations. We will ſupport them moſt cordially by our prayers and beſt wiſhes, and, if required, by advice gathered from experience; and continue in our ſmall degree, with the help of God our Saviour, to proceed in the ſame work, relying ſolely upon the mercy and power of our gracious Lord and Head."

Thus far Brother J. F. Reichel.

I will now add a few lines from a letter I received to-day, from Brother Peter Mortimer, who, being an Engliſhman, writes in our language:

"I am now tranſlating the ſermons of the Miſſionary Society, which are indeed very charming, to be printed by ſubſcription. In the minutes of

of the last ministers' conference an extensive account of that Society is given, and the German public will be well prepared eagerly to demand the work. I know nothing more sublime than this union among the servants of God, though of different denominations. If you think fit, you may acquaint the Directors of what we are doing with their book. They will surely have no objection to it. Our principal view is to publish such bold Gospel testimonies, as being very seasonable for the present state of religion in Germany. The prayers of thousands will support them, who otherwise would have known nothing of them. As I shall, perhaps, write a preface to the translation, I should be glad of your help, to give a clear idea of the present state of religion in England, particularly of the different religious denominations. It is not quite clear, from the book, how many parties united in this business; nor is it mentioned to which denomination *each* of the six preachers belongs. What is the meaning of Mr. Bogue's expression, *We alone* are idle—Introduction, p. 5? Any remarks that you may think useful for the German public, will be very acceptable.' Pray tell the Rev. Mr. Haweis, that in the next edition of his sermon this passage should be altered, 'Turn, my brethren, your eyes to the burning sands of Africa, where scarce a gleam of light illumines the darkness, from the Pillars of Hercules to the Cape of Good Hope.' Tell him, that there is a great blaze some sixty miles from the Cape, and that a whole nation seems to be born in a day."—(Brother Mortimer alludes to the remarkable eagerness with which the Hottentots receive the Gospel from our Missionaries, of which he had just given me a very pleasing account.)

He incloses a copy of his advertisement of the translation of your book to the public; and to-morrow I shall give him an order for twenty-five copies.—He adds, that if there be any profits, he will give them to the missions.

I read, with great pleasure, the account of the departure of your missionaries in the Evangelical Magazine for September; and though I always regretted the delay occasioned by contrary winds to your ship, so that it could not go with the large convoy in July—perhaps (and we may say certainly) it may answer some good purpose; for the Lord, to whom the ship and company belongs, overrules all things.

Forgive the hurry in which I have written this letter, and the many faults it may contain. I could not postpone giving you an account of the sentiments of our brethren abroad, concerning the important work you are engaged in, as I know it will be pleasing to you. Wishing you the particular support of our Saviour and his Spirit in the various concerns of his house you are engaged with, and commending myself and our weak endeavours for the same blessed purpose, to your prayers,

I remain, with great esteem,
Dear Sir,
Your affectionate friend and very obedient servant,
C. J. LATROBE.

DEAR SIR, *Nevils Court, Sept.* 23, 1796.

I WROTE to you a few days ago, and gave you the trouble to read some extracts of letters from our brethren in Germany; this evening I purpose sending you an extract from a letter I received yesterday, from Brother Charles Gotthold Reichel, one of our ministers in America, and Inspector of the schools at Nazareth, in Pensylvania. My only view is, to shew you how much the establishment of the Missionary Society interests the Brethren's church; all true members of which most earnestly pray

pray, that the Lord may be with you, and bleſs all your exertions abundantly.

Brother C. Reichel writes, dated July 12, 1796,

"Both your letters of Nov. 6, 1795, and Feb. 7, 1796, were in a particular manner acceptable to me, and all of us. Receive my beſt thanks for them, and eſpecially for the accounts given in them, relative to the London Miſſionary Society. On laſt Whitſunday, May 15, I perceived, with great joy and pleaſure, an account of this Society, extracted from Dr. Rippon's Annual Baptiſt Regiſter, printed in Philadelphia by Long and Uſtick, and communicated to me by Brother Peter, our miniſter at New-York. The peruſal of it was to me a true Pentecoſt feſtival, in which my wife and daughter participated. My beſt wiſhes and prayers for the good of this Society came from the inmoſt receſſes of my ſoul; and you will pleaſe me much by continuing to give me information, from time to time, about the proceedings and ſucceſs of a Society, which, from the firſt notice I received from you relative to it, attracted my whole attention, and filled me with gratitude towards our Saviour, who bleſſes your country with ſuch zeal and willingneſs to promote the ſpreading of the Goſpel among the heathen. I ſaw, with pleaſure, Mr. Haweis's name in the account. His letter to the Miniſters' Conference at Herrnhuth, in 1794, was in a particular manner intereſting to me. I ſent to Brother Senſeman (one of our miſſionaries in Canada) an extract of your letters concerning the new Miſſionary Society." Thus far B. Reichel.

[A tranſlation follows of a German advertiſement, announcing the publication of our firſt volume of Miſſionary Sermons and Papers; and expreſſive of the hope that it will warm and animate all who ſpeak the German language, to unite in prayer, and help in this great work of the Lord.]

I am ſure it will intereſt you to know, that the edification and encouragement given to the children of God by the eſtabliſhment of your Society, is widely extended.

I remain, with much eſteem,
Dear Sir,
Your very affectionate friend and humble ſervant,
C. J. LATROBE.

THE following Communication, received from the Rev. Mr. Burder, of Coventry, reſpecting a Nation of Welch Indians, being *confirmed* by future inquiries, it cannot fail to be highly intereſting.

INQUIRIES RESPECTING THE WELCH INDIANS.

IT is a tradition of great antiquity in Wales, that in the eleventh century a prince of that country, with a numerous train of followers, emigrated from thence; and ſailing weſtward, diſcovered America, and ſettled there. This event is ſaid to have been celebrated by the Britiſh bards; and various writers of other nations have given ſome credit to the ſtory.

Dr. Cotton Mather, in his Magnalia, p. 3, quotes an author, who ſays—"If we may credit any records beſides the Scriptures, I know it might be ſaid, and proved well, that this new world was known, and partly inhabited by Britons or Saxons from England, three or four hundred years before the Spaniards came thither;"—which aſſertion is demonſtrated from the diſcourſes between the Mexicans and the Spaniards, and the Popiſh reliques and Britiſh terms found among them, as well as from undoubted paſſages in the Britiſh annals.

Mr.

Mr. Morſe, in his American Geography, p. 12, obſerves, "It is believed by many, and not without ſome reaſon, that America was known to the ancients. Of this, however, hiſtory affords no certain evidence. Whatever diſcoveries may have been made in this weſtern world by Madoc Gwinneth (the Prince referred to above), the Carthaginians, and others, are loſt to mankind *."

Notwithſtanding the doubts of Morſe and other writers, the following anecdotes will throw much light on the ſubject:—In the year 1766, the Rev. Charles Beatty, A. M. and the Rev. Mr. Duffield, were ſent by the Synod of New York and Philadelphia, to viſit the frontier inhabitants of Penſylvania, with a view of introducing Chriſtianity among the Indians, weſt of the Aleh-geny mountains. On their journey they met with a William Sutton, who had been taken captive by the Indians, and had lived among different tribes of them for many years.

He informed them, that when he was with the Chactaw nation, at the Miſſiſſipi, he went to an Indian town very diſtant from New-Orleans, where the inhabitants, who were not ſo tawny as moſt other Indians, ſpoke Welch. He ſaw a book among them, which he ſuppoſed to be a Welch Bible, which they could not read, but preſerved very carefully in a ſkin. In another town he heard the Indians ſpeak Welch with one Lewis, a Welchman, a captive there. This Welch tribe live on the weſt-ſide of the Miſſiſſipi, a great way from New Orleans.

On the ſame journey, the Miſſionaries met with a Leir Hicks, who had been captive with the Indians from his youth; and who told them, that he once attended an embaſſy in a town of Indians, on the weſt of the Miſſiſſipi, where the people ſpoke Welch, (as he was informed, for he could not underſtand them). Their interpreter alſo, Joſeph, confirmed theſe facts, and aſſured them he likewiſe had ſeen Indians who talked Welch; and repeated ſome of their words, which he knew to be Welch, as he was acquainted with ſome Welch people.

Correſpondent to theſe accounts, Mr. Beatty adds, I have been informed, that many years ago a clergyman went from Britain to Virginia, and, having lived there ſome time, removed to South Carolina; but, either becauſe the climate did not agree with him, or for ſome other reaſon, reſolved to return to Virginia, and accordingly ſet out by land, accompanied with ſome other perſons; but travelling through the back parts of the country, which were then thinly inhabited, ſuppoſing, very probably, this was the neareſt way, he fell in with a party of Indian warriors, going to attack the inhabitants of Virginia, againſt whom they had declared war.

The Indians, on examining the clergyman, and finding that he was going to Virginia, looked on him and his companions as belonging to Virginia, and therefore took them all priſoners, and let them know they muſt die. The clergyman, in preparation for another world, went to prayer; and, being a Welchman, prayed in the Welch language; poſſibly becauſe it was moſt familiar to him, or to prevent the Indians from underſtanding him.—One or more of the party was much ſurpriſed to hear him pray in their language.—Upon this they ſpoke to him, and finding

* It has been objected, that the Welch were never a naval people; that the age in which Madoc lived was peculiarly ignorant; and that ſome of the Welch words, found among the Indians, may have a derivation not Britiſh. But certainly it is not impoſſible, that the idea of a weſtern hemiſphere might occur to Madoc as well as to Columbus; nor is it impoſſible, that he might have ſufficient acquaintance with navigation to accompliſh the voyage. And the circumſtances here related render it highly probable.

that

that he underſtood their ſpeech, they got the ſentence of death reverſed; and thus this happy circumſtance was the means of ſaving his life. They took him back with them to their own country, where he found a tribe, whoſe native language was Welch, though the dialect was little different from his own, which he ſoon came to underſtand. They ſhewed him a book, which he found to be the Bible, but which they could not read; and, if I miſtake not, his ability to read it tended to raiſe their regard of him. He ſtayed among them ſome time, and endeavoured to inſtruct them in the Chriſtian religion. He, at length, propoſed to go back to his own country, and return to them with ſome other teachers, who would be able to inſtruct them in their own language; to which propoſal they conſenting, he accordingly ſet out from thence, and arrived in Britain, with full intention to return to them with ſome of his countrymen, in order to teach theſe Indians Chriſtianity. But I was informed, that not long after his arrival he was taken ſick, and died, which put an end to all his ſchemes*.

A few years ſince, a Mr. John Evans, a native of Wales, who had reſided ſome time in London, and who had probably read the preceding and other accounts of the Welch Indians, found himſelf ſtrongly inclined to go to America in ſearch of them. Having procured all the intelligence in his power, he left England; and the writer of this is certainly informed, that in May, 1793, having obtained recommendations from the Preſident of the United States, he ſet out from Philadelphia, determined, if poſſible, to recognize his Britiſh brethren; but having a journey of at leaſt two thouſand miles to go, part of which muſt be among ſavage Indians in the Spaniſh dominions, it was feared, for many months, that he had periſhed.

But, in the year 1795, a gentleman of New-York wrote to his father, the Rev. Mr. D. in England, that Mr. Evans was returned from his long journey, which had proved ſucceſsful; that he had actually diſcovered the tribe of Indians he went in queſt of; that they inhabit a moſt beautiful country, about 700 miles weſt of the mouth of the Miſſouri; that they ſpeak the ancient Britiſh language, having in uſe the very ſame words for houſes, light, windows, water, bread, &c. as are now uſed in Wales; that they treated him with great hoſpitality, and adopted him as their ſon.

The hiſtory they give of themſelves is this: That their anceſtors came from a very diſtant country in thirteen ſhips, about the year 1018†, and landed at the mouth of the Miſſiſſipi. There they built a town, and reſided for a time; but ſince that period their deſcendants have been falling back to their preſent reſidence.

Theſe remarkable circumſtances, concurring with the ancient tradition firſt mentioned, ſeem to render the exiſtence of ſuch a people highly probable; and have induced many perſons earneſtly to wiſh that, if it appear practicable, the Miſſionary Society, lately eſtabliſhed in London, would undertake to ſend proper perſons among them to preach the Goſpel of ſalvation, and explain to them that ſacred, but ſealed book, they have among them. There can be no doubt that a hoſt of zealous miniſters of Chriſt, in Wales, would gladly undertake the glorious work. As Britons originally, though long ſeparated from Britain, they ſeem to have

* See The Journal of a Two Months' Tour, with a View of promoting Religion among the Frontier Inhabitants of Penſylvania. By Charles Beaty, A.M. London, printed for Davenhill, Cornhill, 1768.

† This date does not exactly agree with British Annals, but probably the difference may be accounted for, on the ſuppoſition that the Indians reckon by lunar years.

the

the firſt claim upon our Chriſtian benevolence. Our brethren in America would cheerfully lend us every neceſſary aid, and proper guides and interpreters accompany them on their apoſtolic journey.

It is only neceſſary, at preſent, that the fact of their exiſtence be fully aſcertained; as we hope it may ſoon be, by anſwers to inquiries ſent to America. With the ſame view theſe pages are preſented to the religious world; and ſhould any of our readers be enabled to furniſh additional information, they are requeſted to communicate it to the Rev. George Burder, to the care of Mr. William Shrubſole, one of the Secretaries of the Miſſionary Society, Old Street Road, London.

Coventry, Oct. 25, 1796.

PLACE OF WORSHIP OPENED.

At Peppard, near Henly, Oxfordshire.

FRIDAY, Sept. 16, a plain building, called *Providence Chapel*, erected at the ſole expence of a Gentleman, of Reading, from motives of compaſſion to the ſouls of the neighbouring inhabitants, who have been hitherto unacquainted with the Goſpel of our Lord Jeſus Chriſt. The generous founder has aſſigned it to ſix truſtees, that, in caſe of his death, the worſhip of God may be perpetuated. Two ſermons were preached on the occaſion, that in the morning by the Rev. Mr. Cooke, of Maidenhead; and that in the afternoon by the Rev. Mr. Douglas, of Reading; and, we are happy to ſay, that it has ever ſince been attended beyond expectation. May perſons of affluence imitate ſo laudable an example, and endeavour to introduce and ſupport the Goſpel in the dark parts of the kingdom!

OBITUARY.

Dying Experience of the Rev. Mr. Parmell.

[Transmitted by a Correspondent at Birmingham.]

Mr. Editor.

THE following account of the experience of a departed ſaint and Miniſter of God has been communicated by my highly-eſteemed correſpondent, Dr. Robbins, of Plymouth, New-England; and I have no doubt, but many of your readers will conſider it as a valuable teſtimony of the power of grace, and the happineſs of dying in the Lord. I need, therefore, make no apology for tranſmitting it to you,

It is a copy of a Letter from the Rev. Mr. Parmell, of Lee (in Maſſachuſets State, America), to his parents; with ſome of his laſt expreſſions, juſt before he left the world in triumph. He was on a journey for the recovery of his health, at a great diſtance from home.

Honoured Parents,

WHEN you receive this, I ſhall be in the eternal world. It has been the will of God to weaken me to ſuch a degree, that I am confined at a place, near one hundred miles ſhort of my intended journey. But I think I can bleſs God he has caſt my lot among a kind family and neighbourhood. I expect to die within a day or two. I think I have used all proper means to preſerve my life, but it ſeems to be the will of God to take it away. I have no reaſon to reflect, nor do I, if I know my heart, reflect on myſelf for ſetting out on this journey, as we then did what appeared to be beſt. In the forepart of my journey I ſeemed to have little communion with God, excepting when engaged in prayer. I employed much of my time in that duty, and was bleſſed, at times, with bright views of the heavenly world, joyous thoughts, and contemplations; at other times Satan endeavoured to triumph over me, but

Jesus Christ overcame him. One day as I was riding, being exercised with more pain than was common, I seemed to have such a full view of the amazing sinfulness of my own sins, and how dreadful a thing it would be to die eternally, that this so raised in my mind the *character of Christ*, his death and *sufferings*, that I did not want to inquire, any longer, whether I was a friend to God; *I felt that I was*, by relishing the beauties of his *holiness*, his *moral character*, and his *divine perfections and glory*. For several days past, I have had such sweet views of another world, most of the time, as to desire to die, and to be with Christ. The glories and excellencies of his character infinitely outshine all others in the universe.

Dear Parents, pray let eternal realities take up the evening moments you have left you. It is not a small thing to be *a real follower of Christ*; it requires one's life, thoughts, actions, words, time, and all our talents, powers, and capacities, all to be continually engaged in the love and service of God, and love to Jesus Christ. How amazingly will the deluded wicked be disappointed, who have set their hearts, exercised their thoughts, and racked their inventions, to gain the treasures of this world, when God shall cast their souls into eternal fire! Pray do not set too much by this world.

I should be glad, was I able, to write a long letter to you and to all my brothers and sisters; but I am so extremely weak that I am unable to do it: And, if I could write ever so *lengthy* to them all, I could not write any thing more important than this, "Prepare for death!" I am afraid I have never been thankful enough for the many kindnesses I have received from you and from all my friends. Pray forgive me—I think I feel thankful *now*. (After this he made some particular and tender addresses to the family, which were affecting indeed, and then added,) It is a disagreeable thought to think of living an useless life, with a number of necessary attendants round me, and racked continually with pain; it requires more patience than I fear sometimes I possess. How agreeable would it be to me, to have godly people come in and pray with me! Pray that I may have patience given me in such a trying time. My present situation shews, that health is the best time to prepare for death. Please to accept these, as the last lines you will ever receive from

Your dutiful dying son,
ELISHA PARMELL.

The following are some of his last sayings, taken as they fell from his lips, as he lay dying—faint and weak, yet perfectly rational:

"I don't wish to change conditions with any, who appear likely to live some time. I had rather die." "I shall see *Mr. Keep*, if he is dead, and others. (Mr. Keep was also a young minister, who was at that same time dying in a consumption.) I shall also see Abraham, Isaac, Jacob, and Moses—I shall have the Bible unfolded---Above all, I shall see Christ, and be with him, and be free from sin. O what it is to forgive sin! O what to die on the cross! I have had no suffering---have undergone nothing, in comparison to what even the apostles of Christ and others have done. O! I long to die, and be with Christ! It would be happy to sink into nothing before him. I think I could suffer any thing for Christ. I could not deny him, if I was called to suffer, I think, even if I was to be burnt."—At another time he said, "It seems to me that I feel, that eternal damnation is not a whit too much to express God's displeasure against sin."——"My views of God and Christ, and the upper world, are clear and extensive; the Saviour appears infinitely exalted."—After waking from a short sleep, he cried, "O! praise, praise, praise! Nothing but praise to God; he has given me to see that my state is safe, he has given me the *privilege* to die to-day, I hope. O! may I die now! *'Tis so pleasant to be with Christ!*" Just as he was departing, he was heard to whisper these words, "O! let me praise thee for ever, for ever and ever. Amen."

My dear Sir, I will only add a wish (which it will become each of your readers sincerely to use), "Let my last end be like his!"

I am, yours, &c.
R. L———.

Birmingham.

A CATA-

A CATALOGUE

OF

BOOKS AND PAMPHLETS

ON

THEOLOGICAL SUBJECTS,

PUBLISHED SINCE THE CONCLUSION OF OUR LAST VOLUME.

[*Single Sermons*, (without appendages,) being too numerous for our limits, are omitted. Such of them as are interesting to our Readers, either have been, or will be noticed in our Review.]

A.

Rev. W. AGUTTER, M. A. Observations on the General Fast of the Year 1796. 18mo. 2d. Rivington.

ANONYMOUS. Advice to a Young Clergyman, upon his entering into Priest's Orders, in Six Pastoral Letters, 8vo. 2s. 6d. Rivington.

Age of Infidelity, Part II. in Answer to the Second Part of the Age of Reason, 2s. 6d. Button.

Beauties of SOUTH, consisting of various and important Extracts, 2s. 6d. boards. Chapman.

Christian's Pocket Companion, being one hundred select portions of Scripture, &c. 2s. 6d. Mathews.

Christian Knowledge. A Series of Theological Extracts, addressed to Deists, Socinians, &c. 8vo. 6s. boards. Cadell.

Compendious Dictionary of the Bible, with a brief Review of its Metaphors and Figures. 12mo. 6s. boards. Button.

Considerations on the Universality and Uniformity of the Theocracy. 8vo. 4s. boards. Johnson.

Further Considerations on the Second Advent of Christ. 8vo. 1s. Cadell.

ANONYMOUS. Historical Defence of Experimental Religion, in which the Doctrine of Divine Influences is supported. 2 vols. 6s. boards. Heptinstall.

Illustration of Prophecy, Elucidating many Predictions in Isaiah, Daniel, &c. 2 vols. 8vo. No Bookseller's name.

Law of Nature; or Catechism of French Citizens. Translated from the French of C. F. Volney. 8vo. 1s. Eaton.

Letters on the Doctrine of the Trinity, Addressed to the Baptist Society, Guilsborough. 8vo. 1s. 6d. Johnson.

Moral Beauties of CLARENDON, Compiled from his Reflections on the Psalms of David. 12mo. 7s. boards. Rivington.

New Hieroglyphical Bible, being a Selection of Narratives from Genesis to Revelations. 1s. plain, 2s. coloured. Parsons.

Pious Memorials, Exemplifying the Power of Religion in the Lives, Sufferings, &c. of Eminent Christians. 3s. boards. Vernon.

Poetical Monitor; Select and Original Pieces for the Improvement of the Young. 2s. bound. Longman.

Principles of Antipædobaptists, and the Practice of Female Communion completely Consistent. 1s. 6d. Gurney.

Purity of Christian Communion Recommended, with an Appendix, containing Thoughts on the Weekly Celebration of the Lord's Supper. 1s. 6d. Chapman.

Sacred Politics. An Inquiry into the Doctrine of the Scriptures, respecting Civil Government. 1s. Chapman.

Thoughts on the Lawfulness of War, &c. 4d. Darton.

Youth's Monitor, by Precept and Example, in Prose and Verse. 1s. Parsons.

W. ARMSTRONG. Catechetical Lectures, or the Church Catechism Explained. 8vo. 2s. Law.

J. AUCHINCLOSS, D. D. Sophistry of the First Part of the Age of Reason. 12mo. Knott.

B.

J. BEAN. Family Worship. A Course of Morning and Evening Prayers for every day in the Month, to which is prefixed, an Essay on Family Religion. 8vo. 4s. Rivington.

B. BIGGS. Hints for finding out Truth. 6d. Knott.

Bishop

Bishop of ROCHESTER. Charge to the Clergy, 1796. 4to. 2s. Robson.

J. BLACKWALL. Divine and Interesting Extracts, or the Selected Beauties of Bishop Hall. 8vo. 7s, boards. Mathews.

A. BOOTH. Glad Tidings to Perishing Sinners. 2s. 6d. boards. Knott.

J. BOWDEN, C. WINTER. Charge and Sermon at the Ordination of the Rev. T. Golding, Croydon. 1s. Knott.

G. BURGESS, B. A. Letter to the Lord Bishop of Ely, on the subject of a new Translation of the Scriptures. 8vo. 1s. Longman.

L. BUTTERWORTH. Thoughts on Moral Government and Agency. Also Strictures on Dr. Priestley's Correspondence with Dr. Price, on the same subject. 8vo. 4s. boards. Chapman.

Treatise on Natural and Revealed Religion; with an Answer to Mr. Lindsey's Argument against the Divinity of Jesus Christ. 1s. 6d. boards. Chapman.

C.

N. CAPPE. Discourses on the Providence and Government of God. 4s, boards. Johnson.

J. CLARKE. Answer to the Question, Why are you a Christian? 2d. edit. 12mo. 1s, boards. Johnson.

J. CLOWES, M. A. Sermons preached in the Parish Church of St. John, Manchester. Vol. ii. 12mo. 2s. 6d. boards. Rivington.

B. CRACKNELL, M. A. Importance of right Sentiments in Religion. 8d. Chapman.

D.

W. DRAPER. Twenty Sermons on various Subjects. 8vo. 6s. boards. Richardson.

E.

P. EDWARDS. Critical Remarks on Dr. Jenkins's Defence of the Baptists. 1s. Mathews.

T. ENGLISH. Dignity and Uses of the Moral Law. 1s. Mathews.

J. P. ESTLIN. Evidences of Revealed Religion, and particularly Christianity. 8vo. 1s. 6d. Johnson.

J. EVANS, A. M. Preservative against the Infidelity and Unchastableness of the Eighteenth Century, with an Essay on the Right of Private Judgment, in Matters of Religion. 2s. 6d. sewed. Symonds.

J. EVANS,

J. EVANS, A. M. Sketch of the several Denominations into which the Christian World is divided. 2d. edit. 1s. 6d. Crosby.

F.

J. FAWCETT. Sermons delivered at the Sunday evening Lecture, for the Winter Season, at the Old Jewry, 2 vols. 8vo. 12s, boards. Johnson.

B. FLOWER. National Sins considered, in Two Letters to the Rev. Robert Robinson, Leicester, to which is added, a Letter from the Rev. Robert Hall, to the Rev. Charles Simeon, of Cambridge.

G. FORD. Good Man and Faithful Minister made eminently Useful. 2d. edit. 1s. Chapman.

A. FULLER. Calvinistic and Socinian Systems compared, &c. 3d. edit. 3s. 6d. boards. Button.

G.

J. GARDINER. Brief Reflections on the Eloquence of the Pulpit. 8vo. 1s. 6d. Rivington.

G. GILL. Anabaptist's Shaver, or the Rights of Infants, 10d. Chapman.

—— GILLESPIE, D. D. Sermons selected from the Author's MSS. 8vo. 6s. boards. Vernor.

W. GRAHAM. Review of Ecclesiastical Establishments in Europe, 2d. edit. 8vo. 4s. Robinsons.

R. GRAY. M. A. Sermons on the Principles upon which the Reformation of the Church of England was Established. Preached before the University of Oxford. 8vo. 6s. boards. Rivington.

H.

T. HAWEIS. M. D. Missionary Instructions; with an Appendix by the Rev. Mr. La Trobe. 6d. Chapman.

Plea for Peace and Union among the Living Members of the Church of Christ. Addressed to the Missionary Society. 6d. Chapman.

Word in Season, designed to encourage the Brethren of the Missionary Society to faithful Perseverance in the Work. 3d. Chapman.

R. HAWKER, D. D. Sermons on the Divinity and Operations of the Holy Ghost. 2d. edit. 3s. 6d. Chapman.

C. HAWTREY,

C. HAWTREY, M. A. Inquiry into the Doctrine of an Eternal Filiation. 8vo. 2s. Rivington.

T. HEAD. Pious Mother, or Evidences for Heaven, written in 1650. 1s. 6d. Vernor.

J. HERVEY, A. M. Meditations and Contemplations, Dialogues, Sermons, and Miscellaneous Letters; new and beautiful edition, 7 vols. royal 8vo. Rivington.

G. HILL, D. D. Sermons. 8vo. 6s. boards. Cadell.

——HINCKS. Letters, originally addressed to the Inhabitants of Corke, in Defence of Revealed Religion. 2d. edit. 2s. 6d. Johnson.

S. HODSON. Great Sin of withholding Corn in Times of Scarcity. 8 vo. 6d. Cadell

J. HOLLIS, Esq. Sober and Serious Reasons for Scepticism, as it concerns Revealed Religion. 8vo. 1s. Johnson.

H. HUNTER, D. D. Sermons, Translated from the French of Saurin. 6s. boards. Murgatroyd.

H. HUNTER, D. D.
E. WILLIAMS, D. D. } Sermon and Charge, delivered at Sion-Chapel, July 28, 1796, at the Designation of the First Missionaries to the South-Sea. 1s. Chapman.

I.

J. IRELAND, A. M. Discourses, containing certain Arguments for and against the Reception of Christianity. 8vo. 3s. 6d. Faulder.

H. IWINDELL. Certain Doctrines, teaching Duties and Devotions according to Godliness. 8vo. Loughborough.

Institutes of Christianity. 8vo. Burton-upon-Trent.

Specimens of Prayers to be repeated daily, &c. 12mo. Loughborough.

J.

J. JAMIESON, D. D. Alarm to Britain, or the Causes of the Progress of Infidelity. 12mo. 2s, sewed. Vernor.

——— JAY.
——— JONES.
G. LAMBERT.
— PENTYCROSS. } Four Sermons, preached in London at the Second General Meeting of the Missionary Society, &c. Chapman.

D. JENNINGS, D. D. Scripture Testimony Examined and Confirmed by plain Arguments. 1s. Chapman.

G. JERMENT. Religion a Monitor to the Middle-aged, and the Glory of Old Men. 8vo. Chapman.

R. W. JOHNSON

R. W. JOHNSON, M. D. Remarks on Religious Opinions, and their Effects. 12mo. 2s. Johnson.

J. JONES. Defence of the Mosaic, or Revealed Religion; proving the Authenticity of the Pentatuch. 8vo. 1s. Griffiths.

W. JONES, M. A. Friendly Admonition to a Churchman, on the Sense and Sufficiency of his Religion. 8vo. 1s. Rivingtons.

K.

W. KINGSBURY, A. M. Manner in which the Dissenters perform Prayer in Public Worship, Represented and Vindicated. 6d. Chapman.

V. KNOX, D. D. Christian Philosophy, or an Attempt to display the Evidence and Excellency of Revealed Religion. 2 vols. 12mo. 6s, boards. Dilly.

L.

R. L———. Apprentice's Companion, or an Address to a Boy upon being bound Apprentice. 6d. Button.

Friendly Monitor, or Advice to a Young Man coming out of his Apprenticeship; in Eight Letters. 1s. Conder.

A LADY. Sacred History, in Familiar Dialogues; with an Appendix, containing the History of the Jews. 4 vols. 12s. bound. Chapman.

J. LOVE. Addresses to the People of Otaheite; designed to assist the Labour of Missionaries, and other Instructors of the Ignorant. 2s. 6d. Chapman.

M.

J. MALHAM. Word for the Bible: A Reply to the Deists and Atheists of modern Times. 8vo. 2s. Allen.

J. MANNING. Exercises of Piety, for the use of enlightened and virtuous Christians. Translated from the French. 8vo. 3s. Johnson.

J. MELDRUM. State of Religion, a Call for Humiliation; with a Dissertation on the Duties of the Lord's-day. 3s. boards. Knott.

N. MEREDITH. Select Essays on Scriptural Subjects. 2s. 6d. Mathews.

— MERIVALES. Devotions for the Closet. 2s. Vernor.

O.

M. OLERENSHAW. Pious Memoirs of the Power of Religion, exemplified in the Characters of several Persons of eminent Piety in the Past Age. 1s. 6d. Mathews.

T. PAINE.

P.

T. PAINE. Age of Reason. Part II. An Investigation of True and Fabulous Theology. 2s. 6d. Symonds.

J. PILKINGTON. Doctrine of Equality, supported on the Authority of the New Testament, 8vo. 1s. 6d. Johnson.

A. PIRIE. French Revolution Exhibited in the Light of the Sacred Oracles. 12mo. 2s. 6d. Perth.

C. PITT. Essay on the Philosophy of Christianity. Part I. 3s, boards. Gardiner.

J. PRIESTLEY, L. L. D. Observations on the Increase of Infidelity. 8vo. 2s. 6d. Johnson.

R.

P. ROBERTS, A. M. Observations on the Principles of Christian Morality, and the Apostolic Character, 8vo. 1s. 6d. Owen.

R. ROBINSON. Translation of the Sermons of Saurin, 3d. edit. 5 vols. 8vo. 1l. 10s. boards. Murgatroyd.

J. RYLAND, Sacred History, in Familiar Dialogues, for the Instruction of Children and Youth. 4 vols. 10s. boards. Gardiner.

S.

S. M. SAVAGE, M. D. Sermons on several Evangelical and Practical Subjects. 8vo. 6s. boards. Johnson.

J. SCOTT. War Inconsistent with the Doctrine and Example of Jesus Christ. 12mo. 4d. Darton.

T. SCOTT. Sermons on Select Subjects. 6s. boards. Jordan.

C. SIMEON, M. A. Claude's Essay on the Composition of a Sermon; with an Appendix, containing one hundred Skeletons of Sermons, &c. 8vo. 10s. boards. Mathews.

S. STENNETT, D. D. Discourses on Personal Religion, 3d edit. 8vo. 8s. boards. Button.

T.

D. TAYLOR. Memoirs of the Life, Character, Experience, &c. of the late Rev. William Thompson, of Boston, Lincolnshire; to which is prefixed, a Discourse occasioned by his Death. 12mo. The Author.

Letters on the Universality of our Saviour's Death. The Author.

Letters on the Duties of Church Members to each other. 3d. The Author.

T. TOLLER. Sermons on various Subjects. 8vo. 6s. boards. Robinson.

J. TOULMIN, D. D. Practical Efficacy of the Unitarian Doctrine, in a Series of Letters to the Rev. Andrew Fuller. 12mo. 1s. 6d. Johnson.

TRANSLATOR OF MICHAELIS. Letters to Mr. Archdeacon Travis. 8vo. 8s. boards. Marsh.

J. TREBECK. Letter to John Hollis, Esq. on his Reasons for Scepticism, as it concerns Religion. 8vo. 1s. Rivington.

W.

G. WAKEFIELD. Reply to T. Paine's Second Part of the Age of Reason. Symonds.

R. WATSON. D. D. Bishop of Landaff. Apology for the Bible; in a Series of Letters, addressed to T. Paine. 4th edit. 12mo. 1s. sewed. Evans.

J. WILLIAMS, L. L. D. Remarks on a Treatise, by William Bell, D. D. Prebendary of Westminster. 8vo. 1s. 6d. White.

T. WILLIAMS. Historic Defence of Experimental Religion; in which the Doctrine of Divine Influences is particularly considered. 2 vols. 6s. boards. Heptinstall.

Reasons for Faith in Revealed Religion; opposed to Mr. Hollis's Reasons for Scepticism. 8vo. 1s. Heptinstall.

E. WINCHESTER. Defence of Revelation; in ten Letters to T. Paine. 8vo. 1s. 6d. Button

W. WOOLEY. M. A. Prison Meditations. 12mo. 1s. 6d. Egerton.

G. WRIGHT. Beauties of Religion, intermingled with Moral Charms, in Prose and Verse. 3s. bound. Chapman.

POETRY.

The following Lines were written by a Mulatto Woman, in the Island of Grenada, and sent to a Missionary on his removal from that Island to Jamaica, in the year 1794.

BROTHER, adieu! may heav'n your steps attend,
And ever from all ill your soul defend;
Shadow you as a cooling cloud by day,
A cheering fire by night, to guide your way!
Should sore disease afflict your feeble frame,
May you have power to trust in Jesu's name!
May pious friendly *S—— her aid afford,
And in the dear disciple, serve her Lord!
O! may you find in her a hand and heart,
That will in all your sorrows bear a part!
Such as poor WEASIL found t'assuage his grief,
When angel-like she minister'd relief.
I trust your way is sanctioned from above,
That God hath pointed out your quick remove:
Obedient, rise at his command and go,
And by his grace sit loose to all below.
Bind on your armour, stand in his great might,
Go scatter all around the Gospel light:
O! fix on Christ a single steady eye,
And on his cross let self and nature die.
Be ev'ry wish resign'd to him alone,
And daily cry, O Lord! thy will be done!
So may your soul be fill'd with faith and love,
Your mind replete with wisdom from above;
The Spirit's unction on the word attend,
And by its energy hell's kingdom rend.
I fain would humbly drop a word or two,
Far from intending to dictate to you:
Believe, your good its only aim and end,
And say, let God, by whom he chuses, send.
Has it pleas'd Providence to cast your lot,
Among the unenlighten'd and untaught?
Behold them truly precious in his sight,
Who sinners calls from darkness into light;
And never, never with the world, despise
The soul Christ purchas'd when he clos'd his eyes.
Ever abhor the smiles of worldly fame;
Among the poor diffuse the Saviour's name;
Keep in your mind a gracious filial fear,
Lest the ungodly's food become a snare;
Be on your guard against the subtle arts,
Which steal from God unwary youthful hearts;
Let not entanglement from female charms
Bereave you of your locks, and bind your arms;
Guard your affections from a vain delight,
In those shut up in sin and error's night,
Lest the unequal yoke you should put on,
And you, (tho' twain) will have to walk alone.
O! may you daily antedate that rest,
Which, seeking, you shall find among the blest.
Rejoicing, trust the promise of his word,
And humbly wait the coming of your Lord.

* A Lady who attended Mr. Weasil, a Minister of the Gospel in Jamaica, during his sickness and death.

ON THE SERMON PREACHED TO THE JEWS, AT SION-CHAPEL, AUG. 28, 1796.

METHINKS I see, within yon sacred place,
Poor Jews assembling with the Gentile race;
Who knows but mercy's dawn may now arise,
That God may rend the veil from off their eyes?
Sion of old was lov'd—a favour'd name!
A British Sion boasts a nobler fame;
An honour'd place, where later Israel meet,
To bow with Gentiles at Jehovah's feet.
Shall we despise the Preacher's youthful age,
Who simply aim'd t'unfold the sacred page?
What invitations—what reproofs he gave,
That Jews may know Messiah's come to save.
What various texts, perverted long by Jews,
The Christian preacher open'd to their views!
O! might the force of truth at length prevail,
And Jewish converts the Redeemer hail!

Let such as love the Saviour join to pray,
That soon may come the glorious, happy day,
When Jews and Gentiles shall in this agree,
That 'twas the Christ who died on Calvary.

PARAPHRASE

ON PART OF THE TWENTY-THIRD PSALM.

THE Lord is my shepherd, what want I beside,
His word is my rule, and his spirit my guide;
Since he is my keeper, I've nothing to fear,
No ill can befal me while Jesus is near.

He leads me to pastures refreshing and green,
Where soft flowing rivlets pass gently between;
And safe from extremes of the cold and the heat,
I sweetly repose in the shady retreat.

If heedless and wanton I've e'er gone astray,
And, leaving the fold, I have quite lost my way;
His tenderness sought me, his mercy reclaim'd,
And bids me for ever rejoice in his name.

Thus fed, and protected, and shelter'd, and blest,
How safely I ramble, how safely I rest;
His presence affords me the highest delight,
He's with me all day, and he guards me all night.

Tho' changes may happen, from which none are free,
Yet nothing shall sever my Shepherd from me;
Tho' passing the vale of the shadow of death,
No evils I'll dread, for his arm is beneath.

His goodness and mercy be all my life long,
The source of my joy, and the boast of my song;
For ever and ever I'll dwell in his house,
To offer my praises, and render my vows.

BY A MOTHER, ON HER LAST CHILD.

THO' late in life, another seed is given,
Another infant sent a boon from heaven:
The fair young stems surround the parent root
Blooming in verdure, promising for fruit.

Great is thy goodness, sovereign Lord of life,
To me, as child, or parent, friend, or wife,
Unnumber'd blessings thy kind hand hath given,
To soothe the path of life, and train for heaven.

To God I cry'd, when pains and sorrows rose,
He heard my cries, and pity'd all my woes;
Bid pain and grief, and every care remove,
And fill'd my heart with thankfulness and love.

O! may this life, again renew'd by thee,
Still more devoted to thy service be;
Thy glory be my great my constant aim,
And all my future days thy praise proclaim.

And O! thou God of grace, a mother hear,
And grant this blessing to my fervent prayers
May these young shoots, thus planted by thy love,
Blossom on earth, to bloom more bright above!

Cultur'd by thee, may every grace appear,
The fruits of knowledge, virtue, goodness bear;
Fix'd in thy vineyard, water'd by thy hand,
As plants of righteousnese and honour stand!

This latest born, this infant, Lord, is thine,
And to thy will thy gift we here resign;
In life, or death, O! may she ever prove,
The object of paternal care and love!

If life is spar'd, may she thy favour share,
Be still protected by thy guardian care;
And be thy Spirit's sacred influence shed,
Like copious streams, in blessings on her head.

Over the Door of the Duke of Richmond's Vault, at Richmond, in Yorkshire.

DOMUS ULTIMA.*

Some person observing the above, immediately wrote the following lines:

DID he, whose hand inscrib'd this wall,
Ne'er read, or not believe St. Paul?
Who saith, there is, where'er it stands,
"Another house not made with hands,"
Or must we gather from these words,
That house is not *a House of Lords?*

* The last house.

INDEX.

A.

Page

ACADEMY Evangelical, Hoxton, Chapel opened there 474
——— at Rotherham, Meeting reſpecting it 203
Account of the General Election 286
Adams's Private Thoughts on Religion, reviewed 40
Addington, Rev. Dr. his Death announced 124
Addreſs, an affectionate one, to a young Chriſtian 27
——— from Directors of the Miſſionary Society 493
——— from a German Nobleman 309
Advantage of a more extenſive Communication of Religious Intelligence 504
Advantages of Affliction 375
——— of Society 455
Advice to Servants 426
Affectionate Addreſs to a young Chriſtian 27
Affections, Social, their Comforts and Snares 109
———, the Nature of ſpiritual ones illuſtrated 69
Affliction, Advantages of it 375
Africa, Letter from 16.419
African Female, ſingular Piety of one 460
African Miſſion, Memoir reſpecting one, reviewed 260
Age of Unbelief, by Jones, reviewed 216
Aleppo, Anecdote of a Rabbi there 469
ANECDOTES,
A Child born a hundred Years old 339
A Man in Years, a Child in Grace, a late Converſion 427
Conjugal Affection, in an Inhabitant of Otaheite 338
Duke Hamilton 114
Eaſy Cure for the Stone and Gravel 509
Extenſive Charity the beſt Inſurance of worldly Property 428
Forgiveneſs of Injuries recommended 378
Free Grace, exemplified in the Converſion of a Thief 161

ANECDOTES. Page
Grace, exemplified in a remarkable Converſion 380
Mercy and Judgment 74
Peter the Great 33
Power of Religion 33
Prayer, affecting and prevailing 247
Rabbi of the Jews, at Aleppo 469
Romaine, Rev. Mr. Anecdote of him 118
——— Obſervations upon it 281
Sinful Imprecation awfully anſwered 542
Singular Converſion 72
——— of the Widow's profligate Son 246
——— in two Inſtances, by a ſtriking Providence 466
Singular Providence 33
Wonderful Deliverance at Sea 508
Annual Meeting of Miniſters at Delph, Yorkſhire 206
Anſwer to a Hint to Miniſters 464
Anſwer to two Queries 67.189
Antichriſt, his Downfall 53.98
April, a Day in 131
Argument for Spiritual Operations 274
Armſtrong, Rev. Mr. his Portrait, Supplement
Aſcent of the Chriſtian's Soul to Heaven 527
Aſſociation at St. Albans 294
——— at Graveſend 294
Aſſurance of Faith and Hope 193
Auchincloſs's Sophiſtry of the Age of Reaſon, reviewed 392
Awful Providence 386

B.

Bad News 367
Baker, Rev. Will. his Ordination 512
Baron Von Shirnding's Letter 309
Barrett's Incomprehenſibility of God, reviewed 480
Bartle, Rev. James, his Death announced 81
Beck's Poem, *the Miſſion*, reviewed 262
Behaviour, a proper one in Places of Worſhip 62
Believer refreſhed by a Meditation on Chriſt 160

Bell,

Page

Bell, George, his Letter on the Downfall of Antichriſt 55
Bentley-heath, near Romford, Bethel Chapel opened there 513
Berridge, Rev. Mr. Outlines of one of his Diſcourſes 291
Beza, Lines by him on the Death of Calvin, tranſlated 87
Bicheno's Word in Seaſon, reviewed 86
Biddulph's Short Sermons, reviewed 306
Bigotry, Epitaph on it 263
Biography of the Rev. David Brainerd, of New-England 441.485.529
——— of the Rev. W. Clarke, M.A. 221
——— of the Rev. James Dawſon 397
——— of the Rev. John Elliott 177
——— of the Rev. Phillipps Mills 133
——— of the Rev. William Saltren 45
——— of Mrs. Tozer 265
——— of Mrs. M. Wedgwood 89
Birth-day Thought 264
Blakeney, in the Foreſt of Dean, Goſpel introduced there 208
Blackwell's Divine Extracts, reviewed 522
Bleſſings, Sanctuary ones 148
Blomfield, Mrs. her Obituary 210
Books and Pamphlets publiſhed in 1796 551
Booth's Glad Tidings to Periſhing Sinners, reviewed 348
Bradbury's Tetelestai, a Poem, reviewed 41
Bradley, Zipporah, her Obituary 389
Brainerd, Rev David, his Biography 441.485.529
Brewer, Rev. S. his Death annenced 299
Briſtol Society for the Education of Young Men 207
Britiſh Philanthropy to the Heathen 44
Brixton-Villa, new Chapel opened there 386
Broady, Rev. Mr. his Ordination announced 431
Brodbelt's Original Eſſays, reviewed 437
Bromſon Heath, Place of Worſhip opened there 512
Brotherly Love, No. 1. 61
——— ———, No. 2. 106
Browne, Mr. Thomas, of Clipſtone, his Obituary 269
Bulmer, Mrs. her Obituary 475

C.

Campbell, the Rev. George, Account of his Death 257
Canaan, Invitation to it 417
Carter's Laſting Approbation, reviewed 393
Catalogue of Books and Pamphlets on Theological Subjects, publiſhed in 1796 551
Century, 4th, State of Chriſtianity 13
———, Hiſtory of the Chriſtian Church from 186

Page

Change of Nature muſt precede Saving Converſion 505
Chapels of the Counteſs of Huntingdon, how conducted 152
Character Miniſterial, Dignity of it 362
Charity Extenſive, good Effects of it 428
Child born a hundred Years old 339
Chippenfield, Rev. Mr. his Ordination 513
Chriſt the Shepherd 158
——, Meditation of him refreſhing to the Believer 160
Chriſtian, affectionate Addreſs to a young one 27
———'s Cheer in a World of Tribulation 325
——— Church, Hiſtory of it from the 4th Century 186
——— Forgiveneſs 359
——— Friend, Letter to one 423
——— Mourner's Reſolution 303
——— Philoſophy, reviewed 168
———s, Seaſonable Word to deſponding ones 414
——— Unity 410
——— World, more Work for it 119
Chriſtianity, State of it in the 4th Century 13
Chriſtian's Country 484
Church of Chriſt addreſſed in the Language of Prophecy 308
——— of England, Society at Briſtol, for educating young Men for it 207
Clarke, Rev. William, his Biography 221
———, Rev. John, his Ordination 163
Clayton, Mary, her Obituary 167
Colman, Dr. Benjamin, of New-England, Extracts of Letters from him 248
Comfort in Affliction 440
Comforts and Snares of relative Affections 109
Committee Meeting reſpecting the Academy at Rotherham 203
Communications Miſſionary, from Germany, &c. 543
Condemned, Edwards's Sermon to the, reviewed 124
Confirmation, Addreſs to Young Perſons reſpecting it, reviewed 129
Conjugal Affection in an Inhabitant of Otahaite 338
Connection of Lady Huntingdon, how conducted 152
Conſcience void of Offence, reviewed 173
Conſideration recommended to the Miſſionaries 332
Converſion of a Farmer, a ſingular Circumſtance 32
——— of the Heathen at Home 120
——— of a profligate Son 246

Converſion,

Page

Converſion, a late one 427
——— of the Jews 403
———, a ſingular one 72
———, Saving, Change of Nature muſt precede it 505
———, two ſingular ones by a ſtriking Providence 466
Converſion 538
Cooke's Reaſon paying Homage to Revelation, reviewed 522
Cooper, Mrs. her Obituary 514
Cooper's Promiſed Seed, and Daniel's Seventy Weeks, reviewed 481
Correſpondence intereſting, Letter 2d. 503
Cover and Eyre. Meſſ. their Ordination 385
Country Farmer, Letter by one 26
Cracknell's Sermon, on right Sentiments in Religion, reviewed 218
Crole, Rev. Anthony, his Portrait, No. for July
Cure of Naaman's Leproſy 271

D.

Dawſon, Rev. James, Memoir of him 397
Dean, Blakeney in the Foreſt of, Goſpel introduced there 208
Death of a Child, Lines on the 88
—— a Departure 231
——, a Thought on it 88
Defence of Experimental Religion, reviewed 171
Deity, Poem addreſſed to the 175
Deliverance at Sea, wonderful one 508
Delph, Yorkſhire, Annual Meeting of Miniſters there 206
Departure comfortable, of Mrs. Medland 255
———, Death ſo called 231
Deſignation of Miſſionaries, at Sion Chapel 242
Deſponding Chriſtians, ſeaſonable Word to them 414
Devotion Secret, approved by Chriſt 65
Difference between a tender and a ſcrupulous Conſcience 366
Different Interpretations of Scripture 196
Dignity of the Miniſterial Character 362
Directors of the Miſſionary Society, Liſt of them 253
———, Addreſs from them 493
———, their Addreſs to the Public 384
Diſcourſe of Rev. Mr. Berridge, Outlines of one 291
Diſſenters' Manner of performing Public Prayer 173
Diſtribution of the Profits of the Evangelical Magazine 75
Divine Character, Equity and Glory of it 18
Divine Influence, what do thoſe who believe it, mean by Enthuſiaſm? 234
Divinity of Chriſt, Wynperſſe's Demonſtration of it, reviewed 299
Donations from Scotland to Mr. Hardcaſtle 475
Downfall of Antichriſt 53-98
Dream, remarkable one 278
Duff, the Miſſionary Ship, dropped down to St. Helens, Sept. 22, 1796 429
Duke Hamilton, Anecdote of him 117
Dunkerton, Mrs. her comfortable departure 78
Dying Experience of the Rev. Mr. Parmell 549

E.

Eaſton, Rev. Mr. his Meeting-houſe opened 121
Edwards's Sermon to the Condemned, reviewed 124
Efficacious Grace, Hint reſpecting it 315
Effuſions of the Heart, two Poems 395-439
Egerton, Mrs. Eliz. her peaceful Death 121
Election General, Account of it 286
Elliott, Rev. John, Memoir of him 177
Engliſh's Dignity and Uſes of the Moral Law, reviewed 305
Enthuſiaſm, what do we mean by it? 234
Ephemeron 219
Epitaph for the late Rev. Mr. Romaine 33
—— on Bigotry 263
Equity and Glory of the Divine Character 18
Events mentioned, Rev. xiv. 6—11. Inquiry into them 412
Experience, remarkable one 3
Experimental Religion, Hiſtoric Defence of it, reviewed 171
Extenſive Communication of Religious Intelligence 504
Extract from a Letter of Dr. Colman, of New-England 381
——s from a Letter of Samuel Holden, Eſq. 248
—— from Walker's Chriſtian 69
Eyre and Cover, Meſſ. their Ordinations 385
Ezekiel xxxvi. 26. verified 264

F.

Faith, Thoughts on the Aſſurance of it 193
Farewell Letter to the Miſſionaries 353
Farmer, the Converſion of one, a very ſingular Circumſtance 32
Fever, a dreadful one at New-York 242
Field-Lily, Verſe 440
Folly and Evil Tendency of Superſtition, reviewed 42
Foord's Good Man and Faithful Miniſter, reviewed 350
——, his Ordination announced 431
Forgiveneſs, a Duty 359
——— of Injuries recommended, an Anecdote 378

Francis,

Page
Francis, Rev. Benjamin, his Portrait, No. for September
———, Rev. Mr. his Ordination announced 206
Free Grace exemplified in the Converſion of a Thief 161
Free-Town, Sierra-Leone, Letter from 16.419
Friend in Affliction, Lines addreſſed to him 43
Fruits of the Spirit 22
Fuller's Importance of the Knowledge of Divine Truth, reviewed 525

G.

General Election, Account of it 286
German Nobleman, Letter from one 309
———————, Addreſs from one ib.
Gilbert, Rev. Geo. his Portrait, No. for Dec.
Gillies, Dr. John, his Death announced 211
Glory and Equity of the Divine Character 18
Golding, Rev. Mr. his Ordination 512
Goode, Rev. William, his Portrait, No. for May
Goſpel Beacon 396
———, Society for propagating it 474
Grace exemplified in a remarkable Converſion 380
———, Growth in it, reviewed 129
——— Efficacious, Hint reſpecting it 315
——— of God, Inquiry into the Scriptural Idea of it 449
Graham, Rev. William, his Portrait, No. for October
Gray, William, Account of his Death 34
Greig, Rev. Robert, his Ordination announced 343
Growth in Grace, reviewed 129
Gumi, Rev. William, his Ordination 511

H.

Hall's View of the Conſtitution of a Goſpel Church, reviewed 214
Hamilton, Duke, Anecdote of him 117
Hardcaſtle Joſeph, Eſq. Letter to him 26.71
Hardy, Catherine, Obituary of her 431
Harveſt Hymn 440
Hatton Miſs, of Salop, Account of her Death 77
Haweis, Rev. Dr. his Portrait, No. for Jan.
——————— Letter from him 26
——————— Remarks on a Paſſage in his Tranſlation of the New Teſtament 70
——————— his Word in Seaſon, reviewed 127
——————— Plea for Peace and Union, reviewed 127
——————— Hints to thoſe who are going to the Heathen, reviewed 261

Page
Haweis, Rev. Dr. Letter from him 471
——————— Memoir reſpecting an African Miſſion, reviewed 260
——————— Miſſionary Inſtructions, reviewed 259
Hawkins, Rev. Tho. his Ordination 385
Heath, Rev. Robert, his Portrait, No. for March
Heathen at Home, their Converſion 120
———, Hints to thoſe who are going to them, reviewed 261
Hell, a Poem 307
Hint, a neceſſary one, in Behalf of Poor Miniſters 193
Hint to Miniſters 425
———————, Anſwer to it 464
Hint reſpecting Efficacious Grace 315
Hints to thoſe who are going to the Heathen, reviewed 201
Hiſtoric Defence of Experimental Religion, reviewed 171
Hiſtory of the Chriſtian Church, from the 4th Century 186
Holden Samuel, Eſq. Extracts from his Letters 248
Holmſdale's Queſtion on Regeneration, anſwered 337
Honeſty, an Anecdote 33
Hope, Thoughts on the Aſſurance of it 193
Horne's New Songs of Sion, reviewed 125
Horne, Dr. Jones's Memoirs of him, reviewed 212
Hoxton, Evangelical Academy, Chapel opened there 474
Hughes William, of Blandford, his happy Death 164
Hull, new Chapel opened there 293
Hunter's Sermon, at the Deſignation of the Miſſionaries, at Sion Chapel, reviewed 432
——— Tranſlation of Saurin's Sermons, reviewed 477
Huntingdon Lady, Manner in which her Societies are conducted 152
———————, Ordination of four Miniſters in that Connection 206
Hymn on the New Year 43
Hymn 88.263
Hymns, Cries and Groans, reviewed 438
Hypocrite, can a Perſon be one, and not know it? 189
———, is a Perſon one, who is afraid that he is, but wiſhes not to be one? 189

I.

Imprecation ſinful, awfully anſwered 542
Index 561
Indiſcretion, Miniſterial, acknowledged 275
Infant, Lines on the Death of one 176

Inquiry

Page

Inquiries reſpecting the Welch Indians 546
Inquiry into the Events mentioned, Rev. xiv. 6—11. 412
——— Scriptural Idea of the Grace of God 449
Inſtructions to thoſe who are going to the Heathen, reviewed 259
Intelligence, Religious, 75. 119. 162. 203. 249. 293. 341. 382. 429. 470. 511. 543
Intereſting Correſpondence, Letter 2d. 503
Interpretation of Scripture, different 196
Invitation to Canaan 417
Iſaiah xl. 11. verified 351
—— lv. 7. 484

J.

Jefferſon, Mr. his Ordination announced 385
Jennings's Scripture Teſtimony, reviewed 438
Jeremiah xxix. 11. Meditations on it 198
Jeſus's Love 527
Jeſus the Saviour 484
Jews, a Sermon preached to them 386
——, Converſion of them 403
——, on the Sermon preached to them at Sion Chapel 559
Jones's Memoirs of Dr. Horne, reviewed 212
——— Age of Unbelief, reviewed 216
Judgment and Mercy 74

K.

Kingſbury, on the Manner in which the Diſſenters perform Public Prayer, reviewed 173
Knox's Chriſtian Philoſophy, reviewed 168
Koran, the Religion of it, and of the Bible, contraſted 378

L.

Lake's Uſe of the Law, reviewed 523
Lancaſter, new Chapel erected there 430
Lane's Poems on various Subjects, reviewed 83
La Trobe, Rev. Mr. Letter from him 459
Law, Salvation by it, inconſiſtent with the Sufferings of Chriſt 317
Lawford, Warwickſhire, new Chapel opened there 474
Leeds, affecting Providence there 385
Lepard, Mr. John, his Obituary 343
Leproſy of Naaman, Obſervations on it 271
Letter from Rev. Mr. Clark, Chaplain to the Sierra-Leone Eſtabliſhment 460
—— from a Miniſter in America to a Miniſter in England 275
—— to the Rev. Mr. Newton 3
—— from Africa 16
—— from Sierra-Leone, Free-Town 419
—— from the Rev. Dr. Haweis 26
—— from the ſame 471
—— from a Country Farmer 26

Page

Letter from the Rev. Mr. La Trobe 459
—— from a Porter 293
—— on the Downfall of Antichriſt 53
—— to Joſeph Hardcaſtle, Eſq. 71
—— from a Young Miniſter, juſt before his Death 115
—— to the Editor 120. 182. 196. 200
—— from an Officer in the Eaſt-India Company 121
—— to a Friend, relating to Lady Huntingdon's Connection 152
—— of Dr. Sproat's Daughter 182
—— from New-York 241
—— from a German Nobleman 309
—— to an Officer in Priſon for Murder 323
—— from a Serjeant in the Army 328
——, farewell one to the Miſſionaries 353
—— from the Miſſionaries on board the Duff, to the Directors 401
—— from one of the Miſſionaries to Mr. Pindar 470
——, Extract from one, of Dr. Benjamin Colman, of New-England 381
—— to a Chriſtian Friend 423
—— from a Father to his Daughter 426
—— from Mr. William Wilſon 473
Life of Mr. Brainerd, concluded 529
Lines written by J. Marſton, of Cockermouth 132
—— on the Inſcription over the Duke of Richmond's Vault 560
Liſt of Directors of the Miſſionary Society 253
Little Rev. Robert, his Portrait, No. for November
Love Brotherly 63. 106
Love's Addreſſes to the People of Otaheite, reviewed 434
Lover of Truth, his Sacred Politics, reviewed 174
Lowell's Folly of Superſtition, reviewed 42

M.

Marſton J. Lines written by him 132
Meditation of Chriſt refreſhing to the Believer 160
Meditations on Jer. xxix. 11. 198
Meditation 540
Medland, Mrs. Eliz. her comfortable Departure 160
Memoir reſpecting an African Miſſion, reviewed 260
——— of the Rev. John Elliott 177
——— of Dr Horne, reviewed 212
——— of Dr. Sproat, of Philadelphia 184
——— of Mrs. Tozer 265
——— of Mrs. M. Wedgwood 89
Memoirs of pretended Prophets, reviewed 303

Page

Mercy and Judgment 74
Millenium, Moore's Sermon on it, reviewed 218
Mills, Rev. Phillipps, his Death announced 81
———————, his Biography 134
———————, his Portrait, No. for April
Miller's Remarks on ſome Paſſages in Daniel, reviewed 86
Mindedneſs Spiritual, Perſuaſion to it 268
Miniſter, Letter from one, two Days before his Death 115
Miniſters, Hint in Behalf of thoſe who are Poor 193
———, their Duty to ſpread the Goſpel 219
———, Hint to them 425
———, Anſwer to it 464
Miniſterial Character, Dignity of it 362
——— Indiſcretion acknowledged 275
Miſſion, a Poem, reviewed 262
———, Memoir reſpecting an African one, reviewed 260
———, Letter from a German Nobleman relative to it 309
———s, Lines on that Subject 351
Miſſionaries, Conſiderations recommended to them 332
———, Farewel Letter to them 353
———, a Poem 396
———————, reviewed 84
———, Prayer for their Preſervation and Succeſs 131
———, Letter from them, on board the Duff, to the Directors 401
———, Letter from one of them to Mr. Pindar 470
Miſſionary Inſtructions, by Dr. Haweis, reviewed 259
——— Prayer-Meeting, for 1797 514
——— Ship 263.470
——— Society, Sermons preached in London, at the Formation of it, reviewed 35
———————, Addreſs from the Directors 493
———————, Addreſs to the Friends of it 253
——— Sermons, reviewed 345
——— Society Intelligence 75.121.162. 208.249.293.342.382.384.429.473
———————, Monthly Prayer-Meetings, for 1796 77
——— Communications from Germany, &c. 543
Mitchell, Sarah, her happy Death 297
Moderns, their Progreſs in Knowledge, &c. 405

Page

Monitor to Mankind 219
Moore's Sermon on the Millenium, reviewed 218
Morton, near Gainſborough, Chapel opened there 512
Moſeley, Rev. Mr. his Ordination announced 163
Mother, on the Death of her firſt Child 483
——— on her laſt Child 569
Mulatto Woman, Lines written by one 559
Munn, Rev, Dr. his Obituary 296

N.

Naaman's Leproſy, Reflections on it 271
Neceſſary Hint in Behalf of Poor Miniſters 193
Neceſſity and Advantage of Perſonal Religion 361
——————— of Chriſt's Preſence 483
News, bad 367
Newton, Rev. Mr. Letter to him 3
New-York, Letter from 242
Nichol, Rev. Mr. his Ordination 513

O.

Obituary.
Addington, Rev. Dr. Stephen 124
Bartle, Rev. James 81
Bloomfield, Mrs. 210
Bradley, Zipporah 389
Brewer, Rev. Samuel, B. D. 299
Browne, Thomas 209
Bulmer, Mrs. 475
Campbell, Rev. George 257
Clayton, Mary 167
Cooper, Mrs. 514
Dunkerton, Mrs. Suſanna 78
Egerton, Elizabeth 121
Gillies, Dr. John 211
Gray, William 34
Hardy, Catherine 431
Hatton, Miſs, of Salop 77
Hughes, William 164
Lepard, John 343
Medland, Elizabeth 255
Mills, Rev. Phillipps 81
Mitchell, Sarah 297
Munn, Rev. Dr. 296
Robinſon, William 388
Sheffield, Thomas 165
Stephenſon, Heſter 515
Summers, Rev. Henry 124
Swaine, Rev. Joſeph 211
S——d, M. 387
Weſt, Daniel, Eſq. 518

Obſervations on an Anecdote of Mr. Romaine 281

Obſervations

Page
Obſervations on the Cure of Naaman's Leproſy 271
——— and Reflections on John xix. 17. 150
Officer in Priſon for Murder, Letter to him 323
Operations Spiritual, Arguments for them 274
ORDINATIONS.
Rev. William Baker 512
Mr. Broady, Poplar 431
Mr. John Clarke, Crown Court 163
Mr. Chipperfield 513
Mr. Cover and Mr. Eyre, Haberdaſhers' Hall 385
Mr. Dobſon, Chiſſel 296
Mr. George Ford, Stepney 431
Mr. Francis, Welſh-Poole 206
Mr. —— Golding 512
Mr. Robert Greig, Stitchel 343
Mr. —— Gunn 511
Mr. Thomas Hawkins, Warley 385
Mr. Jefferſon, Haberdaſhers' Hall 385
Mr. Thomas Loader, Fordingbridge 295
Mr. Moſeley, Long-Buckby 163
Mr. Nichol 513
Mr. Pain, Chedworth 295
Mr. Smith, Foulmere 296
Mr. Stellery 512
Mr. Iſaac Taylor, Colcheſter 254
Mr. J. Wilſon, Warwick 296
Four Miniſter, in the Counteſs of Huntingdon's Connection 206
Outlines of one of Mr. Berridge's Diſcourſes 291

P.

Paraphraſe on the 23d Pſalm 87.558
Parmell, Rev. Mr. his dying Experience 549
Pearce, Rev. Samuel, his Portrait, No. for June
Pepperd, Providence Chapel opened there 549
Perſonal Religion, Neceſſity of it 361
Perſuaſive to Spiritual Mindedneſs 268
Philanthropy, Britiſh, to the Heathen 44
Philoſophy, Chriſtian, reviewed 168
Piety ſingular, in a Female African 460
Places of Public Worſhip, proper Behaviour in them 62
———————, opened 512
Plea for Peace and Union, reviewed 127
POETRY.
Aſcent of the Chriſtian's Soul to Heaven 527
Birth-Day Thought 264
Britiſh Philanthropy to the Heathen 44
Chriſtian Mourner's Reſolution 308
Chriſtian's Country 484

POETRY. Page
Church of Chriſt 308
Comfort in Affliction 440
Day in April 131
Death of a Child 88
Death of an Infant 176
To the Deity 175
Duty of Miniſters to ſeek the ſpread of the Goſpel 219
Effuſions of the Heaat 395.439
Ephemeron 219
Epitaph on Bigotry 263
Ezekiel xxxvi. 26 264
Field Lily 440
Friend in Affliction 43
Goſpel Beacon 396
Harveſt Hymn 440
Hell 307
Hymn, on the New Year 43
——, written in Sickneſs 220
Hymn 88.263
Jeſus' Love 527
Jeſus the Saviour 484
John xiv. 7 220
Iſaiah xl. 11 351
—— lv. 7 484
—— lxiii. 1 176
Lines by Beza, on the Death of Calvin 87
—— by J. Marſton, of Cockermouth 132
—— written by a Mulatto Woman 557
—— on the Sermon preached to the Jews at Sion Chapel 557
—— by a Mother on her laſt Child 558
—— on an Inſcription over the Duke of Richmond's Vault 560
The Miſſionaries 396
On the Subject of Miſſions, addreſſed to the Ladies 351
Miſſion Ship 175
Miſſionary Ship 263
A Mother on the Death of her firſt Child 483
Neceſſity and Advantage of Chriſt's Preſence 483
Paraphraſe on the 23d Pſalm 87
——— on Part of the 23d Pſalm 560
Prayer for the Preſervation of the Miſſionaries 131
Rain 352
Religion 176
Retirment 88
The Retroſpect 44
Rev. xiv. 6, 7 308
2 Sam. xxiv. 16 219
Spoken by a Boy who had been Deaf and Dumb 352
Suffering Saviour 220
Tempeſt praiſing God 527
Thought on Death 88

INDEX.

POETRY. Page
Unbelief, a ſtubborn Sin 132
Winter 43
Politics, Sacred, reviewed 174
Porter, Letter of one to the Editor 293
PORTRAITS.
Rev. Mr. Armſtrong, Supplement
Rev. Mr. Crole, No. for July
Mr. Francis, No. for September
George Gilbert, No. for December
Mr. Goode, No. for May
Mr. Graham, No. for October
Dr. Hawcis, L. L. B. No. for January
Mr Heath, No. for March
Mr. Little, No. for November
Mr. Mills, No. for April
Mr. Pearce, No. for June
Mr. Simpſon, No. for February
Mr. Winkworth, No. for Auguſt
Power of Religion, an Anecdote 33
Prayer affecting and prevailing 247
——, the Manner in which Diſſenters perform it in Public, reviewed 173
—— Meetings (Monthly) of the Miſſionary Society, for 1796 77
—— for the Preſervation of the Miſſionaries 131
Prayer Meeting of the Miſſionary Society, for 1797 514
Preface 1
Private Thoughts on Religion, reviewed 40
Prodigal returned 371
Profits of the Evangelical Magazine, Diſtribution of them 75
Progreſs of the Moderns in Knowledge, &c. 405
Propagating the Goſpel, Society for it 474
Proper Behaviour recommended in Places of Worſhip 62
Providence, awful 386
Providence, a ſtriking one, the Occaſion of two Converſions 466
—— Chapel, opening of it at Peppard 549
Public Worſhip of God 237
Publications, Religious, reviewed 35.81.124.168.212.257.299.345.390.432.477.529

Q.

Queenborough, place of Worſhip erected there 205
Queries, Reply to ſeveral 67.189
Query reſpecting Enthuſiaſm 234

R.

Rabbi Jewiſh, at Aleppo, Anecdote of him 469
Rain (Verſe) 352
Reflections and Obſervations on John xix. 17 150
Regeneration, Anſwer to Holmſdale 337
Religion of the Koran and the Bible contraſted 378
Religion Perſonal, Advantage of it 361
Religious Intelligence, 75 119.162.203.249.293.341.382.429.470.511.543
Religious Intelligence, Advantage of a more extenſive Circulation of it 504
Religious Publications, reviewed 35 81.124.168.212.257.299.345.390.432.477.522
Remarkable Dream 278
Remarks on a Paſſage in Dr. Hawcis's Tranſlation of the New Teſtament 70
Reply to a Friend 152
Retirement 88
Retroſpect, a Poem 44
Returning Prodigal 371
Rev. xiv. 6, 7 308
——6—11 412
REVIEWS.
Adams's Thoughts on Religion 40
Auchincloſs's Sophiſtry of the Firſt Part of the Age of Reaſon 392
Barrett's Incomprehenſibility of God 480
Beck's Poem, the Miſſion 262
Bicheno's Word in Seaſon 86
Biddulph's Short Sermons 306
Blackmore's Divine Extracts 522
Booth's Glad Tidings to Periſhing Sinners 348
Bredbury's Teteleſtai, a Poem 41
Brodbelt's Eſſays on Miſcellaneous Subjects 437
Carter's Laſting Approbation 393
Cooke's Reaſon paying Homage to Revelation 522
Cooper's Promiſed Seed and Daniel's Seventy Weeks 481
Cracknell on the Importance of Religious Sentiments 218
Edwards's Sermon to the Condemned 124
Engliſh's Dignity and Uſes of the Moral Law 305
Ford's Good Man and Faithful Miniſter 350
Fuller's Importance of the Knowledge of Divine Truth 525
Hall's View of the Order, &c. of the Goſpel Church 214
Hawcis's Word in Seaſon 127
—— Plea for Peace and Union 127
—— Miſſionary Inſtructions 259
—— Memoir reſpecting an African Miſſion 261
—— Hints to thoſe who are going to the Heathen 261
Hiſtoric Defence of Experimental Religion 171
Horne's New Songs of Sion 125
Hunter's Sermon at Sion Chapel 432
—— Tranſlation of Saurin's Sermons 477

Hymns,

REVIEWS. Page

Hymns, Cries and Chorus 438
Jennings's Scripture Teſtimony 438
Jones's Memoirs of Dr. Horne 212
—— Age of Unbelief 216
Kingſbury's Manner of Diſſenters performing Public Prayer 173
Knox's Chriſtian Philoſophy 168
Lake's Uſe of the Law 523
Lane's Poems on various Subjects 83
Letters from a Father to his Son 257
Lover of Truth, his Sacred Politics 174
Love's Addreſſes to the People of Otaheite 434
Lowell's Folly and Evil of Superſtition 42
Memoirs of pretended Prophets 303
Miller's Remarks on Daniel 86
Miſſionary, a Poem 84
—— Sermons 345
Moore's Millenium 218
Sacred Hiſtory, by a Lady 81
Scott on Growth in Grace 129
Select Diſcourſes, from the American Preacher 390
—— Eſſays on Scriptural Subjects 478
Sermons preached at the Formation of the Miſſionary Society 35
Sheraton's Scriptural Subjection 42
Simeon's Conſcience void of Offence 173
Stedman's Hearing the Voice of God's Rod 86
Taylor's Good Miniſter of Jeſus Chriſt 84
—— Memoirs of the Rev. William Thompſon 523
—— Letter to the Churches 524
Upton's Separation of a Paſtor and Flock 305
Walker's Sermons on Practical Subjects 349
Watſon's Apology for the Bible 304
Williams's Charge to the Miſſionaries 432
—— Reaſons for Faith, in Revealed Religion 435
Winter's Sermon at the Settlement of Mr. Douglas 394
Woodd's Addreſs to Young Perſons 129
Wymperſe's Demonſtration of the Divinity of Jeſus Chriſt 299

Richmond, Duke of, Lines on an Inſcription over his Vault 558
Robinſon, William, his comfortable Departure 388
Romaine, Rev. Mr. Anecdote of him 118
—— Obſervations on it 281
Rotherham, new Academy there 203

S.

S——d, M. happy Death of 387
Sacred Hiſtory, in familiar Dialogues, reviewed 81

Page

Sacred Politics, reviewed 174
Saltren, Rev. William, his Biography 45
Salvation by the Law, inconſiſtent with the Sufferings of Chriſt 317
Sanctuary Bleſſings 143
Savage, Mr. James, his Death announced 168
Saving Converſion, change of Nature muſt precede it 505
Scott's Treatiſe on Growth in Grace, reviewed 129
Scriptual Idea of the Grace of God, Inquiry into it 449
—— Subjection to Civil Government, reviewed 42
Scriptures, different Interpretation of them 196
Scrupulous and tender Conſciences 366
Sealing of the Spirit, Thoughts on it 200
Seaſonable Word to Deſponding Chriſtians 414
Secret Devotion approved by Chriſt 65
Select Diſcourſes from the American Preacher, reviewed 390
—— Eſſays on Scriptural Subjects, reviewed 478
—— Sentences 119.381.428.465.510
Senior, Rev. Mr. his Death announced 168
Serjeant in the Army, Letter from one 328
SERMONS reviewed.
Carter's Laſting Approbation 393
Cooper's Promiſed Seed and Daniel's Seventy Weeks 481
Cracknell on the Importance of Religious Sentiments 218
Edwards's to the Condemned 124
At the Formation of the Miſſionary Society 35
Hunter's, at the Deſignation of the Miſſionaries 432
Jones's Age of Unbelief 216
Lowell's Folly of Superſtition 42
Moore on the Millenium 218
Saurin's Tranſlation by Hunter 477
Simeon's Conſcience void of Offence 173
Stedman's, on Hearing the Voice of God's Rod 86
Taylor's, on the Death of Dr. Stennett 84
Williams's, at the Deſignation of the Miſſionaries 432
Winter's, at the Settlement of Mr. Douglas 394
Servants, Advice to them 428
Sheffield, Thomas, his Converſion and Death 165
Shepherd, Chriſt deſcribed under that Character 158
Sheppey, Goſpel preached at Queenborough 205

Sheraton's

Page
Sheraton's Scriptural Subjection, reviewed 42
Ship, the Miſſionary 175.263.470
Sickneſs, Hymn written in 220
Sierra-Leone, Letter from thence 16
———, Rev. Mr. Clarke ordained Chaplain to that Campany 163
———, Free-Town, Letter from 419
Simeon's Conſcience void of Offence, reviewed 173
Simpſon, Rev. Robert, his Portrait, No. for February
Sin, the unpardonable one 141
Sinful Imprecation awfully anſwered 542
Singular Converſion 72
——— Circumſtance, the Converſion of a Farmer 32
——— Providence, an Anecdote 33
——— Piety in a Female African 460
Sion Chapel, Deſignation of the Miſſionaries there 342
Snares and Comforts of Social Affections 109
Social Affections, their Comforts and Snares 109
Societas Evangelica 119
Society, Advantages of it 455
——— for propagating the Goſpel 474
——— at Briſtol, for educating young Men for the Church of England 207
———, the Miſſionary 175.121.162.208. 249.293.342.382.384.429.473
———, Sermons preached at the Formation of it, reviewed 35
———, Addreſs to the Friends of it 253
Songs of Sion, reviewed 125
Spirit, Thoughts on his Sealing his People 200
———, his Fruits 22
Spiritual Mindedneſs, Perſuaſive to it 268
——— Operations, Argument for them 274
Sproat, Rev. Dr. his Daughter's Letter 182
——— Memoir of him 184
State of Chriſtianity in the 4th Century 13
Stephenſon, Heſter, her Obituary 515
Stollery, Rev. Mr. his Ordination 512
Stone and Gravel, eaſy Cure for it 509
Strood, Kent, new Meeting-houſe opened there 386
Subjection, Scriptural, to Civil Government, reviewed 42
Suffering Saviour 220
Summers, Rev. Henry, his Death announced 124
Superſtition, evil Tendency of it, reviewed 42
Swain, Rev. Joſeph, his Death and Funeral announced 211

T.

Taylor's Good Miniſter of Jeſus Chriſt, reviewed 84
——— Memoirs of the Rev. Mr. Thompſon, reviewed 523
——— Letter to the Churches, reviewed 524
Taylor, Rev. Iſaac, his Ordination 254
Tempeſt praiſing God 527
Tender and ſcrupulous Conſcience 366
Teteleſtai, a Poem, reviewed 41
Thief, Grace exemplified in the Converſion of one 161
Thought on Death 88
Thoughts on the Aſſurance of Faith and Hope 193
Tozer, Mrs. her Memoir 264
Tranſlation of the New Teſtament, Remarks on a Paſſage 70

U.

Unbelief, a ſtubborn Sin 132
Unity, Chriſtian 410
Unpardonable Sin deſcribed 141
Upton's Sermon on the Death of Mr. Swain, reviewed 305

V.

Verſes ſpoken by a Boy who had been Deaf and Dumb 352
Van Shirnding's Letter and Addreſs 309

W.

Walker's Chriſtian, Extract from it 69
——— Sermons on practical Subjects, reviewed 349
Watſon's Apology for the Bible, reviewed 304
Wedgwood, Mrs. M. her Memoir 89
Welch Indians, Inquiries reſpecting them 546
Weſt, Daniel, Eſq. his Obituary 518
Widows relieved from the Profits of the Evangelical Magazine 75
Williams's Charge to the Miſſionaries, reviewed 432
——— Reaſons for Faith in Revealed Religion, reviewed 435
Wilſon, Mr. William, Letter to him 473
Winkwork, Rev. Mr. his Portrait, No. for Auguſt

Page

Winter, a Poem 43
Winter's Sermon at the Settlement of Mr. Douglas, reviewed 394
Woodd's Addreſs to Young Perſons on Confirmation, reviewed 129
Word in Seaſon, by Dr. Hawcis, reviewed 127
Work for the Chriſtian World 119
World, Chriſtian, more Work for it 119
—— of Tribulation, Chriſtian's Cheer in it 325
Worſhip, Public, Eſſay on it 237
Wynperſe's Demonſtration of the Divinity of Jeſus Chriſt, reviewed 299

The Inſertion of the SIGNATURES which occur in this Volume, and the PAGES where the Pieces belonging to them are to be found, will, we doubt not, be gratifying to many of our Readers.

A.

L. J. A. 528
Adelphos 65. 109. 352. 378. 380
Agnus 21. 150. 182
Aliquis 291. 352. 396. 484
Auguſtus Von Shirnding 311. 315

B.

B. 418
B. B. 176. 220
G B. 67
J. B. 69. 328
W. Barre 396
G. Bell 62. 106
Biographicus 375

C.

S. C. 508
Candidus 71
Harriett Chriſtiana 220
Clo 405
Conſervus 208
Conſtant Reader 176
Stephen Cooke 297
William Cooper 527

E.

Eleutherides 196. 317. 414. 455
Eliza 220. 440
Epaphroditus 33
Eumenes 205. 234. 271. 459
Ezra 505

F.

A Farmer 27
Figlinus 160
Finis 35
An old Friend 33

G.

E Gager 527
Gaius 69. 148. 338. 361. 405
Gerſhom 367
Geo. Gill 72

H.

T. H. 74. 117. 118. 158. 473
W. H. 293
T. Haweis 26. 472
Heman 12. 203. 417
W. Henry 471
Honeſtus 193
Horatio 241. 322
David Hughes 165

J.

Joſeph 23
Jota 43. 44. 87. 132

K.

K. 371
J. K. 256
J. A. K. 220 264
W. K. 131

L.

E. L. 167
R. L. 550
C. J. La Trobe 460
Lutor 25
L. J. A. 440
Ludovicus 249

M.

S. M. 425
T. M. 175
Miles Emeritus 425
Miniſterium 132. 483
Minor 63
B. Mitchell 18
Myza 44

N.

Nil 132. 484
Noſpmis 193. 237

O.

Omicron 115

P.

P. 152. 274. 389
Eliſha Parmell 550
Philadelphos 412
Philobiblos 198
Philoethnicos 339
A Porter 293
Privatus 32. 161
Probus 275
A Puritan 465

Q.

Quæſitor 120

R.

R. 264. 466. 484
W. R. 337

S.

S. 388
J. H. S. 43
J. S. 332
O. S. 183
W. S. 308
Serena 308. 396. 440
W. Shrubſole 503
Synergos 366

T.

T. 362
L. T. 176
Timotheus 292

W.

W. Wilſon 473

X.

X. Y. 474
X. Y. Z. 67

Y.

Yod 88

Z.

Z. 16. 189

&.

&. 410

A TABLE

A TABLE

OF THE

SCRIPTURES

More or leſs illuſtrated, in *Proſe* and *Verſe*, in this Volume.

GENESIS.

Chap.	*Ver.*	*Page.*
13	5 14	23—5

EXODUS.

33	15	483

DEUTERONOMY.

8	2	44

2 SAMUEL.

24	16	219

PSALMS.

23		87
112	7	367
119	71	375

ECCLESIASTIES.

1	9	405

Chap.	*Ver.*	*Page.*
11	1	44

ISAIAH.

40	11	351
55	7	484
62	6 7	219
63	1	176

JEREMIAH.

28	16	43
29	11	198

EZEKIEL.

36	26	264

MICAH.

7	7	308

MATTHEW.

Chap.	*Ver.*	*Page.*
1	21	484
18	23	359

LUKE.

15	7 10	371

JOHN.

1	48	65
14	7	220
19	17	158

2 CORINTHIANS.

3	2	291

1 TIMOTHY.

1	5	366

TITUS.

Chap.	*Ver.*	*Page.*
1	6 10	196—8

HEBREWS.

6	4 6	141
11	16	484

JAMES.

1	18	337

1 PETER.

1	23	337
5	12	449

REVELATIONS.

14	6 7	308
14	6 11	412

ERRATA.

Page 121, Article, *Miſſionary Society*, laſt line, read, *theological.*
——, in the following Article, dele, *and.*
—— 162, Article, *Miſſionary Society*, line 2, for *its*, read, *it.*
—— 168, line 18, for *favourable*, read, *favourably.*
—— 179, line 17, for *one*, read, *once.*
—— 240, line 4, upwards, for *prayers*, read, *prayer.*
—— 482, line 29, for *Iſaiah*, read, *Micah.*

END OF THE FOURTH VOLUME.